ISLAMIC HISTORY SERIES PART III
THE RIGHTLY GUIDED CALIPHS 3

'ALI
IBN ABI TÂLIB

علي بن أبي طالب

Volume One

Dr. Ali M. Sallabi

الدار العالمية للكتاب الإسلامي
INTERNATIONAL ISLAMIC PUBLISHING HOUSE



IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL





'Ali ibn Abi Tâlib

Volume One

'Ali ibn Abi Tâlib

VOLUME ONE

علي بن أبي طالب

Dr. Ali M. Sallabi

Translated by

Nasiruddin al-Khattab

الدار العالمية للكتاب الإسلامي

INTERNATIONAL ISLAMIC PUBLISHING HOUSE

Contents of Volume 1

Arabic honorific symbols used in this book

(ﷻ) : *Subḥânahu wa ta'âla* — "The Exalted"

(ﷺ) : *Ṣalla-Allâhu 'alayhi wa sallam* — "Blessings and peace be upon him"

(عليه السلام) : *'Alayhis-salâm* — "May peace be upon him"

(رضي الله عنه) : *Raḍiya-Allâhu 'anhu* — "May Allah be pleased with him"

(رضي الله عنها) : *Raḍiya-Allâhu 'anha* — "May Allah be pleased with her"

Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Transliterated as:
أ	short 'a', as in *cat*	a
آ – ى	longer 'a', as in *cab* (not as in *cake*)	â
ب	/b/ as in *bell*, *rubber* and *tab*	b
ت	/t/ as in *tap*, *mustard* and *sit*	t
ة	takes the sound of the preceding diactrical mark sometimes ending in h (when in pausal form): ah, ih, or ooh; or atu(n), ati(n) or ata(n) when in uninterrupted speech	h or t (when followed by another Arabic word)
ث	/th/ as in *thing*, *maths* and *wealth*	th
ج	/j/ as in *jam*, *ajar* and *age*	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in *Bach* (in German); may occur initially and medially as well	kh
د	/d/ as in *do*, *muddy* and *red*	d
ذ	as in *this*, *father*, and *with*	dh
ر	/r/ as in *raw*, *art* and *war*; may also be a rolled r, as with Spanish words	r

Arabic script	Pronunciation	Transliterated as:
ز	/z/ as in *zoo*, *easy* and *gaze*	z
س	/s/ as in *so*, *messy* and *grass*	s
ش	as in *ship*, *ashes* and *rush*	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	d͟h
ع	no close equivalent in English: a guttural sound in the back of the throat	ʿ
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh
ف	/f/ as in *fill*, *effort* and *muff*	f

Arabic script	Pronunciation	Transliterated as:
ق	no close equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth	q
ك	/k/ as in *king*, *buckle* and *tack*	k
ل	/l/ as in *lap*, *halo*; in the word *Allah*, it becomes velarized as in *ball*	l
م	/m/ as in *men*, *simple* and *ram*	m
ن	/n/ as in *net*, *ant* and *can*	n
هـ - ه - ـه	/h/ as in hat; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in *wet* and *away*	w
و (as a vowel)	long u, as in *boot* and *too*	oo
ي	as in *yet* and *yard*	y
ي (as a vowel)	long e, as in *eat*, *beef* and *see*	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of *butter*: *bu'er*, or the stop sound in *uh — oh!*	' (Omitted in initial position)

Diphthongs:

Arabic script	Pronunciation	Transliterated as:
أَو ، و	Long o, as in *owe*, *boat* and *go*	au, aw, ow
أي ، يَ	Long ‘a’, as in *able*, *rain* and *say*	ay, ai, ei

Diacritical marks (tashkeel)**:**

Name of mark	Pronunciation	Transliterated as:
ـَ fatḥah	very short ‘a’ or schwa (unstressed vowel)	a
ـِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
ـُ Dammah	shorter version of oo	u
ـّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	Double letter
ـْ sukoon	no vowel sound between consonants or at the end of a word	Absence of vowel

About the word 'Lord'

The word *lord* in English has several related meanings. The original meaning is 'master' or 'ruler', and in this sense it is often used to refer to human beings: 'the lord of the mansion' or 'Lord So-and-So' (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God-Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah — not Jesus, not Rama, not any other being.

The Editor

Publisher's Note

All praise and thanks belong to Allah alone, the One, the Almighty, and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His Messengers and Prophets, his family, his Companions and all those who follow in his footsteps until the end of time.

'Ali ibn Abi Ṭâlib (ﷺ) was the cousin and close companion of the Prophet (ﷺ), the beloved husband of the Prophet's daughter Faṭimah (ﷺ), the father of al-Ḥasan and al-Ḥusayn, and the fourth of the Rightly-guided Caliphs who led the Muslim nation after the Prophet's death. Dr. Ali M. Sallabi has sifted through the numerous reports of this period to produce this authentic biography in which he skilfully describes 'Ali's character and recounts the significant incidents in his life, especially regarding the turmoil that enveloped the Muslim nation during his caliphate.

Inshallah this book will enable the readers to form an accurate picture of this noble figure in Islamic history so that they will not be misled by false allegations and distortions about this era, which are widespread and have repercussions in the Muslim world even today. We also hope that the book will allow the readers to develop a true understanding of what it means to love the family of the Prophet (ﷺ).

May Allah bless the efforts of all who contributed to the production of this book, and may it be acceptable to Him, *âmeen.*

Muhammad ibn 'Abdul Mohsin Al-Tuwaijri
Managing Director
International Islamic Publishing House
Riyadh, Saudi Arabia

Translator's Foreword

In this book, Dr. Ṣallâbi presents the biography of the fourth caliph of Islam and examines in detail the momentous turmoil and conflicts that prevailed during that period in the history of the Ummah. These issues and events still have repercussions today.

Using authentic, sound hadiths and reports, the author depicts the life and times of 'Ali ibn Abi Ṭâlib (*radiya Allâhu 'anhu* — may Allah be pleased with him). Even though 'Ali's caliphate is regarded as an extension of the Rightly Guided caliphate, in the sense that the system of government and leadership followed the way of the Messenger of Allah (*Ṣalla Allâhu 'alayhi wa sallam* — blessings and peace be upon him) and the three preceding caliphs, it was marked by important differences because 'Ali (رضي الله عنه) was faced with the unprecedented danger that engulfed the Ummah after the murder of 'Uthmân (رضي الله عنه). Thus 'Ali (رضي الله عنه) was compelled to focus all his efforts on seeking to keep the Ummah united and dealing with the extreme views and groups, such as the Kharijites and Râfiḍis, that began to emerge as a result of the turmoil.

The author highlights in detail the role of Abdullah ibn Saba' and his followers in stirring up unrest. He examines the parts they played in the conspiracy against 'Uthmân (رضي الله عنه) that ended in his murder, in sparking the Battle of Camel after the two sides had reached a peace deal, and in introducing extreme views concerning *Ahl al-Bayt* [the family of the Prophet Muhammad (ﷺ)] — views that the Râfiḍi Shia still believe in.

As a result of these internal pressures, the expansion of the Islamic state came to a standstill during the caliphate of 'Ali (رضي الله عنه), as

he was preoccupied with confronting the raging unrest and conflicts. The positive outcome of this situation was that 'Ali (ﷺ) set an example of the ideal way of dealing with Muslim opponents and with extreme Muslim elements in times of discord. He demonstrated that the way to deal with Muslim adversaries is not by labelling them disbelievers; throughout the conflict, he insisted that his opponents were Muslims, and that the rules of engagement with a Muslim adversary were different from those that apply when fighting the disbelievers. If they are Muslims, their wounded are not to be killed, their fighters who flee the battlefield are not to be pursued, their womenfolk and children are not to be taken captive, and their wealth and property are not to be seized.

In the course of researching this book, Dr. Ṣallâbi read through an enormous number of hadiths and reports referring to the time of turmoil, exposing the many false reports that were fabricated by the Râfiḍi Shia and their ilk in an attempt to distort the image of senior Companions such as 'Â'ishah, Ṭalḥah, az-Zubayr, Mu'âwiyah and 'Amr ibn al-'Âṣ (may Allah be pleased with them all). These false reports depicted those noble figures as petty-minded individuals whose main concern was the acquisition of power and wealth. On the basis of sound, authentic reports, the author proves that the dispute between these groups of Companions was due to genuine misunderstanding and the fact that they held different views, which each of them sincerely believed were right and proper.

A major portion of the book is devoted to a discussion of the views and beliefs of the Râfiḍi Shia, confirming that these positions are contrary to the views of 'Ali ibn Abi Ṭâlib (ﷺ) himself. The members of Ahl al-Bayt rejected these views and regarded them as heresy and extremism.

This book comes at a time when the Râfiḍi Shia are striving to propagate their misguided beliefs and ideas throughout the world,

under the banner of love for Ahl al-Bayt. We are confident that this book will become a major reference for the English-speaking Muslim world and will help Muslims to preserve their sound beliefs and to stand up against corrupt, misguided notions, so that they will cling more strongly to the path of the Messenger of Allah (ﷺ), Abu Bakr, 'Umar, 'Uthmân, 'Ali, the rest of the Companions and Ahl al-Bayt (may Allah be pleased with them all).

Nasiruddin al-Khattab

Toronto, 2010

In the name of Allah,
the Most Gracious, the Most Merciful

Introduction

Praise be to Allah (*Subhânahu wa Ta'âlâ* — Glorified and Exalted is He). We praise Him and seek His help and forgiveness. We seek refuge with Allah (ﷻ) from the evil within ourselves and from our evil deeds. Whomsoever Allah (ﷻ) guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is no god but Allah (ﷻ) alone, with no partner or associate, and I bear witness that Muhammad (ﷺ) is His slave and Messenger.

﴿O you who believe! Fear Allah [by doing all that He has ordered and by abstaining from all that He has forbidden] as He should be feared. [Obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islam [as Muslims (with complete submission to Allah)].﴾ *(Qur'an 3: 102)*

﴿O mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand [your mutual rights], and [do not cut the relations of] the wombs [kinship]. Surely, Allah is Ever an All-Watcher over you.﴾ *(Qur'an 4: 1)*

﴿O you who believe! Keep your duty to Allah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah

and His Messenger, he has indeed achieved a great achievement [i.e. he will be saved from the hellfire and will be admitted to paradise].﴾
(Qur'an 33: 70-71)

O Lord, to You be praise as befits the majesty of Your countenance and the greatness of Your sovereignty. To You be praise until You are pleased, to You be praise when You are pleased and to You be praise after You are pleased.

This book is the fourth in a series on the era of the Rightly Guided Caliphs. The three books that were published previously are the biographies of Abu Bakr aṣ-Ṣiddeeq, 'Umar ibn al-Khattâb al-Farooq and 'Uthmân ibn 'Affân Dhun-Noorayn (may Allah be pleased with them all). This book encompasses the life of *Amir al-Mu'mineen* (Commander of the Faithful) 'Ali ibn Abi Ṭâlib (ﷺ) from his birth until his martyrdom. It begins with a discussion of his name, lineage, titles, birth, family and tribe.

It describes how he came to Islam and his most important actions in Makkah, his migration to Madinah and how he lived under the influence of the Holy Qur'an and the impact it had on his life. It explains his concept of Allah (ﷻ), the universe, life, paradise, hell and the divine will and decree; the status of the Holy Qur'an in his view; what was revealed of Qur'an concerning him; the principles and fundamentals that Amir al-Mu'mineen 'Ali followed in deriving rulings from the Holy Qur'an and how he interpreted its meanings; and his interpretation of some verses. It tells how he stayed close to the Messenger of Allah (ﷺ) from his childhood; his deep knowledge of the status of prophethood and how he interacted with it, as explained through his words and deeds. He was keen to teach the people and to encourage them to follow the example of the Messenger of Allah (ﷺ) in his words and deeds and what he approved of. He stated that it is obligatory to obey the Prophet (ﷺ) and to adhere to and preserve his Sunnah. He explained the proof of

the prophethood of the Messenger (ﷺ), his virtues and some of the rights that he has over his Ummah. The reader will find examples of the ways in which Amir al-Mu'mineen 'Ali (ﷺ) followed the Sunnah of the Prophet, as well as the names of some of those who narrated from Amir al-Mu'mineen 'Ali (ﷺ) among the Companions, the *tâbi'oon* [1] and the members of his household.

The book then moves on to the life of Amir al-Mu'mineen 'Ali (ﷺ) in Madinah at the time of the Prophet (ﷺ). It discusses his marriage to as-Sayyidah Fâṭimah (ﷺ) and the lessons we can learn from this marriage about the bridal gift, trousseau, wedding celebration, life and asceticism, as well as Fâṭimah's sincerity and leadership in this world and the hereafter. I have also included brief biographies of 'Ali's sons al-Ḥasan and al-Ḥusayn (may Allah be pleased with them), mentioning their virtues and the hadiths that were narrated from the Messenger of Allah (ﷺ) concerning them. I discuss the concept of Ahl al-Bayt (the people of the Prophet's family) among Sunni Muslims, and the rulings that apply specifically to them, such as the prohibition on their accepting *zakâh* [2], the fact that they were not allowed to inherit from the Messenger of Allah (ﷺ), their entitlement to one-fifth of the war booty, sending blessings upon them as well as upon the Prophet (ﷺ), and the obligation to love and respect them.

I examine the exploits of Amir al-Mu'mineen 'Ali (ﷺ) in his campaigns and battles alongside the Messenger of Allah (ﷺ), such as Badr, Uḥud, al-Khandaq (the Trench), Banu Quraydhah, Ḥudaybiyah, Khaybar, the conquest of Makkah and Ḥunayn; how the Prophet (ﷺ) put 'Ali (ﷺ) in charge of Madinah during the campaign to Tabook in 8 AH; his media role[3] when Abu Bakr (ﷺ) led the people on hajj; the delegation of the Christians of Najrân and the verse[4] in which the Christians are challenged to come together with the Prophet (ﷺ), bringing their families, to pray to Allah and

invoke His curse on those who are lying; the Prophet's sending 'Ali (ﷺ) to Yemen as a preacher of Islam and a judge, and the rulings that he gave in Yemen; the actions of 'Ali (ﷺ) during the farewell pilgrimage; the letter that the Prophet (ﷺ) thought of writing during his final illness; 'Ali's relationship with the other Rightly Guided Caliphs and his position during their caliphates.

I describe his swearing allegiance to Abu Bakr (ﷺ) as caliph, his support for Abu Bakr during the Wars of Apostasy, his respect for and giving precedence to Abu Bakr, and his praying behind him and accepting gifts from him. I refer to the relationship between Abu Bakr (ﷺ) and Fâṭimah (ﷺ), and the story of the estate of the Prophet (ﷺ). I refute the specious arguments of the Râfiḍis about this incident, exposing their weak and fabricated reports, and I provide definitive proof and clear evidence to rebut their contentions.

I prove the love that Fâṭimah (ﷺ) had for the truth and her adherence to Sharia. I give examples that demonstrate her respect for the successor of the Prophet (ﷺ), the caliph Abu Bakr (ﷺ); her tolerant attitude towards him; the respect of Ahl al-Bayt for Abu Bakr (ﷺ); intermarriage between the family of Abu Bakr and Ahl al-Bayt; their love for him and their naming their children after him. I speak of the contribution that 'Ali (ﷺ) made during the caliphate of 'Umar (ﷺ) in judicial, organisational, financial and administrative matters; how 'Umar (ﷺ) appointed 'Ali (ﷺ) to be in charge of Madinah on several occasions, how he consulted with him regarding matters of jihad and affairs of the state; the strong and warm relationship between 'Umar and Ahl al-Bayt; the marriage of 'Umar to Umm Kulthoom, the daughter of 'Ali ibn Abi Ṭâlib (ﷺ); and the background of this blessed marriage. I list clear evidence that refutes the false reports and demolishes them utterly. The historical facts show us a picture that highlights the real love that existed among the noble companions, as described in the Holy Qur'an.

I explain the allegiance that 'Ali (رضي الله عنه) swore to 'Uthmân (رضي الله عنه) when he assumed the caliphate, and I refute the lies that have surrounded the incident. I speak of 'Ali's efforts in support of 'Uthmân's state, how he defended 'Uthmân (رضي الله عنه) against the troublemakers, his attitude towards the unrest that led to the siege and murder of 'Uthmân (رضي الله عنه), and his stance after this martyrdom. I write of the intermarriage between the family of 'Ali (رضي الله عنه) and the family of 'Uthmân (رضي الله عنه).

I quote the comments of 'Ali (رضي الله عنه) concerning the Rightly Guided Caliphs who came before him, which are indicative of the love and respect he had for them, and his disavowal of those who slandered and reviled them. He carried out the *ḥadd*[5] punishment for slander on those who reviled Abu Bakr and 'Umar (may Allah be pleased with them both). The Muslim reader cannot help but weep when he or she reflects upon the words of Amir al-Mu'mineen 'Ali (رضي الله عنه) concerning the caliphs and his interactions with that unique Qur'anic generation and its noble leaders.

I recount the swearing of allegiance to 'Ali (رضي الله عنه) as caliph and how it was done; why he was most entitled to it; the consensus of the Companions concerning it; how Ṭalḥah and az-Zubayr swore allegiance to him voluntarily, without any pressure or compulsion; how consensus was formed about his caliphate; the conditions stipulated by 'Ali (رضي الله عنه) in his oath of allegiance; the first sermons he gave; the decision-makers in his state; a little about his virtues and most important attributes and the foundations of his system of rule. I discuss at length his attributes, describing his vast knowledge, deep understanding, asceticism, humility, generosity, noble attitude, modesty, devotion and gratitude to Allah (سبحانه وتعالى), patience, sincerity and humble supplication; the ultimate reference point for his state and how it adhered to the Book of Allah and the Sunnah of His Messenger (ﷺ) and followed the example of the Rightly Guided

Caliphs who preceded him; the right of the Ummah to keep watch over its rulers; consultation, justice, equality and freedom; his life in society and his concern to enjoin what is good and forbid what is evil; his promotion of *tawḥeed*[6] and his fight against polytheism; his teaching the people about the names and attributes of Allah (ﷻ) and the blessings of Allah (ﷻ), for which He deserves to be thanked; his keenness to erase all traces of pre-Islamic ignorance; his keenness to prove the falsity of belief in the stars; his punishment of those who exaggerated about him and claimed that he was divine; his speech about how faith begins in the heart; his definition of *taqwa*[7]; his concept of the divine will and decree and how Allah (ﷻ) brings His slaves to account despite their large numbers.

I also cite some of his speeches and exhortations, as well as the poetry that is attributed to him or that he quoted on different occasions. I have chosen a number of his valuable, wise sayings that have become like proverbs among the people. I discuss what he said about the attributes of the best of people and about obeying the Prophet (ﷺ); how he described the noble Companions and how he warned against serious diseases that affect the heart (spiritual maladies), such as expecting to live a long life, following whims and desires, showing off and self-admiration. I also relate his concern for bringing discipline in the markets and for fighting against innovations and actions among people that are contrary to Sharia.

I discuss the institutions of his state, such as financial institutions, the judiciary and the governor system, and how the institutions of judiciary and legislation worked at the time of the Rightly Guided Caliphs; the sources to which the Companions referred at that time; the distinguishing features of the judiciary system at the time of the Rightly Guided Caliphs; the most famous judges appointed by 'Ali (رضي الله عنه); his judicial style; his view of the rulings issued before him; those who were qualified to serve as

judges; passing judgement for free; his *ijtihâd*[8] concerning acts of worship; financial interactions, ḥadd punishments, just retaliation and criminal cases. I refer to the importance of using as evidence the views of the Rightly Guided Caliphs and other Companions.

In my discussion, I explain the institution of governors and the provinces of the state at his time, and the important events that happened in each region. I discuss his method for appointing governors and keeping watch over his workers, some of his guidelines and the extent of authority granted to his governors, such as appointing advisers to each governor in each province, the formation of consultative committees, the establishment of armies in each province, the drawing up of foreign policy in war and peace, the maintenance of internal security, the setting up of a judicial system in each province, financial expenditure, the workers belonging to each province and checking on them, and the role of the chiefs and leaders in maintaining law and order. I explain some administrative concepts based on the sayings of Amir al-Mu'mineen 'Ali (ﷺ), such as his emphasis on human dignity, the importance of experience and knowledge, the relationship between the leader and those under his authority, fighting stagnation, inspection and evaluation, control, joint decision-making, good choices on the part of the governor, offering financial and psychological security to state employees, keeping men of experience around the governor, a benevolent paternalistic approach to administration, and the criteria for employment, which should be based on qualifications and not on personal connections.

Then I move on to a discussion of the internal problems at the time of 'Ali (ﷺ). I begin with the Battle of the Camel, starting with the events that preceded it and the effect of the Saba'i organisation on the outbreak of the battle; the role of Abdullah ibn Saba' in stirring up internal turmoil; the difference of opinion among the Companions

concerning the way to punish the murderers of 'Uthmân (ﷺ); and the attitude of 'Â'ishah, Mother of the Believers (ﷺ), Ṭalḥah, az-Zubayr, Mu'âwiyah ibn Abi Sufyân and those who were with them, who favoured hastening to punish the murderers of 'Uthmân (ﷺ). I also describe the attitude of those who were neutral and did not get involved in the conflict, such as Sa'd ibn Abi Waqqâṣ, Abdullah ibn 'Umar, Muḥammad ibn Maslamah, Abu Moosa al-Ash'ari, 'Imrân ibn Ḥusayn, Usâmah ibn Zayd and others who adopted their approach. I discuss the view of those who wanted to delay carrying out any punishment until things had settled down, such as Amir al-Mu'mineen 'Ali (ﷺ); the attempts at reconciliation before the Battle of the Camel broke out; the outbreak of fighting and the first and second rounds thereof; the martyrdom of Ṭalḥah and az-Zubayr; how the people of Basra swore allegiance to 'Ali (ﷺ); the attitude of 'Ali (ﷺ) towards the Mother of the Believers 'Â'ishah (ﷺ) and how he interacted with her, showed respect towards her and sent her back to Madinah honourably.

I refer to the virtues of 'Â'ishah (ﷺ) and give a little of her biography. I also give biographies of az-Zubayr and Ṭalḥah, because they were among the most influential personalities of the era of the Prophet (ﷺ) and the Rightly Guided Caliphs, including the time of Amir al-Mu'mineen 'Ali (ﷺ). I defend them on the basis of truth, because they have been wronged; I describe their virtue and their status in Islam, and I refute the misleading arguments and lies that have become attached to them. I affirm the clear facts and indisputable evidence about their refined characteristics and noble attitudes, so that the Muslim reader will come away with real knowledge of these brilliant figures, without any trace of confusion or ambiguity, so that he or she will not be influenced by the weak reports or fabricated stories, made up by Râfiḍi Shia historians, which have distorted the image of these characters in the minds of some people. The approach I followed in discussing the biographies

of 'Â'ishah, Ṭalḥah, az-Zubayr, and other senior Companions who left their mark during the time of Amir al-Mu'mineen 'Ali (ﷺ), is in accordance with the method of *Ahl as-Sunnah wal-Jamâ'ah* (Sunni Muslims), in general and in details.

I also discuss the Battle of Ṣiffeen; Mu'âwiyah's motives in not swearing allegiance; the correspondence between him and 'Ali (may Allah be pleased with them both); attempts at reconciliation; the outbreak of fighting; the call for arbitration; the slaying of 'Ammâr ibn Yâsir (ﷺ) and its impact on the Muslims; the good conduct of both sides during the war and confrontation; the treatment of prisoners of war; the number of people slain; how 'Ali (ﷺ) prayed for mercy for the slain on both sides; and his ban on reviling Mu'âwiyah and cursing the people of Syria. I then discuss the arbitration, and I provide short biographies of Abu Moosa al-Ash'ari and 'Amr ibn al-'Âṣ (may Allah be pleased with them both). I demonstrate the falseness of the baseless lies and fabricated stories that have been attributed to them with regard to the arbitration, and I outline what we can learn from this story about resolving disputes between Muslim countries. I focus on the attitude of Ahl as-Sunnah with regard to these wars, and I warn against some books which distort the history of the Companions wrongfully, such as *al-Imâmah was-Siyâsah*, a book which is falsely attributed to Ibn Qutaybah; *al-Aghâni* by al-Isfahâni; *Tareekh al-Ya'qoobi*; *Tareekh al-Mas'oodi* and other books which deviate from the methodology of Ahl as-Sunnah wal-Jamâ'ah and the academic trust. I explain the role of the Orientalists in distorting Islamic history, and how they made use of the books of the Râfiḍi Shia to do so; how they established an opposing school of thought which contributed to the contamination of ideas, distortion of events, concealing of the facts, and exaggeration of the dark spots in our history under bright slogans such as unbiased academic research, realistic approach, objectivity and neutrality. These destructive ideas were adopted by a number of

Muslims who belong to Islam but who do not understand it, present it well, follow its teachings or defend it effectively; instead, they fell into the traps of the enemies of Islam, who are working to distort the history of this Ummah and the civilisation that was created by this great religion.

In the last chapter, I undertake an objective, academic study on the Kharijites and Râfiḍi Shia. I describe the origin of the Kharijites and who they are, and I quote prophetic hadiths which mention criticism of them. I also discuss their withdrawing to Ḥaroora', Ibn 'Abbâs's debate with them, 'Ali's policy in dealing with them, the reasons why he fought them, the outbreak of fighting with them, the story of Dhul-Thadyah or al-Mukhaddaj, and the effect of his slaying on the army of 'Ali (رضي الله عنه).

I present the rulings of Islamic jurisprudence that Amir al-Mu'mineen 'Ali (رضي الله عنه) came up with in the Battle of the Camel, the battle of Ṣiffeen and his battles with the Kharijites, and how the Muslim jurists subsequently relied on these rulings and compiled them in their books, under the heading of rulings of the interpretation of Islamic law of dealing with rebels. I also point out the most important characteristics of the Kharijites at the time of 'Ali (رضي الله عنه), such as religious extremism, ignorance of religion, rebelling against authority, regarding the blood and wealth of the Muslims as permissible, slander, misguiding, thinking badly of others and being cruel and harsh towards the Muslims. I discuss some of the beliefs and opinions of the Kharijites, such as regarding as a disbeliever anyone who commits a major sin, their view of the position of caliph, their slander against some of the Companions and their regarding 'Uthmân and 'Ali (may Allah be pleased with them) as disbelievers. I briefly discuss the causes of the Kharijite deviation from the truth and their ideas in modern times, such as: ignorance of Islamic sciences as a result of turning away from the scholars and reading books without

teachers, going to extremes in condemning those who imitate or follow scholars, the neglect of their duties on the part of many scholars, the spread of injustice and referring to man-made laws for judgement, the spread of corruption among people and their failure to purify their souls. I point to the most significant aspects of their exaggeration, such as going to extremes and making issues of religion hard on themselves and others, pretending to have great knowledge, self-admiration, clinging to their own opinions and regarding others as ignorant, criticising and maligning the dedicated scholars, having harsh and violent attitudes towards others and regarding some Muslims as disbelievers.

I speak of the Râfiḍi Shia sect and explain the meaning of the words 'Shia' and '*ar-rafḍ*' (the root of the word Râfiḍi) both in linguistic terms and in Sharia terminology, and the reason for their being called Râfiḍis; how they originated and the role of the Jews in that; the stages through which the Shia passed; the most important beliefs of the Râfiḍi Shia; the attitude of 'Ali (ﷺ) and the scholars of Ahl al-Bayt concerning those beliefs that are attributed to them, such as the belief in imamate and the ruling on the one who denies that. They claim that the Qur'an has stated the concept of imamate in the verse of purification *(33: 33)*, the verse of *mubâhalah*[9] *(3: 61)* and the verse of *wilâyah (5: 55)*. Their so-called evidence from the Sunnah includes the sermons of Ghadeer Khum and the hadith, "You are to me like Haroon was to Moosa." I also discuss the weak and fabricated hadiths that they quote as evidence for the concept of the imamate, such as the hadith of the bird, the hadith of the house, and the hadith "I am the city of knowledge, and 'Ali is its door." I discuss at length the evidence that they offer for the concept of infallibility, and I explain why it is false.

I include in the book an index of the weak and fabricated hadiths that the Râfiḍi Shia quote as evidence, so as to warn the

Muslims against falling into their traps. I explain the meaning of tawḥeed according to the Râfiḍi Shia, how they distorted the texts of tawḥeed to make them correspond to their belief in the Imams and made imamate the basis for acceptance of deeds; their belief that the Imams are intermediaries between Allah (ﷻ) and His creation; their idea that people cannot be guided except by the Imams and supplication cannot be accepted except in the name of the Imams; the fact that they consider pilgrimage to Shia shrines better than pilgrimage to the House of Allah; their idea that the Imam can forbid or permit whatever he wants, and that this world and the hereafter are for the Imam to dispose of however he wants; their attribution of natural events to the Imams; their saying that the Imams have the knowledge of what has happened and what will happen, and that nothing is hidden from them; their exaggeration about the concept of affirmation and how they deny the divine attributes; the issue of the creation of the Qur'an and the issue of seeing Allah (ﷻ) in the hereafter; their belief that the Imams are superior to the prophets and messengers; their attitude towards the noble Qur'an and the belief of some of their scholars that the Book of Allah has been distorted, with a refutation of that; the attitude of the Râfiḍi Shia towards the noble Companions and the Sunnah of the Prophet; their concept of *taqiyyah* (dissimulation or deception); their belief in the awaited Mahdi; their belief in bringing certain individuals back to life and their belief in changes in the divine will and decree. I explain the attitude of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه), the imams of Ahl al-Bayt and the Sunni scholars towards these corrupt beliefs that deviate from the Book of Allah. In my discussion, I strive to adhere to proper etiquette and to avoid reviling and insults. I discuss Shia ideology on the basis of their sources and the books on which they rely. I am keen to show the truth to those who love Ahl al-Bayt among the Shia; I invite them to follow the example of Amir al-Mu'mineen 'Ali (رضي الله عنه), and I warn them against those who hide beneath the cloak of Ahl al-Bayt with

the aim of corrupting people's beliefs and keeping them away from the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ).

Moreover, I have written this book with a sincere desire to educate the Sunni masses about the reality of the Râfiḍi Shia, because Shia ideology is present and influential among the peoples of Africa, Asia, Europe, and North and South America. The proponents of the Râfiḍi Shia point of view are active in spreading their deviant call and are spending a lot of wealth for that purpose. They have allied themselves with the enemies of true Islam so as to strike it, distort it and put an end to it. This is not a new phenomenon, but the Sunnis — with few exceptions — are completely oblivious to their tactics; they seem to be in a deep slumber, unaware of what is being planned against them. Some of them say that the Sunni/Shia conflict belongs in the past, but this is not true; it indicates ignorance and shows that the Muslim masses have been deceived in the name of bringing the two sides together and uniting the Muslims.

The correct way to grow close together is for the Sunni scholars to make a greater effort to spread the sound beliefs that are derived from the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ), to explain the soundness of those beliefs and to demonstrate how they are distinct from the views of the followers of innovation. Ahl as-Sunnah wal-Jamâ'ah are the ones who are following the way of the Messenger of Allah (ﷺ) and his Companions, and their name is derived from their adherence to the Sunnah of the Prophet (ﷺ), which is encouraged in his words, "I urge you to adhere to my Sunnah and the way of the Rightly Guided Caliphs who come after me; cling to it and adhere firmly to it."[10] He warned us not to go against it when he said: "Beware of newly invented matters, because every newly invented matter is an innovation, and every innovation is a going astray,"[11] and, "Whoever turns away from my Sunnah has nothing to do with me."

This is different from the others, the people of whims and desires and innovation who followed ways other than that of the Messenger (ﷺ).

The beliefs of Ahl as-Sunnah originated with the emergence of the Prophet's mission, and they are preserved by Allah (ﷻ) in His Book and in the Sunnah of the Messenger (ﷺ). On the other hand, some of the beliefs of the followers of whims and desires emerged after the time of the Prophet (ﷺ); some emerged at the end of the era of the Companions, and others emerged later than that. The Messenger (ﷺ) foretold that whoever of his companions lived long enough would see division and dissent. He said: "Whoever among you lives (long enough) will see a lot of differences."[12] Then he told them to follow the straight path, which means following his Sunnah and the way of the Rightly Guided Caliphs, and he warned against newly invented matters, saying that they are misguided. It is not rational to suggest that some part of truth and guidance could be hidden from the Companions (may Allah be pleased with them) and saved for people who would come after them. All of those newly invented innovations are evil; if there had been any good in them, the Companions would have initiated them. Many of those who came after them indulged in these innovations and deviated from the way of the Companions (may Allah be pleased with them). Imam Mâlik (may Allah have mercy on him) said: "The last of this Ummah will never be sound except on the basis of that which made the first of this Ummah sound." Hence Ahl as-Sunnah are named after the Sunnah, while others are named after false and deviant groups or after particular people.

The best way to bring people together is to explain the truth and expose the falsehood and to bring the Shia closer to the Book of Allah and the Sunnah of His Messenger (ﷺ), with the understanding of true Islam according to the Sunni scholars, primarily the jurists and scholars of Ahl al-Bayt, such as Amir al-Mu'mineen 'Ali (رضي الله عنه) and

his sons and grandsons. We should also pay attention to and encourage sincere Shia voices of reform. We should respect them, appreciate them and support them in their attempts to correct the course of their people, as as-Sayyid Ḥusayn al-Moosawi has said in his valuable book, *Lillâhi thumma lit-Tareekh: Kashf al-Asrâr wa Tabri'ah al-A'immah al-Aṭhâr* [13], and as represented in the academic effort undertaken by as-Sayyid Aḥmad al-Kâtib in his book *Tatawwur al-Fikr as-Siyâsi ash-Shi'i min ash-Shoora ila Wilâyat al-Faqeeh.* We have to show support to every sincere lover of Ahl al-Bayt who follows the sound reports related from them and their way of guiding people to the Book of Allah and the Sunnah of His Prophet (ﷺ). We should treat them with all due respect and hold their hands until they reach the safe shore. We should encourage them to use reason, liberate their minds from their bonds and remove the heavy accumulation of falsehood that has overwhelmed their common sense, so that they will have the opportunity to reach the truth, which shines brightly and cannot be hidden by the dark clouds.

The scholars of Ahl as-Sunnah must adhere to the methods of calm academic research when discussing innovation and innovators, and they should be kind and gentle with them. Part of that kindness may entail visiting them and helping them in matters in which there is no dispute, or supporting them at times of calamity and hardship, or when they are in a dispute with disbelievers or those who are wronging them, in accordance with a proper understanding of Islamic politics and on the basis of the pros and cons. But this principle of cooperation, good relationship and quiet academic debate is not always appropriate. In the case of those Râfiḍi Shia who engage in extreme actions, when keeping quiet may have an impact on the uneducated masses, we must denounce the extremists with regard to their odd opinions. What are the guidelines for differentiating between the two — the first group, with whom we should speak

gently, as opposed to the second group, with whom we should deal harshly? If the person's opinion is based on a Sharia text but the misinterpretation of it leads to his or her confusion, or the person's opinion is based on arguments that are erroneous but that may make sense to some people, then we should kindly explain to them. As for those who base their views on strange reports that were transmitted by unknown or later narrators, and those whose ideas are not a result of simple misinterpretation, being harsh in denouncing their innovations is a must.

The Sunni scholars and the decision-makers among them in sectarian societies have a major role to play in leading the Muslims towards goodness. They are also the ones who are able to evaluate the political situation and make alliances or deals with other groups and sects on the basis of a proper understanding of the pros and cons, in accordance with Sharia political principles. This does not mean that the scholars and callers should give up teaching the Muslims the basic principles of Ahl as-Sunnah and educating them in accordance with those principles, calling the people to them and warning them against the alien, corrupt beliefs that are being propagated among the Muslims. This is necessary so that the Muslims will not be influenced by these false beliefs whose proponents are striving to spread them night and day, in secret and in the open, without ever getting tired. We have a good example in the Messenger of Allah (ﷺ); when he migrated to Madinah, he signed treaties and covenants with the Jews that guaranteed them a life of dignity in the shade of the Islamic state. At the same time, the Holy Qur'an spoke of the beliefs, the history and the morals of the Jews so that the Muslims would come to know the reality of the Jewish character and would not be misled by it. When the Jews committed their act of treachery, the Muslims were not deceived because they already had knowledge of their character.

The one who studies Islamic history, such as the Crusades at the time of Noradin[14] and Saladin[15], the Ottoman era at the time of Sultan Muḥammad al-Fâtiḥ and others, and the Almoravids[16] at the time of Yoosuf ibn Tashfeen, will notice that the factors leading to revival and victory are many, including: purity of belief and clarity of method; ruling the state in accordance with the laws of Allah; the presence of a dedicated leadership that follows the guidance of Allah, acts according to the natural laws of Allah with regard to educating and leading the nations and the rise and fall of states, and is also aware of social problems, how nations develop, the secrets of history, and the plots of the enemies, be they Crusaders, Jews, atheists, esoteric sects or innovators, and gives each factor its proper weight when dealing with them. Issues having to do with revival, short and long term, are complex and interwoven. They can only be understood by those who understand the Book of Allah and the Sunnah of the Messenger (ﷺ) and are well versed in the positions of the Rightly Guided Caliphs, which have been preserved from our great predecessors. They know the features and characteristics of revival, the means of bringing it about and the causes of its disappearance, and they learn from Islamic history and experiences of revival. Thus they realise that this Ummah never lost its leading position when it was sincere to its Lord and its Prophet, and they understand that military defeat is temporary, the effects of which soon diminish, but that intellectual defeat is a deadly wound. They know that sound education builds the Muslim individual, the Muslim family, the Muslim society and the Muslim state. This education must be built on solid foundations that are based on the Book of Allâh, the Sunnah of His Messenger (ﷺ) and the guidance of the Rightly Guided Caliphs and those who followed in their footsteps. The genius of the early generation in building the Islamic civilisation is that which, after the help and protection of Allâh, preserved for Islam its structure until today.

We have to strive for this religion. Our happiness will come not from haste and quick results, but from sensing the help of Allah (ﷻ) and hoping to attain His pleasure.

In my study of the era of the Rightly Guided Caliphs, I have been careful in selecting words and phrases in order to fully clarify this period through sound reports, so that Muslims may learn from this era and acquire abundant knowledge and deep understanding, thus comprehending Islâm in its totality. May Allah bless this effort and make it of benefit to those callers whose names we do not know, but whose impact will be seen over time, those who will help the Muslim world to overcome all obstacles and rise above its shortcomings, those devoted and sincere souls who know the truth and are happy to support it, who strive for it, defend it and stand by it, despite their weakness and lack of helpers. Allah (ﷻ) has guided them because of their sincerity and devotion and their following the Prophet (ﷺ). May He make this book beneficial to those scholars and seekers of knowledge, the ink of whose pens is equal to the blood of the martyrs; and to those businessmen who stand behind *da'wah*[17] efforts, supporting them with their wealth and their selves, implicitly saying: ﴾We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible [from extreme dislike to it].﴿ *(Qur'an 76: 9-10)* They are the unknown soldiers of this world, who will nevertheless be prominent figures in paradise.

Powerful storms are raging, seeking to uproot our Islam, our religion and our beliefs; the efforts of the enemies of Islam, the Crusaders, Jews, secularists, esoteric sects and innovators are targeting our leaders and prominent figures in the fields of science, literature and politics, seeking to destroy our history, because if a nation is without history, it will never be a sound nation. What is the value of a nation that has no heroes? What is the value of a religion

that does not produce heroes despite its lengthy history (as they claim)? Can we learn lessons from our history that will humiliate the enemies of Allah and turn their plots against them? What can help us to resume our mission and support our civilisation?

Humanity is currently going through hard times in this dark era of history because it has strayed far from the path of Allah. The remedy lies with the Muslims alone. Will they be fair to themselves and save the others? Will there be a return to Islam in such a way that our hearts are purified, we establish good, we become connected with the Qur'an and we fully sense the honour of belonging to the nation and religion of Muḥammad (ﷺ)? Will we be motivated to conduct our lives in accordance with his call and the way of the Rightly Guided Caliphs Abu Bakr, 'Umar, 'Uthmân and 'Ali, and all the noble Companions (may Allah be pleased with them)? Will we be able to form another link in the chain of support for the message of the Beloved (ﷺ), which will continue until the end of time?

Before mentioning the sources and references that I used, it is essential to acknowledge that were it not for the help of Allah (ﷻ), and then the efforts of the scholars of Ahl as-Sunnah and the seekers of knowledge who followed in their footsteps, I could not have pursued this venture in such depth. Hence I acknowledge that I have benefited from academic theses which have been typed but not published, in terms of their content, methodology, judging of reports, referring to modern, historical and other sources, while also attempting to build on and benefit from the efforts of others.

In particular, I would like to mention Dr. Akram Ḍiya' al-'Umari, who supervised and discussed many of the theses in this field. I have benefited from his books, such as his sound biography of the Prophet (ﷺ) and his study of the era of the Rightly Guided Caliphs. I have also benefited from the theses that he supervised, such as that by Dr. Yaḥya al-Yaḥya, titled *al-Khilâfah ar-Râshidah*

wal-Dawlah al-Umawiyyah min Fatḥ al-Bâri Jam'an wa Tawtheeqan (The Rightly Guided Caliphs and the Umayyad state, collected and authenticated from *Fatḥ al-Bâri*); the thesis of Professor 'Abdul-'Azeez al-Muqbil, *Khilâfat Abi Bakr aṣ-Ṣiddeeq (ﷺ) min khilâl Kutub as-Sunnah wat-Tareekh: Dirâsah Nadqiyyah lil-Riwâyât bistithna' Ḥuroob ar-Riddah* [The Caliphate of Abu Bakr aṣ-Ṣiddeeq (ﷺ) from the Books of Sunnah and History: a Critical Study of the Reports with the Exception of the Wars of Apostasy]; the thesis of Dr. 'Abdul-'Azeez ibn Muḥammad al-Furayḥ, *Tahqeeq Kitâb Mahd aṣ-Ṣawâb fi Fadâ'il Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭâb* (Commentary on the Book *Mahd aṣ-Ṣawâb* on the Virtues of the Commander of the Faithful 'Umar ibn al-Khaṭṭâb) by Yoosuf ibn al-Ḥasan ibn 'Abdul-Hâdi ad-Dimashqi aṣ-Ṣâliḥi al-Ḥanbali; the thesis of Dr. Muḥammad ibn Abdullah al-Ghabbân, *Fi Fitnat Maqtal 'Uthmân ibn 'Affân* (On the Turmoil of the Murder of 'Uthmân ibn 'Affân) and the thesis of 'Abdul-Ḥameed 'Ali Nâsir, *Khilâfat 'Ali ibn Abi Ṭâlib* (The Caliphate of 'Ali ibn Abi Ṭâlib).

I also consulted other university theses that were supervised by other professors, such as the thesis of Dr. Muḥammad Amḥazoon, *Taḥqeeq Mawâqif aṣ-Ṣaḥâbah fil-Fitnah min Riwâyât aṭ-Ṭabari wal-Muḥadditheen* (Study of the Attitudes of the Companions towards Turmoil based on the Reports of at-Tabari and the Scholars of Hadith); the thesis of Salmân al-'Oadah, *'Abdullah ibn Saba' wa Atharuhu fi Iḥdâth al-Fitnah fi Ṣadr al-Islam* (Abdullah ibn Saba' and his Impact on the Creation of Turmoil at the Beginning of Islam); the thesis of Professor Asma' Muḥammad Aḥmad Ziyâdah, *Dawr al-Mar'ah as-Siyâsi fi 'Ahd an-Nabi (ﷺ) wal-Khulafa' ar-Râshideen* [Political Role of Women at the Time of the Prophet (ﷺ) and the Rightly Guided Caliphs]; and others. Thanks be to Allah first of all, then to my professors and brothers and sisters who paved the way for me. I pray for them in absentia that Allah may accept their efforts and

their good deeds on the Day whereon neither wealth nor sons will avail, except for the one who brings to Allah (ﷻ) a clean heart [clean from shirk (polytheism) and (hypocrisy)].[18]

With regard to the sources used for this study that have to do with the era of the Rightly Guided Caliphs, they are as follows:

1) Books of Hadith

I started with the six books: *Ṣaḥeeḥ al-Bukhari*, *Ṣaḥeeḥ Muslim*, *Sunan Abi Dâwood*, *Sunan at-Tirmidhi*, *Sunan an-Nasâ'i* and *Sunan Ibn Mâjah*; then the *Muwaṭṭa'* of Mâlik and the *Musnad* of Aḥmad, then I made some effort to extract the historical material that has to do with the era of the Rightly Guided Caliphs. I referred to the historical material in *Musannaf 'Abdur-Razzâq*, *Musannaf Ibn Abi Shaybah*, *Mustadrak al-Ḥâkim*, *as-Sunan al-Kubra* by al-Bayhaqi, the *Sunan* of Sa'eed ibn Manṣoor, the *Musnad al-Ḥumaydi*, *Musnad aṭ-Ṭayâlisi*, *Majma' az-Zawâ'id*, *Kashf as-Sattâr 'an Zawâ'id al-Bazzâr* and *Mawârid adh-Dham'ân ila Zawâ'id Ibn Ḥibbân*. I did not overlook *al-Mu'jam al-Kabeer* by aṭ-Ṭabarâni or the *Sunan* of ad-Dâraquṭni. I benefited from the efforts of the commentators on the books of hadith mentioned above when judging the reports.

2) Commentaries on Hadith

The most important of the commentaries on hadith are *Fatḥ al-Bâri* by Ibn Ḥajar and *Sharḥ an-Nawawi 'ala Ṣaḥeeḥ Muslim*, in which there is historical material that cannot be overlooked. The comments of Ibn Ḥajar and an-Nawawi on some significant historical events are also important.

3) Books of Tafseer (Qur'anic commentary)

The most important of these are by aṭ-Ṭabari, al-Qurṭubi and Ibn Katheer. I paid more attention to their comments than to the

reports that they transmitted, since most of the reports are mentioned in the books of hadith and history.

4) Books of 'Aqeedah[19]

The most important of these books are *Minhâj as-Sunnah an-Nabawiyyah* by Ibn Taymiyah, from which I benefited a great deal, *Sharḥ aṭ-Ṭaḥḥâwiyyah, al-Ibânah fi Uṣool ad-Diyânah, al-I'tiqâd* by al-Bayhaqi, *ash-Sharee'ah* by al-Âjurri and other books of 'aqeedah, from which I quoted the opinions of the early generation concerning the Rightly Guided Caliphs and the status of the Companions (may Allah be pleased with them all).

5) Books of Islamic jurisprudence

The most important books that I consulted are: *al-Mughni* by Ibn Qudâmah, *al-Majmoo'* by an-Nawawi, *Bidâyat al-Mujtahid* by Ibn Rushd and some others. I benefited from them with regard to interpretation of Islamic law and judicial issues in which the Rightly Guided Caliphs reached their conclusions on the basis of their ijtihâd.

6) Literary works

I have taken from these literary works some poetry that is attributed to the Rightly Guided Caliphs or that they quoted or listened to. Since literary works do not mention chains of narration, and they contain both good and bad material, I chose verses of poetry that are in harmony with the Book of Allah (ﷻ), the Sunnah of His Messenger (ﷺ) and the morals and attitude of that unique generation. Among the most important of these books are: *'Uyoon al-Akhbâr* by Ibn Qutaybah and *al-Adab al-Islami fi 'Ahd an-Nubuwwah* by Nâyif Ma'roof.

7) Books of Asceticism and softening of hearts

From these I have quoted sayings of the Rightly Guided Caliphs in this field. Among the most important of these books are: *'Uddat aṣ-Ṣâbireen wa Dhakheerat ash-Shâkireen* by Ibn al-Qayyim; *Madârij as-Sâlikeen* by Ibn al-Qayyim; *Mukhtaṣar Minhâj al-Qâsideen* by Aḥmad ibn 'Abdur-Raḥmân al-Maqdisi, and others.

8) Books on Sects and madh-habs (Schools of juristic thought)

The most important of these books are: *al-Faṣl fil-Milal wal-Ahwa' wan-Niḥal* by Abu Muḥammad ibn Ḥazm adh-Dhâhiri and *Usool Madh-hab ash-Shi'ah al-Imamiyyah al-Ithna 'Ashariyyah* by Dr. Nâṣir al-Qafâri.

9) Books on Systems of ruling

The most important of these books are: *Niḏhâm al-Ḥukoomah al-Islamiyyah by al-Katâni*, which is also known as *at-Tarâteeb al-Idâriyyah*, and *Niḏhâm al-Ḥukm fish-Sharee'ah wat-Tareekh al-Islami* by Ḏhâfir al-Qâsimi.

10) Biographies

The most important of these books are: *Siyar A'lâm an-Nubala'* by adh-Dhahabi, *Shadharât adh-Dhahab fi Akhbâr man dhahaba* by 'Abdul-Ḥayy al-Ḥanbali, *Asad al-Ghâbah* by Ibn al-Atheer and *Siyar as-Salaf* by Abu al-Qâsim al-Iṣfahâni.

11) Books of Evaluation of narrators

The most important of these books are: *Tahdheeb al-Kamâl fi Asma' ar-Rijâl* by al-Ḥâfiḏh al-Mazzi, *al-Jarḥ wat-Ta'deel* by Ibn Abi Ḥâtim, *ath-Thiqât* by Ibn Ḥibbân and *al-Kâmil fi Ḍu'afa' ar-Rijâl* by Ibn 'Adiyy.

12) Books of history

The most important of these is *Tareekh aṭ-Ṭabari*. This book contains reports whose chains of narration are sound, weak and fabricated. The reports regarding 'aqeedah, Sharia rulings and events having to do with the Companions must be subjected to thorough evaluation, and the ones by Râfiḍi Shia, liars and unknown narrators should be highlighted. In this regard, I have benefited from the books *Istishhâd 'Uthmân wa Waq'at al-Jamal fi Marwiyât Sayf ibn 'Umar fi Tareekh aṭ-Ṭabari* by Khâlid al-Ghayth, *Marwiyât Abi Makhnaf fi Tareekh aṭ-Ṭabari* by Dr. Yaḥya Ibrâheem al-Yaḥya and *Athar at-Tashayyu' 'ala ar-Riwâyât at-Târeekhiyyah* by Dr. 'Abdul-'Azeez Noor Wali. One of the most important of these books is *al-Bidâyah wan-Nihâyah* by Ibn Katheer.

These are the most important sources to which I referred, along with a large number of various modern references.

I was very strict in verifying reports or passing judgement on them when they had to do with matters of belief, rulings and the Companions (may Allah be pleased with them). In this regard, I only transmitted the words of scholars who are specialised in this field, so thanks is due first to Allah (ﷻ) and then to these scholars. I sought to depict historical events on the basis of sound reports, but I did not neglect the weak reports altogether; I made use of the latter to complete the picture when it could not be completed by the sound and reliable reports, in a manner that is in harmony with the spirit of that age, but only with regard to issues that have nothing to do with 'aqeedah or Sharia. I also engaged in a discussion of the erroneous arguments and lies of the Râfiḍis, the Orientalists and some contemporary writers. I was keen to demonstrate the methodology of Ahl as-Sunnah concerning the period of the Rightly Guided Caliphs and to refute the specious arguments, especially with regard to the time of 'Uthmân and 'Ali (may Allah be pleased with them). Many

new ideas have been presented by some of our dear brothers in the study of the period of the Rightly Guided Caliphs, and I have the strong intention, if Allah (ﷻ) wills, to develop these ideas further in a manner that is in harmony with that brilliant age. We ask Allah (ﷻ) to guide and help us.

I have singled out the fifth of the Rightly Guided Caliphs, al-Ḥasan ibn 'Ali ibn Abi Ṭâlib (رضي الله عنه), for a special study because of the importance of his views, which reflect a deep understanding of how to run the state in accordance with Sharia and according to a deep understanding of pros and cons; his unique vision for reforming and uniting the Ummah by giving up the caliphate to Mu'âwiyah (رضي الله عنه); and the obstacles and calamities he faced while striving to implement his vision. He had a remarkable ability to lead his pioneering venture of reconciliation and a resolve to carry it out, which led to the unity of the Ummah and the fulfilment of the prophecy of the Prophet (ﷺ): "This son of mine is a leader, and perhaps Allah will reconcile two groups of the Muslims through him."[20] With al-Ḥasan's giving up the caliphate and swearing allegiance to Mu'âwiyah (may Allah be pleased with them both), the period of caliphate in the footsteps of the Prophet came to an end after thirty years. The evidence for that is to be found in the words of the Messenger of Allah (ﷺ): "Caliphate in the footsteps of the prophets will be for thirty years, then Allah will give sovereignty to whomever He will,"[21] and "Caliphate in my Ummah will be for thirty years, then it will be kingship after that."[22] Ibn Katheer commented on this hadith, saying: "The thirty years were completed with the caliphate of al-Ḥasan ibn 'Ali, as he gave up the caliphate to Mu'âwiyah in Rabee' al-Awwal 41 AH, thus completing exactly thirty years from the death of the Messenger of Allah (ﷺ), as he died in Rabee' al-Awwal 11 AH. This is one of the signs of his prophethood (ﷺ)."[23] Thus al-Ḥasan ibn 'Ali (رضي الله عنه) was the fifth Rightly Guided Caliph.

Inshallah my book *al-Ḥasan ibn 'Ali* will provide an important conclusion to the study of the period of the Rightly Guided Caliphs. It will encompass the unique features and characteristics of that era, the reasons for its demise, its system of rules and the qualities of its people and leaders, its constitution and crisis management at that time, as well as a study of the laws and causes of advancement, the status of women at the time of the Rightly Guided Caliphs, the institutions of the state and the deep understanding of what it meant that they knew that they were going to meet Allah (ﷻ).

I was also very keen to analyse the character of Amir al-Mu'mineen 'Ali (رضي الله عنه) from various angles, as his life is a great page in the history of the Ummah. He is one of the leaders whose guidance people can follow in their words and deeds in this life. His biography is one of the strongest sources of faith, sound Islamic inspiration and proper understanding of this religion. From him we learn the true understanding of the law of cause and effect, and how to behave and plan in accordance with it; how we may live with the Holy Qur'an, following its guidance and the example of the Messenger of Allah (ﷺ); the importance of fearing Allah (ﷻ), being sincere to Him and seeking that which is with Him in order to attain success in this world and the hereafter; the impact of all of these on the life and revival of the Muslim Ummah and the resumption of its role in building a leading civilisation. Hence in my study of the life and times of 'Ali bin Abi Ṭâlib (رضي الله عنه), I dedicated myself to the task and put all my effort into it, without claiming to be infallible and without denying any of my mistakes, seeking nothing but the countenance of Allah (ﷻ) and His reward, for He is the one whose help I seek, His are the best of names, and He hears all supplications.

I completed this book on Saturday at 12:45 p.m. on 17 Rabee' al-Awwal 1424 AH/ 7 June 2003 CE. All thanks be to Allah (ﷻ) first and last. I ask Him by His most beautiful names and sublime

attributes to make my work sincerely for His sake and beneficial to His slaves, to reward every letter that I have written and put it in the balance of my good deeds, and to reward my brothers who helped me with everything they could to complete this humble effort. We hope that every Muslim who reads this book will not forget its author, who is in need of the pardon, forgiveness, mercy and good pleasure of his Lord, in his or her supplications. ﴾My Lord! Grant me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me, by Your Mercy, among Your righteous slaves.﴿ *(Qur'an 27: 19)*

Allah (ﷻ) says: ﴾Whatever of mercy [i.e. of good], Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.﴿ *(Qur'an 35: 2)*

May Allah send blessings and peace upon Sayyiduna Muḥammad (ﷺ) and his family and Companions. Glory and praise be to You, O Allah. I bear witness that there is no god except You, I seek Your forgiveness and I repent to You. And the end of our supplications is: all praise be to Allah, the Lord of the Worlds.

The one who is in need of the pardon, forgiveness, mercy and good pleasure of his Lord,

Ali Muḥammad aṣ-Ṣallabi

CHAPTER ONE
'Ali ibn Abi Ṭâlib (ﷺ) in Makkah

1. Names, Lineage, Attributes and Family

1.1. Names and titles

1.1.1. Name and lineage

The full name and lineage of 'Ali (ﷺ) was 'Ali ibn Abi Ṭâlib ('Abd Manâf)[1] ibn 'Abdul-Muṯṯalib, who was called Shaybah al-Ḥamd[2] ibn Hâshim ibn 'Abd Manâf ibn Quṣayy ibn Kilâb ibn Lu'ayy ibn Ghâlib ibn Fihr ibn Mâlik ibn an-Naḍr ibn Kinânah ibn Khuzaymah ibn Madrakah ibn Ilyâs ibn Muḍar ibn Nizâr ibn Ma'd ibn 'Adnân.[3] He was the paternal cousin of the Messenger of Allah (ﷺ) and shared a grandfather with him in 'Abdul-Muṯṯalib ibn Hâshim. His father was Abu Ṭâlib, the full brother of Abdullah, the father of the Prophet (ﷺ). 'Ali's name at birth was Asad; he was given this name by his mother (ﷺ), who named him after her father Asad ibn Hâshim. This is referred to in the lines of verse that 'Ali composed on the day of Khaybar, when he said: "I am the one whose mother named him Ḥaydarah[4], like a lion of the jungle, frightful to behold."[5]

Abu Ṭâlib was not present when 'Ali was born. When he returned, he did not like this name, and he called the child 'Ali.[6]

1.1.2. Kunyah[7]

The kunyah of 'Ali (ﷺ) was Abu al-Ḥasan, after his oldest son al-Ḥasan, who was one of the children of his wife Fâṭimah (ﷺ), the daughter of the Messenger of Allah (ﷺ). He was also known by the kunyah Abu Turâb, which was given to him by the Prophet (ﷺ), and he was always happy to be addressed by it. The story behind that name was that once when the Messenger (ﷺ) came to the house of Fâṭimah, and he did not find 'Ali in the house, he asked her: "Where is the son of your uncle?" She said: "There was a disagreement between him and me, and we got angry with one another, so he went out and did not take a nap here with me." The Prophet (ﷺ) said to someone: "Go and see where he is." The man came and said: "O Messenger of Allah, he is sleeping in the mosque." The Messenger of Allah (ﷺ) went and saw him lying there. His upper garment had fallen from his shoulder, and dust (*turâb*) had gotten on to him, so the Messenger of Allah (ﷺ) began wiping it from him and saying, "Get up, Abu Turâb (father of dust)."[8] According to a report narrated by Bukhari: By Allah, no one called him that except the Prophet (ﷺ).[9]

Other kunyahs of his were: Abu al-Ḥasan wal-Ḥusayn, Abu al-Qâsim al-Hâshimi[10] and Abu as-Sibṭayn.[11]

1.1.3. Titles

Amir al-Mu'mineen (Commander of the Faithful), the fourth of the Rightly Guided Caliphs.[12]

1.2. The birth of 'Ali (ﷺ)

There are many different reports about the year of his birth. Al-Ḥasan al-Baṣri stated that he was born fifteen or sixteen years before the Prophet's mission began.[13] Ibn Isḥâq stated that he was born ten years before the mission began,[14] and Ibn Ḥajar regarded this view as

more likely to be correct.[15] Al-Bâqir Muḥammad ibn 'Ali mentioned two views: the first is the same as that mentioned by Ibn Isḥâq and regarded as more likely to be correct by Ibn Ḥajar, which is that he was born ten years before the mission began.[16] The second view is that he was born five years before the mission began.[17] I am inclined to favour the view of Ibn Ḥajar and Ibn Isḥâq, so his birth was most likely to have occurred ten years before the mission began.[18] Al-Fâkihi[19] stated that 'Ali (ﷺ) was the first of Banu Hâshim to be born inside the Ka'bah. Al-Ḥâkim said: The reports that 'Ali was born inside the Ka'bah are *mutawâtir* (reported by so many people that it would not be possible for them to have agreed on an untruth).[20]

1.3. Lineage and family, and their impact on the offspring

According to the science of anatomy (the study of the body's structure), psychology, behavioural science and sociology, blood ties and lineage affect a person's attitude, talent and potential to some extent, in most cases. That has to do with three things:

(a) Individuals try to maintain the values and ideals that their fathers and forefathers strongly believed in and adhered to, and they regard themselves as being of noble descent because of them. They consider themselves highly respectable and regard as odd those members of the family who go against these beliefs and drift away. Such an attitude is considered to be unacceptable and a sign of low esteem, lack of dignity, disobedience to the forefathers and tarnishing of the lineage that cannot be forgiven according to the inherited standards of that family.

(b) Each family has stories of forefathers and prominent members and their courage, chivalry, gallantry, sense of honour, generosity, munificence, and defence of the oppressed and weak. These are

transmitted from one generation to another and boasted about from an early age, through the age of youth to maturity. This affects the mental and emotional disposition of an individual and defines the standards of greatness and manhood. This respect for parents and forefathers offers justification for the good name of the family and the lineage.

(c) The science of genealogy proves that these attributes are inherited from generation to generation in a family that maintains its lineage.[21] This is not absolute; neither is it a rule with no exceptions, unlike the divine laws of which Allah (ﷻ) says: ﴾So no change will you find in Allah's *Sunnah* (way of dealing), and no turning off will you find in Allah's *Sunnah* (way of dealing).﴿ *(Qur'an 35: 43)* The Prophet (ﷺ) also referred to this meaning when he said: "People are of different qualities like gold and silver; the best of them in the *jâhiliyyah*[22] will be the best of them in Islam, if they understand,"[23] and "Whoever is slowed down by his deeds, his lineage will not help him to get ahead."[24]

That is not to say that inherited blood is to be sanctified, or that spiritual or academic leadership is concentrated in a particular family, or that any family has a permanent monopoly on the leadership of the Ummah in religious, spiritual or academic terms. In the ancient world before Islam, this was a problem that caused overwhelming social and moral corruption, tyranny and abhorrent financial exploitation; this was evident through the downfall of the Roman and Sassanid empires, ancient Greek and Indian[25] societies and other cultures that were based on jâhiliyyah. The history books chronicle their collapse, and the historians bear witness to it. Hence it is appropriate for us to point out the position of the family and lineage into which 'Ali was born and in which he was raised, in racial and social terms. It is also imperative to bring forth the characteristics, customs, traditions and psychological and moral legacy that distinguished his family, and

how the Arabs viewed it and affirmed its virtue. We will start with Quraysh and move on to Banu Hâshim.[26]

1.3.1. The tribe of Quraysh

All the Arabs acknowledged the sublime and noble lineage of Quraysh, their leadership, the purity of their language, their fluency and eloquence, their noble attitude, courage and chivalry. That became like a byword, indisputable and irrefutable.[27] They were united allies who still adhered to a great deal of the law of Ibrâheem al-Khaleel [the Prophet Abraham (*'alayhi as-salâm* — peace be upon him)]. They were not like the Bedouin, who had no respect for religion and no good manners. They loved their children, went on pilgrimage to the Ka'bah, performed the rituals (of hajj), shrouded their dead, washed in the case of impurity resulting from sexual activity, regarded as misguided the guardians of the fire temples[28], and kept away from incest with daughters, granddaughters, sisters and nieces out of decency and a wish to shun the way of the Magians. The Noble Qur'an was revealed approving of their behaviour and good choices in that regard. They married with a dowry and witnesses and gave three-stage divorces.[29] What increased them in honour was the fact that they married from any tribe they wanted without stipulating any conditions, but they would not give their daughters in marriage to anyone until they had stipulated that he should be a strict follower of their religion. They thought that because of their high status, it was not permissible for them to give their daughters in marriage until the other party submitted to them and followed their way.[30]

1.3.2. Banu Hâshim

Banu Hâshim was the most prominent clan of Quraysh. If we read what historians and the biographies of the Prophet Muhammad

(ﷺ) have recorded about their exploits and sayings — which is very little indeed — we will see that they were distinguished by all noble human feelings, moderation in all things, sound reasoning, strong belief in the high status of the Ka'bah before Allah (ﷻ), avoidance of wrongdoing or rejecting the truth, high ambition, kindness towards guests and the oppressed, generosity, courage and everything that chivalry implied to the Arabs of noble meanings, praiseworthy characteristics and good conduct that befits the forefathers of the noble Prophet (ﷺ). Banu Hâshim did not attain this status in their society except by means of sacrifice, generous living and service to the people. All that they practiced was in conformity with what the Prophet (ﷺ) propagated about noble morals and manners, with one exception: since they lived during the period between the coming of two prophets, they went along with their people with regard to ignorant beliefs and acts of worship.[31]

1.3.3. 'Abdul-Muṭṭalib

'Abdul-Muṭṭalib ibn Hâshim was the grandfather of the Prophet (ﷺ) and of 'Ali ibn Abi Ṭâlib (رضي الله عنه). 'Abdul-Muṭṭalib ibn Hâshim was in charge of providing water and food[32] to all of the pilgrims after his uncle al-Muṭṭalib died. For his own people, he did what his forefathers before him had done with regard to managing their affairs, and he reached a high status among his people that none of his forefathers had reached. His people loved him, and he became very prominent among them.[33]

'Abdul-Muṭṭalib was not the richest man among Quraysh, nor was he the sole master of Makkah, as Quṣayy was, because in Makkah there were men who had more wealth and power than he had. He was the most prominent figure among his people because he was in charge of providing water and food for the pilgrims and he was in charge of the well of *Zamzam*[34], which was an important

position having to do with the Ka'bah.[35] 'Abdul-Muṭṭalib had a strong faith that this House was of high esteem before Allâh (ﷻ) and that He would protect it and take care of it. The sublime character and strong, proud attitude of this leader of Quraysh were manifested in the conversation that took place between him and Abrahah, the King of Abyssinia. Abrahah wanted to invade Makkah and humiliate the Ka'bah, thus putting an end to its high position, and he had captured two hundred camels belonging to 'Abdul-Muṭṭalib. When 'Abdul-Muṭṭalib went to see him, Abrahah showed great respect by making room for him on his throne and allowing 'Abdul-Muṭṭalib sit with him. Then he asked what he wanted, and 'Abdul-Muṭṭalib replied: "What I want is for the king to return the two hundred camels of mine that he has captured." When he said that, the king lost interest in him and turned his face away, and he said: "Are you speaking to me about two hundred camels of yours that I have captured, and ignoring the House that is the basis of your religion and the religion of your forefathers, which I have come to destroy, and you are not speaking to me about it?!" 'Abdul-Muṭṭalib said: "I am the lord (owner) of the camels, but the House has a Lord Who will protect it." Abrahah said: "No one can protect (the Ka'bah) from me." 'Abdul-Muṭṭalib said: "It's up to you."[36] What 'Abdul-Muṭṭalib said turned out to be true; the Lord of the House protected His house and made Abrahah's plot go astray:

﴾And He sent against them birds, in flocks, Striking them with stones of Sijjeel [baked clay]. And He made them like [an empty field of] stalks [of which the corn has been eaten up by cattle].﴿

(Qur'an 105: 3-5)

'Abdul-Muṭṭalib taught his children to avoid wrongdoing and oppression. He urged them to have a good attitude and forbade them from indulging in vile and base matters.[37] When 'Abdul- Muṭṭalib died, he was past the age of eighty, and the Messenger was eight

years old, which means that he died in approximately 578 CE.[38] It was said that no market was held in Makkah for many days after the death of 'Abdul-Muṭṭalib.[39]

1.3.4. Abu Ṭâlib

Abu Ṭâlib was the father of 'Ali ibn Abi Ṭâlib (ﷺ). Abu Ṭâlib had no wealth. He loved his nephew very much, and when he went out he took him along. Abu Ṭâlib looked after the Messenger of Allah (ﷺ) after his grandfather's death, so the Prophet grew up with him under his care.[40] When the Messenger of Allah (ﷺ) proclaimed the call to Allah (ﷻ) openly, Abu Ṭâlib stood beside him and was determined to support him and not let him down. That upset Quraysh a great deal and caused them to feel distress and envy, and they began plotting. One is astounded and impressed by the chivalrous attitude of Abu Ṭâlib towards the Messenger of Allah (ﷺ). Abu Ṭâlib connected his fate to that of his nephew Muḥammad (ﷺ); indeed he made use of the fact that he was the leader of Banu Hâshim to bring Banu Hâshim and Banu Muṭṭalib together in support of him, swearing to live or die together in defence of the Messenger of Allah (ﷺ), Muslims and polytheists alike.[41] He offered complete protection to his nephew Muḥammad (ﷺ) without hesitating or declining. When Abu Ṭâlib saw the good efforts that his people were making for his sake and their sympathy for him, he began praising them, referring to their noble history and the position and status of the Messenger of Allah (ﷺ) among them, so as to reinforce their attitude and bring them closer to him.[42] He said:

If one day Quraysh gathered together to boast,
'Abd Manâf would be their heart and soul;
And if the nobles of 'Abd Manâf were reckoned,
Among Hâshim would be their noblest and chief;
If they boast one day, then Muḥammad

Would be the chosen noble and honourable one.
Quraysh summoned everyone against us;
They were not successful and they were beside themselves.
Of old we have never tolerated injustice;
When people turned away their faces in pride we made them face us.

When Abu Ṭâlib feared that the Arab masses would join forces with Quraysh against his people, he spoke words of poetry in which he sought refuge in the sanctity of Makkah and its status, offering the hand of friendship to the nobles of his people, yet at the same time telling them in his poetry that he would not hand over the Messenger of Allah (ﷺ) nor would he leave him for anything, even if he died defending him. He said:

When I saw the people had no love for us
And had severed every time and relationship,
And shown us enmity and ill-will,
Obeying the orders of persecuting enemies,
And had allied themselves with treacherous people against us,
Biting their fingers in rage at our backs,
I stood firm against them with my pliant spear,
And my shining sword, heirloom of princes.
Round the temple I gathered my clan and my brothers,
And laid hold of the striped red cloth that covered it,
Standing together, facing its gates,
Where everyone who takes an oath completes his vow.

He sought refuge in the Ka'bah and the sacred things in it, and he swore by the Ka'bah that he would never hand over Muḥammad (ﷺ) even if blood flowed in rivers and battles with different clans of Quraysh intensified:

You lie, by God's House, Muḥammad shall not be maltreated;
Before we shoot and thrust in his defence,

We will not give him up until we lie dead around him,
And be unmindful of our wives and children;
Until a people in arms rise and fight you,
As camels carrying water rise under empty water-skins.

Abu Ṭâlib continued to support his nephew and managed to penetrate the society of Quraysh with his great poetry that moved the people deeply. When Islam became deeply entrenched in the hearts of the members of some tribes, Quraysh came together and agreed among themselves to carry out a boycott against Banu Hâshim and Banu Muṭṭalib, according to which they would not intermarry with them or trade with them, either buying or selling. They wrote a document, hung it up inside the Ka'bah and took pledges to that effect. Banu Hâshim and Banu Muṭṭalib went to Abu Ṭâlib and stayed with him in his mountain pass.[43] This occurred in the month of Muḥarram, seven years after the prophethood began, and Banu Hâshim remained in this situation for nearly three years, during which nothing reached them except in secret. Finally, the worms ate the document, and the Prophet (ﷺ) told Abu Ṭâlib about it, and about the tearing up of the document and the cancellation of its contents.[44] Abu Ṭâlib died in the middle of the month of Shawwâl, in the tenth year of prophethood, when he was over eighty years old, but he had not become Muslim.[45] This was the same year in which Khadeejah (رضي الله عنها), the wife of the Prophet (ﷺ), also died, and calamities befell the Messenger of Allah (ﷺ) one after another. The year was known as the Year of Sorrow.[46]

1.3.5. The mother of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه)

'Ali's mother was the noble female Companion Fâṭimah bint Asad ibn Hâshim ibn 'Abd Manâf ibn Quṣayy al-Hâshimiyyah.[47] She was the first Hâshimi woman to give birth to a Hâshimi son.[48]

She took care of the Prophet (ﷺ) when his paternal uncle Abu Ţâlib sponsored him on the recommendation of his own father 'Abdul-Muţţalib. She was like a mother to him after his own mother died; she looked after him and took care of him as best she could. The Beloved (ﷺ) spent two decades of his life in her care, and she answered the call of Islam and became one of the first Muslim women, one of the elite women who occupied a high position in the realm of virtue. She (ﷺ) was kindness and compassion personified. This is exemplified in the way she interacted with Fâţimah az-Zahra' (ﷺ) and helped her out of sheer kindness towards her and her father (ﷺ). It was narrated from Amir al-Mu'mineen 'Ali (ﷺ) that he said: I said to my mother: Take care of bringing water and other errands for Fâţimah, and she will take care of grinding flour and making dough for you.[49] Her high position in relation to the Prophet (ﷺ) is further enhanced by the fact that she memorised and narrated a number of hadiths from the Prophet (ﷺ). She was held in high esteem by the Messenger of Allah (ﷺ), and he gave her gifts. Ibn Ḥajar narrated in *al-Iṣâbah* that 'Ali said: A suit of brocade was given to the Messenger of Allah (ﷺ), and he said: "No, rather make them into veils and give them to the Fâţimahs."[50] It was cut into four pieces: a headcovering for Fâţimah the daughter of the Messenger of Allah (ﷺ), a headcovering for Fâţimah bint Asad (ﷺ), a headcovering for Fâţimah bint Hamzah (ﷺ), and he did not mention the fourth.[51]

Fâţimah (the mother of 'Ali) was fortunate and blessed in her life and when she died. She was honoured to die within the lifetime of the Beloved (ﷺ).[52] With regard to the report that was narrated from Anas about her burial, it is very weak and is not strengthened by the other reports, because they are all weak. It was narrated that Anas ibn Mâlik (ﷺ) said: When Fâţimah bint Asad (ﷺ), the mother of 'Ali, died, the Messenger of Allah (ﷺ) entered upon her and sat at her head and said: "May Allah have mercy on you, O my mother, for you were a mother to me after my mother died; you went hungry so that

you might give me enough, you stayed without proper clothing so that you might clothe me, you refrained from eating good food so that you might feed me, seeking thereby the countenance of Allah (ﷻ) and the home of the hereafter." He ordered that every part of her be washed three times, and when he reached the water in which there is camphor, the Messenger of Allah (ﷺ) poured it with his own hand, then the Messenger of Allah (ﷺ) took off his garment, and she was clothed in it, and she was wrapped with his cloak over that. Then the Messenger of Allah (ﷺ) called Usâmah ibn Zayd, Abu Ayyoob al-Ansâri, 'Umar ibn al-Khaṭṭâb and a black slave to dig, and they dug her grave, and when they reached the niche, the Messenger of Allah (ﷺ) dug it with his own hand and removed its soil with his own hand. When it was finished, the Messenger of Allah (ﷺ) entered it and lay down in it and said: "O Allah, Who gives life and death, and Who is living and will never die, forgive my mother Fâṭimah bint Asad, help her to answer the angels' questions, make her grave spacious by virtue of Your Prophet and the prophets who came before me, because You are the Most Merciful of those who show mercy." And he said *takbeer*[53] over her four times (that is, offered the funeral prayer for her), and he and al-'Abbâs and Abu Bakr (may Allah be pleased with them) placed her in the niche.[54]

This hadith was quoted as evidence by some[55] to show that it is permissible to seek to draw closer to Allah by mentioning the virtue of righteous people. Professor Abu 'Abdur-Raḥmân Jablân ibn Khaḍr al-'Aroosi, in his Master's thesis, researched the chains of narration of this hadith and demonstrated that it is either weak or false[56], and he explained that the hadith was narrated via five chains, three of which are *mawṣool* and two are *mursal*, but none of them was free of many problems, so it is extremely weak. Nevertheless, seeking the help of Allah (ﷻ) by virtue of someone else is only mentioned with one chain, which is via Anas (ﷺ). Other hadiths may weaken this hadith because all of them are weak, so they weaken

one another and only increase it in weakness. With regard to the text, it is to be rejected for several reasons:

— In this hadith, there is exaggeration and excessive praise, going beyond what was the norm at the time of the Prophet (ﷺ).

— This hadith is contrary to the teachings and Sunnah of the Prophet (ﷺ) with regard to washing the body of a woman on several counts, including the following: His pouring the water himself, which is mentioned only in this story. With regard to the reports about the washing of his daughter Zaynab, he told others to wash her and he did not pour the water himself. Bukhari and Muslim narrated from Muḥammad ibn Sireen that Umm 'Aṭiyyah said: The Prophet (ﷺ) entered upon us when we were washing his daughter and said: "Wash her three times, or five, or more than that, if you see fit, with water and lotus leaves, and put camphor in the last time. And when you have finished, let me know." When we had finished, we let him know, and he gave us his waist wrapper and said: "Put it next to her body." And he did not do any more than that.[57]

— Digging with his own hand and taking out the dirt with his own hand and lying down in the grave are only narrated in this weak hadith, which is contrary to his normal way, and it is a kind of exaggeration and excessive praise.

Moreover, the wording of the supplication, which begins in the third person and then moves to the second person, is very different from his usual style in the supplications which are narrated in hadith ("O Allah, You..."). We do not see in any supplication apart from this one the words "O Allah, Who..."

— Another indication of its weakness is that the narrator admits that the Prophet (ﷺ) did not do these actions except on this occasion, but he wants to highlight this fact as a justification.[58]

1.3.6. The siblings of 'Ali ibn Abi Ṭâlib (ﷺ)

Abu Ṭâlib had four sons: Ṭâlib, from whom he took his kunyah (Abu Ṭâlib), 'Aqeel, Ja'far and 'Ali. He also had two daughters, Umm Hâni' and Jumânah. All of them were children of Fâṭimah bint Asad. There were ten years between each of them; Ṭâlib was the oldest, then 'Aqeel was ten years younger, then Ja'far, who was ten years older than 'Ali.[59] The following is a brief look at the siblings of 'Ali:

(a) Ṭâlib ibn Abi Ṭâlib: Ṭâlib died a polytheist after the Battle of Badr. It was said that he left and did not return, and no one knew where he ended up or what happened to him; he was one of those who got lost in the earth. He loved the Messenger of Allah (ﷺ) and wrote poetry praising him. He joined the polytheists at Badr reluctantly. A dialogue took place between him and Quraysh when they went out to Badr. They said: By Allah, O Banu Hâshim, we know that even if you go out with us, your inclination is in favour of Muḥammad. Ṭâlib went back to Makkah with those who went back, and he composed poetry and an ode praising the Prophet (ﷺ) and eulogised the disbelievers who were thrown into the well at Badr.[60]

(b) 'Aqeel ibn Abi Ṭâlib: he was known by the kunyah Abu Yazeed. He did not become Muslim until the year of the conquest of Makkah; it was said that it was after Ḥudaybiyah. He migrated to Madinah at the beginning of 8 AH. He was taken captive on the day of the battle of Badr and was ransomed by his paternal uncle al-'Abbâs. He is mentioned in several places in *aṣ-Ṣaḥeeḥ*. He was martyred during the campaign of Mu'tah, and no mention of him is made with regard to the conquest of Makkah and the Battle of Hunayn, because he was sick. That was mentioned by Ibn Sa'd, but az-Zubayr ibn Bakkâr stated, with his chain of narration going back to al-Ḥasan ibn 'Ali, that 'Aqeel stood firm (in battle) on the day of Ḥunayn and died

during the caliphate of Mu'âwiyah. In *Tareekh al-Bukhari al-Aṣghar* it is mentioned with a sound chain that he died at the beginning of Yazeed's caliphate, before the battle of al-Ḥarrah[61], at the age of ninety-six.[62]

(c) Ja'far ibn Abi Ṭâlib: Ja'far was one of the earliest Muslims. He loved the poor and sat in their company, served them and conversed with them. He migrated to Abyssinia, where the Negus and those who followed him became Muslim at his hands. I have discussed him in my book *as-Seerah an-Nabawiyyah: 'Arad Waqâ'i' wa Tahleel Aḥdâth* (*The Prophet's Biography: Events and Analysis*). He was martyred fighting bravely at Mu'tah in greater Syria.[63]

(d) Umm Hâni' bint Abi Ṭâlib: The female paternal cousin of the Prophet (ﷺ). It was said that her name was Fâkhitah or Fâṭimah or Hind, but the first is better known. She was the wife of Hubayrah ibn 'Amr ibn 'Â'idh al-Makhzoomi, and she bore him 'Amr, from whom he took his kunyah. At the conquest of Makkah, Umm Hâni' granted protection to two men from Banu Makhzoom, and the Messenger of Allah (ﷺ) said: "Those to whom you grant protection, we grant protection, O Umm Hâni'." Umm Hâni' narrated hadiths from the Prophet (ﷺ) which are recorded in the six books and elsewhere as well.[64] At-Tirmidhi and others said that she lived longer than 'Ali (رضي الله عنه).[65]

(e) Jumânah bint Abi Ṭâlib: She is also known as Umm Abdullah ibn Abi Sufyân ibn al-Ḥârith ibn 'Abdul-Muṭṭalib. She was mentioned by Ibn Sa'd in his biography of her mother Fâṭimah bint Asad, in his chapter on the female paternal cousins of the Prophet (ﷺ). She bore Abu Sufyân ibn al-Ḥârith his son Ja'far ibn Abi Sufyân, and the Messenger of Allah (ﷺ) gave her thirty *wasqs* of dates from Khaybar.[66]

1.3.7. The wives and children of 'Ali (ﷺ)

Fâṭimah,[67] the daughter of the Messenger of Allah (ﷺ), bore him al-Ḥasan and al-Ḥusayn, of whom we will speak in more detail later, as well as Zaynab al-Kubra and Umm Kalthoom al-Kubra. Khawlah bint Ja'far ibn Qays ibn Maslamah bore him Muḥammad al-Akbar (Muḥammad ibn al-Ḥanafiyyah). Layla bint Mas'ood ibn Khâlid from Banu Tameem bore him 'Ubaydullah and Abu Bakr. Umm al-Baneen bint Ḥizâm[68] ibn Khâlid ibn Ja'far ibn Rabee'ah bore him al-'Abbâs al-Akbar, 'Uthmân, Ja'far al-Akbar and Abdullah. Asma' bint 'Umays al-Khath'amiyyah bore him Yaḥya and 'Awn.[69] Al-Ṣahba'[70] bore him 'Umar al-Akbar and Ruqayyah. Umâmah[71] bint al-'Âṣ ibn ar-Rabee' bore him Muḥammad al-Awsat. Umm Sa'eed bint 'Urwah ibn Mas'ood ath-Thaqafi bore him Umm al-Ḥasan and Ramlah al-Kubra. His slave women bore him Muḥammad al-Asghar, Umm Hâni', Maymoonah, Zaynab al-Ṣughra, Ramlah al-Ṣughra, Umm Kalthoom al-Ṣughra, Fâṭimah, Umâmah, Khadeejah, Umm al-Kirâm, Umm Salamah, Umm Ja'far, Jumânah and Nafeesah. Maḥyât bint Imrul-Qays bore him a daughter who died young. Ibn Sa'd said: There is no sound proof that he had any other children apart from these.[72] In total, the number of children that 'Ali ibn Abi Ṭâlib (ﷺ) had was fourteen sons and nineteen daughters. (Some said seventeen daughters.) His descendants came from only five of his sons: al-Ḥasan, al-Ḥusayn, Muḥammad ibn al-Ḥanafiyyah, al-'Abbâs ibn al-Kilâbiyyah and 'Umar ibn at-Taghlabiyyah.[73] We will speak of Fâṭimah (ﷺ) and her children al-Ḥasan, al-Ḥusayn and Umm Kalthoom throughout this book.

1.3.8. Physical characteristics of 'Ali (ﷺ)

Ibn 'Abdul-Barr (may Allah have mercy on him) said: The best description that I have seen of 'Ali (ﷺ) is that he was of average height, if not on the short side, with wide black eyes, a handsome face

like the moon when it is full, a large belly, broad shoulders, large hands and a neck like silver brocade. He was bald, with no hair on his head except at the back; his beard was large and thick. The bones of his shoulders were like the bones of a strong lion, and there was no difference between his forearm and upper arm, as if they were one. If he held a man's arm, the man would not be able to breathe. Even though he was somewhat fat, his arm and hand were very powerful. When he walked in battle he almost ran, and he looked steadfast, strong and brave.[74]

2. His coming to Islam and his most important exploits in Makkah before the Hijrah

2.1. Accepting Islam

One of the blessings that Allah (ﷻ) bestowed upon 'Ali ibn Abi Ṭâlib (رضي الله عنه), and what Allah willed for him of good, was that a severe crisis befell Quraysh. Abu Ṭâlib had many children, and the Messenger of Allah (ﷺ) said to his paternal uncle al-'Abbâs — who was one of the most well off of Banu Quraysh — "O 'Abbâs, your brother Abu Ṭâlib has many children, and you see what has happened to the people in this crisis. Let us go and reduce the number of his dependants; I will take one from his family and you will take one, and we will take care of them for him." Al-'Abbâs agreed, so they went to Abu Ṭâlib and said to him: "We want to reduce the number of your dependants until this crisis has passed." He said to them: "If you leave me 'Aqeel, then do whatever you want." So the Messenger of Allah (ﷺ) took 'Ali home, and al-'Abbâs took Ja'far (رضي الله عنه). 'Ali ibn Abi Ṭâlib (رضي الله عنه) stayed with the Messenger of Allah (ﷺ) until his

prophethood, then 'Ali (ﷺ) followed him and believed in him. Ja'far (ﷺ) stayed with al-'Abbâs until he became Muslim and no longer needed his help.[75]

We may note that the Messenger of Allah (ﷺ) wanted to pay back the kindness of his uncle Abu Ṭâlib, who had sponsored him after the death of his grandfather 'Abdul-Muṭṭalib. This was one of the greatest blessings that Allah (ﷻ) bestowed upon 'Ali (ﷺ), as he was raised and educated by the one who was guided by Allah (ﷻ). The one whose attitude was the Qur'an looked after him and took care of him. This Qur'anic attitude was reflected in 'Ali (ﷺ), and it was enough that he was raised by the Prophet (ﷺ). He grew up in the house of Islam and learned its teachings at an early stage in his life, before the call of Islam went beyond the walls of the house to seek followers who would support it and propagate it among other people, bringing them forth from darkness to light. The scholars differed as to the next person who believed in Islam after Khadeejah bint Khuwaylid (ﷺ), the Mother of the Believers, who was the first of all the people. Was the next person Abu Bakr al-Ṣiddeeq or 'Ali (may Allah be pleased with them both)? The scholarly view, which I am inclined to favour, is that the first one to become Muslim among free men was Abu Bakr, the first child to do so was 'Ali, the first woman to do so was Khadeejah, and the first slave to believe was Zayd ibn Ḥârithah (may Allah be pleased with them all).[76] Thus Amir al-Mu'mineen 'Ali (ﷺ) was the first child to become Muslim.

2.2. How did 'Ali become Muslim?

Ibn Isḥâq narrated that 'Ali ibn Abi Ṭâlib (ﷺ) came to the Prophet (ﷺ) after Khadeejah (ﷺ) became Muslim, and he found them praying. 'Ali (ﷺ) said: "What is this, O Muḥammad?" The Prophet (ﷺ) said: "The religion of Allah, which He has chosen for Himself, with which He sent His Messengers; I call you to Allah

alone and to worship Him, and to disbelieve in al-Lat and al-'Uzza[77]." 'Ali said to him: This is something that I have never heard of before today; I will not decide anything until I speak to Abu Ṭâlib. The Messenger of Allah (ﷺ) did not want to disclose his secret before he announced it openly, so he said to him: "O 'Ali, if you do not become Muslim, then keep quiet about it." He remained like that for a night, then Allah (ﷻ) caused his heart to incline towards Islam, so in the morning he went to the Messenger of Allah (ﷺ) and said: What did you offer to me, O Muḥammad? The Messenger of Allah (ﷺ) said: "That you should bear witness that there is no god except Allah (ﷻ) alone, with no partner or associate, and disbelieve in al-Lat and 'Uzza, and disavow yourself of the rivals (to Allah)." 'Ali (رضي الله عنه) did that and became Muslim, and he kept coming to him (the Prophet) fearing that Abu Ṭâlib would find out. He concealed his Islam and did not show it openly.[78]

2.3. Between 'Ali (رضي الله عنه) and Abu Ṭâlib

Ibn Isḥâq said: Some scholars have stated that when the time for prayer came, the Messenger of Allah (ﷺ) would go out to a mountain pass of Makkah, and 'Ali ibn Abi Ṭâlib would accompany him, concealing the matter from his father Abu Ṭâlib, all his uncles and all the people. They would offer the prayers there and come back in the evening. This continued for as long as Allah (ﷻ) willed, until Abu Ṭâlib came upon them one day while they were praying, and he said to the Messenger of Allah (ﷺ): "O son of my brother, what is this religion that you are following?" He replied: "O uncle, this is the religion of Allah, the religion of His angels, the religion of His Messengers and the religion of our father Ibrâheem. He has sent me as a Messenger to the people and you, O uncle, are the most deserving of my sincere advice and my call to guidance; you are the most deserving to respond and help me with that." Abu Ṭâlib said:

"O son of my brother, I cannot leave the religion of my forefathers and the way they followed, but no harm will reach you so long as I am alive." They said that he said to 'Ali: "O my son, what is this religion that you are following?" He said: "O my father, I believe in Allah and the Messenger of Allah, and I believe what he has brought. I prayed with him to Allah, and I followed him." And they said that Abu Ṭâlib said to 'Ali: "He is calling you to something good, so follow him."[79]

2.4. Did 'Ali (ﷺ) break the idols with the Messenger of Allah (ﷺ) in Makkah?

It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) and I set out and went to the Ka'bah. The Messenger of Allah (ﷺ) said: "Sit down," and he climbed on my shoulders and I wanted to stand up with him on my shoulders, but he realised that I was weak, so he got down. The Prophet of Allah (ﷺ) sat down and said: "Climb on my shoulders." I climbed on his shoulders, and he stood up with me on his shoulders, and I felt that I could reach the farthest horizon in the sky. I climbed up on top of the House, where there was a statue of gold or copper. I started shaking it right and left, forwards and backwards, until I was in full control of it. The Messenger of Allah (ﷺ) said to me: "Throw it down." So I threw it down and it broke like a glass bottle, then I came down, and the Messenger of Allah (ﷺ) and I rushed away until we hid among the houses, lest anyone find us.[80] The chain of narration of this hadith is weak, and we cannot base any ruling on it as some people claim. The basic principle during the Makkan period remains that the Prophet (ﷺ) did not allow the Companions to use force with their opponents or commit any act of aggression against their idols and statues. The Messenger of Allah (ﷺ) purified Makkah of idols at the time of the conquest, and sent expeditions after that great conquest to destroy idols and purify the

Arabian Peninsula of the sites of polytheism and false gods, after he became able to remove them and destroy them.

2.5. Did 'Ali (ﷺ) bury Abu Ţâlib on the Prophet's instructions?

It was narrated from 'Ali (ﷺ) that he came to the Prophet (ﷺ) and said: "Abu Ţâlib has died." The Prophet (ﷺ) said: "Go and bury him," and 'Ali (ﷺ) said: "He died a polytheist." The Prophet (ﷺ) said: "Go and bury him." When he had buried him, he went back to the Prophet (ﷺ), and he said to him: "Do *ghusl*[81]."[82] According to another report, he said: "Go and do ghusl, then do not do anything until you come to me." 'Ali said: "So I did ghusl, then I came to him, and he offered supplication for me that made me happier than getting red and black camels." The narrator, 'Abdur-Raḥmân as-Sulami, said: When 'Ali had washed a deceased person, he would do ghusl.[83]

2.6. Ali's attention to security matters and his role in bringing Abu Dharr (ﷺ) to the Messenger of Allah (ﷺ)

Among the main features of Islam during the Makkan stage were concealment and secrecy, even from the closest of people. The Prophet's instructions on the necessity of secrecy were very clear and strict. 'Ali (ﷺ) played an important role in bringing Abu Dharr to the house of the Messenger (ﷺ). Abu Dharr (ﷺ) was unhappy with the situation of jâhiliyyah; he refused to worship idols and disapproved of those who associated others with Allah (ﷺ). He used to pray to Allah for three years before he became Muslim, without choosing any specific direction of prayer. It seems that he was following the path of the Ḥaneefs. When he heard of the Prophet (ﷺ), he came to Makkah, but he did not want to ask about him until

night came, then he lay down and 'Ali (ﷺ) saw him and realised that he was a stranger, so he invited him to stay with him. He did not ask him about anything. In the morning, he went to *al-Masjid al-Ḥarâm*[84], and he stayed there until evening came. 'Ali saw him and invited him to stay for a second night. The same thing happened on the third night, then 'Ali asked him why he had come. When Abu Dharr was certain about him, he told him that he wanted to meet the Messenger (ﷺ). 'Ali told him that he was indeed the Messenger of Allah (ﷺ) and said: "In the morning, follow me. If I see anything that I fear for you, I will step aside as if I want to pass water, but if I carry on then follow me." He followed 'Ali and met the Messenger (ﷺ), listened to what he had to say and became Muslim.

The Prophet (ﷺ) said to him: "Go back to your people and tell them to wait until my instructions come to you." He said: By the one in whose hand is my soul, I shall shout at the top of my voice among them. He went out to the mosque, and he shouted at the top of his voice: I bear witness that there is no god except Allah and that Muḥammad is the Messenger of Allah. The people leapt up and attacked him, throwing him to the floor. Al-'Abbâs ibn 'Abdul-Muṭṭalib came and warned them of the vengeance of his tribe Ghifâr, who might intercept the trade caravans of Quraysh, which passed through their land on the way to Syria. Thus he saved him from them.[85] Before coming to Makkah, Abu Dharr (ﷺ) had sent his brother to find out about the Prophet (ﷺ), to listen to what he had to say and then come to him. His brother did so, then he came back to Abu Dharr (ﷺ) and told him: I have seen him enjoining good attitudes and saying words that are not poetry. He said: You have not given me what I wanted, and he resolved to go himself to the Messenger of Allah (ﷺ). His brother said to him: Be on your guard against the people of Makkah, for they are his enemies and are hostile towards him.[86]

The lessons we learn from this incident are the following:

2.6.1. Not rushing to seek information

Abu Dharr (رضي الله عنه) realised that Quraysh resented everyone who spoke to the Messenger (ﷺ). This caution was safer and was dictated by the sensitivity of the situation. If Abu Dharr had asked openly about the Prophet (ﷺ), Quraysh would have found out what he intended to do, and thus he would have been exposed to harm and expulsion and would not have been able to achieve the purpose for which he had left his people and undergone the hardships of travel.

2.6.2. Caution when giving information

When 'Ali (رضي الله عنه) asked Abu Dharr (رضي الله عنه) why he had come to Makkah, he did not tell him as an extra precaution, even though Ali (رضي الله عنه) hosted him for three nights. Before telling him, he stipulated that he should conceal his secret at the same time as he showed him the way. This extreme caution brought him what he wanted.

2.6.3. Security cover for their movements

'Ali and Abu Dharr (may Allah be pleased with them both) agreed upon a gesture or certain movement, giving the impression of fixing his shoe or passing water, if 'Ali (رضي الله عنه) saw someone watching them. This security cover for their movements towards the headquarters (Dar al-Arqam) was in addition to the fact that Abu Dharr was walking some distance behind 'Ali. This attitude was regarded as a precaution, taking into account all possibilities that could arise while they were moving.

2.6.4. The Companions' advanced approach to security matters and the importance of security in their minds

This attitude was deeply entrenched in their hearts to such an extent that it was a distinguishing characteristic of all their actions, both private and public. Their movements were careful and well thought out. How great is our need to develop a similar sense of security to that of the Companions (may Allah be pleased with them). Security has become very important in our own time with regard to the demise and survival of states and civilisations, and it is very relevant to the weakness or strength of nations, peoples, groups, institutions and organisations. It has become a specialised field of knowledge with advanced techniques and highly developed methods and styles, its own independent organisations and high-level budgets. Information in general, and security information in particular, is sold for the highest price, and souls may be sacrificed in order to obtain it. As long as this is the case, then the Muslims must pay attention to the security aspect so that our secrets will not be discovered by our enemies or fall into their hands.[87]

2.7. 'Ali (ﷺ) was with the Messenger of Allah (ﷺ) when he went around to the tribes and presented the call to Islam to them, and he attended the negotiations with Banu Shaybân

It was narrated from Abân ibn Taghlib from 'Ikrimah from Ibn 'Abbâs: 'Ali ibn Abi Ṭâlib told me: When Allah (ﷻ) commanded His Messenger (ﷺ) to present himself to the Arab tribes, he went out, and Abu Bakr and I went with him, to Mina, where we joined one of the gatherings of the Arabs. Abu Bakr went forward and greeted them, and he was known for his prominence in doing good and his

knowledge of Arab lineages... Then we went to another gathering, which was a gathering of dignified and respectable people. Abu Bakr went forward and greeted them, and he said: "Who are you?" They said: "Banu Shaybân ibn Tha'labah." Abu Bakr turned to the Messenger of Allah (ﷺ) and said: "May my father and mother be sacrificed for you. These are the best of the people, and among them is Mafrooq, who is the most eloquent and handsome among them." He had two braids falling down his chest, and he was sitting closest to Abu Bakr. Abu Bakr said: "How many are you?" Mafrooq said: "We are more than one thousand and will never be defeated because of lack of numbers." Abu Bakr said: "How powerful are you?" Mafrooq said: "We are at our most angry when we meet (our enemies in battle), and we are most likely to engage them when we are angry. We love horses more than children and weapons more than women. Victory comes from Allah; He grants victory to us sometimes, and He grants victory against us sometimes. Perhaps you are the man from Quraysh [the Messenger of Allah]?" Abu Bakr said: "If you have heard that he is the Messenger of Allah, here he is." Mafrooq said: "O man of Quraysh, what are you calling us to?"

The Messenger of Allah (ﷺ) said: "I am calling you to bear witness that there is no god except Allah alone with no partner or associate, and that I am the slave of Allah and His Messenger, and to give me refuge and support me, for Quraysh have rebelled against Allah and disbelieved in His Messenger. They have preferred falsehood to truth, but Allah is Independent of Means, Most Praiseworthy." Mafrooq said: "What else are you calling for, O man of Quraysh? For by Allah, I have never heard any words more beautiful than this." The Messenger of Allah (ﷺ) recited:

﴿Say [O Muhammad]: Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty

— We provide sustenance for you and for them; come not near to *Al-Fawâḥish* [shameful sins and illegal sexual intercourse] whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause [according to Islamic law]. This He has commanded you that you may understand.﴾ *(Qur'an 6: 151)*

Mafrooq said: "By Allah, you are calling to the noblest of attitudes and the best of deeds, and the people who disbelieve in you and oppose you are wrongdoers." Then he referred the matter to Hâni' ibn Qubayṣah, saying: "This is Hâni' our chief, who is in charge of our religious affairs." Hâni' said: "I have heard what you said, O man of Quraysh, and I think that giving up our religion and following yours the first time we meet you is not a good idea and is a sign of not thinking through the consequences. Haste leads to mistakes, and we do not want to make a deal on behalf of those whom we left behind. But we will go back and you will go back, and we will think about it." Then it was as if he wanted al-Muthanna ibn Ḥârithah to contribute to the discussion, and he said: "Al-Muthanna here is our chief and is in charge of our military affairs." Al-Muthanna — who became Muslim later on — said: "I have heard what you have to say, O man of Quraysh, and my answer is the same as that of Hâni' ibn Qubayṣah with regard to our giving up our religion and following yours. We are located between two sources of water, one of which is al-Yamâmah and the other is al-Samâmah." The Messenger of Allah (ﷺ) said: "What are these two sources of water?" He said: "Rivers of Chosroes[88] and water of the Arabs. As for the rivers of Chosroes, if we offend him, then he will not forgive us or accept any excuse; we are allowed to camp there on the basis of a promise that we gave to Chosroes not to do any wrong and not to give refuge to any wrongdoer. I think that this matter to which you are calling us, O man of Quraysh, is something that kings dislike, but if you want us to give you refuge and to support you in the areas near the Arab waters, we

will do that." The Messenger of Allah (ﷺ) said: "Your answer is not bad, because you have spoken sincerely. No one can support the religion of Allah (ﷻ) except the one who will support it in all ways. Why don't you wait a while, and soon you will see how Allah (ﷻ) will give you inheritance of their land and you will take their women as slaves? Why don't you glorify and sanctify Allah (ﷻ)?" An-Nu'mân ibn Shareek said: "Then we grant you that."[89]

This hadith contains lessons that 'Ali ibn Abi Ṭâlib (رضي الله عنه) learned from this incident, including the following:

1. 'Ali (رضي الله عنه) learned that the Prophet (ﷺ) refused to give any guarantee of power to any individual by way of reward for their support for the call of Islam. That is because the call of Islam is in fact a call to Allah (ﷻ), and the basic condition with regard to the one who believes in it and is prepared to support it is that it should be sincerely for Allah (ﷻ) alone, and seeking His pleasure should be the utmost aim that the person is trying to achieve by means of his support and sacrifice, not the hope for power or the desire for authority. That is because the motive for a person's action is what will have an impact on the way he tries to go about it, so it is essential that the aim behind supporting the call should be free from any material interest, in order to guarantee continuous support for it, to protect it from any deviation and to guarantee the maximum support for it and sacrifices for its sake.[90] So everyone who wants to adhere to the main body of Muslims that calls people to Allah (ﷻ) should not stipulate any condition that he should be given a position or any kind of worldly gain, because this call is to Allah (ﷻ) alone. The matter is in the hands of Allah (ﷻ), and He decides things as He wills. The one who wants to join the effort should seek thereby the countenance of Allah (ﷻ) and strive to raise His banner. But if position and status are what is motivating him, this is a serious

sign which indicates that there was something wrong with his *intention.*[91] *Hence Yaḥya ibn Mu'âdh ar-Râzi said:* He will never prosper from whom you sense any sign of aspiration to leadership positions.[92]

2. 'Ali (ﷺ) learned from the Messenger of Allah (ﷺ) that the type of support that the he was seeking from the tribal leaders for his call should not be connected to any international treaties that conflicted with the call and from which they could not free themselves. In that situation, their support for the call might expose it to danger of destruction by the state with which they had the treaty, and this would pose a threat to the Islamic call and its interests.[93] Conditional or partial support does not achieve the desired aim. Banu Shaybân would never have fought against Chosroes if he had wanted to capture the Messenger of Allah (ﷺ) and his followers. Thus the negotiations failed.[94]

3. The religion of Allah (ﷻ) will never be supported except by one who is prepared to support it in all ways. This was the response of the Prophet (ﷺ) to al-Muthanna ibn Ḥârithah when he suggested to the Prophet (ﷺ) that he could offer him protection at the Arab water but not at the Persian water. Whoever has lengthy experience of politics will recognise the unequalled farsightedness of the Prophet (ﷺ).[95]

4. 'Ali (ﷺ) saw the impact of Islam on al-Muthanna and his people after they became Muslim, and how Banu Shaybân took upon themselves the burden of standing up to the Persians. Al-Muthanna ibn Ḥârithah — later on — was one of the leaders of the conquest of Iraq at the time of Abu Bakr (ﷺ). Their faith in this religion gave them the courage to fight the Persians.

These are some of the concepts and lessons that 'Ali (ﷺ) learned from the Messenger of Allah (ﷺ) in his negotiations with the leaders of Banu Shaybân.

2.8. His offering himself as a sacrifice for the Prophet (ﷺ)

When the tribe of Quraysh met in Dar an-Nadwah, they agreed to kill the Prophet (ﷺ) and to be rid of him, but Allah (ﷻ) told His Prophet (ﷺ) about that. The Prophet (ﷺ) was the wisest of Allah's creation. He wanted those who sought to kill him to keep looking at his bed, waiting for him to come out to them, so he told 'Ali ibn Abi Ṭâlib (رضي الله عنه) to sleep in his bed that night. Who could dare to stay in the bed of the Messenger of Allah (ﷺ) when his enemies were surrounding the house, lying in wait in order to kill him? Who would be able to stay in that house, knowing that the enemies would not see the difference between him and the Messenger of Allah (ﷺ) in his bed? No one except the most heroic of men, and the most courageous, by the grace of Allah.[96]

The Prophet (ﷺ) told him to stay in Makkah for a few days in order to return the trusts, and items that had been deposited with him for safekeeping, to their owners among his enemies, without subtracting anything. This is the greatest justice and fulfilment of trusts.[97] According to one report, the Messenger of Allah (ﷺ) said to 'Ali (رضي الله عنه): "Sleep in my bed; wrap yourself in this green cloak of mine and sleep in it, and no harm will befall you from them."[98] Ibn Ḥajar said: Moosa ibn 'Uqbah narrated that Ibn Shihâb said: So 'Ali lay down on the bed of the Messenger of Allah (ﷺ) in order to distract the enemies from him. All night, Quraysh were coming and going and discussing which of them would attack the occupant of the bed and tie him up. In the morning, when they saw 'Ali, they asked him where the Prophet was, and he said: I don't know. Then they realised that the Prophet (ﷺ) had fled.[99] It was narrated from Ibn 'Abbâs that 'Ali sold himself that night, when he put on the garment of the Prophet and then slept in his place.[100] Concerning 'Ali and his fellow Companions who strove to attain the pleasure of Allah (ﷻ)

and the home of the hereafter, Allah (ﷻ) revealed the words:

﴿And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to [His] slaves.﴾

(Qur'an 2: 207)

From this event we learn a number of lessons:

1. The plan of migration, as drawn up by the Messenger of Allah (ﷺ), dictated that his place in the house should be taken by a man whose movements inside the house would trick the polytheists and distract them for a while from the departure of the Messenger of Allah (ﷺ), until he and his Companion Abu Bakr (رضي الله عنه) had gone beyond the danger zone.[101]
2. Ali's response to the command of the Prophet (ﷺ) was an example of a dedicated soldier who is sincere to the call of Islam, as he offered himself as a sacrifice for his leader. If the leader is safe, then the call is safe, but if he dies, then the call will be weakened and will slow down. What 'Ali (رضي الله عنه) did on the night of the *hijrah*[102], spending that night in the bed of the Messenger (ﷺ), is to be regarded as a great sacrifice because it was highly possible that the swords of the young men of Quraysh might have fallen upon the head of 'Ali (رضي الله عنه). But 'Ali did not pay any attention to that. It was more important for him that the Messenger of Allah (ﷺ), the Prophet of the Ummah and the leader of Islam, should be safe.[103]
3. The fact that the polytheists had deposited items for safekeeping with the Messenger of Allah (ﷺ), even though they were fighting him and were determined to kill him, is a clear indication of the strange contradiction into which they had fallen. At the same time that they disbelieved him and claimed that he was a sorcerer, madman or liar, they could not find anyone among the people around them who was better than him

in terms of honesty and trustworthiness. Therefore, they did not deposit their property or wealth that they feared for with anyone else but him for safekeeping. This indicates that their disbelief was not due to any doubt on their part concerning his sincerity; rather the reason was that they were too proud and arrogant to accept the truth that he brought, out of fear for their leadership and tyranny.[104] Allah the Almighty indeed spoke the truth: ﴾We know indeed the grief which their words cause you [O Muhammad]: it is not you that they deny, but it is the Verses [the Qur'an] of Allah that the Dhâlimoon [polytheists and wrongdoers] deny.﴿ *(Qur'an 6: 33).*

4. The Messenger (ﷺ) commanded 'Ali (رضي الله عنه) to return these trusts to their owners in Makkah. Normally, in such extreme circumstances, one might focus all thoughts on nothing but making the plan of migration succeed. Yet the Messenger (ﷺ) did not forget and was not distracted from returning the trusts to their owners, even in these most difficult of circumstances, in which any person might forget himself, let alone anyone else.[105] He refused to betray those who had trusted him, even if they were enemies who were inciting people against him and harming him, because betraying the trust is one of the attributes of the hypocrites, and the believers are above that.[106]

5. This great hadith clearly points to the courage of 'Ali (رضي الله عنه). He knew, when he was doing as commanded, that he would be exposed to great danger. They might have invaded the house and killed him without verifying his identity. They might have ambushed him as he was leaving in the morning, without finding out who he was. The people were lying in wait all night waiting for their chance, but they became extremely exhausted, and in the morning, they were unable to verify the identity of the person who was leaving the house. Was he Muhammad (ﷺ) or

someone else? All of this must have gone through 'Ali's mind, but he hastened and was happy to obey the command. First of all, he loved Allah (ﷻ) and His Messenger (ﷺ) with a love that dominated his heart, so he made the safety of the Messenger of Allah (ﷺ) his main goal even if it cost him his life. Secondly, this was an essential operation in order for the Messenger (ﷺ) to escape safely from the plots of his enemies so that he would be able to spread Islam in all places. So the matter had to do with the interests of Islam, first and last. 'Ali (رضي الله عنه) slept in the bed of the Messenger of Allah (ﷺ) in spite of all these perils. This points to the depth of his faith in the will and decree of Allah. Indeed, he firmly believed in the words of Allah: ﴿Say: 'Nothing shall ever happen to us except what Allah has ordained for us. He is our *Mawlâ* [Lord, Helper and Protector].' And in Allah let the believers put their trust.﴾ *(Qur'an 9: 51)*

In the fact that the Messenger of Allah (ﷺ) chose 'Ali (رضي الله عنه) to play this important role, we can see complete and unparalleled trust and confidence in the special capabilities with which 'Ali (رضي الله عنه) was distinguished, which may not be found in anyone else. He did not hesitate when the Messenger (ﷺ) called him to sleep in his bed, although he knew that there might be nothing else beyond that but death, since the polytheists were preparing the bravest young men of Quraysh to murder the Prophet (ﷺ). 'Ali (رضي الله عنه) did not let himself think about the consequences because he knew that if he sacrificed his life for the Messenger of Allah (ﷺ), he would attain a high honour that could not be obtained in any other way.[107]

2.9. His Hijrah (migration from Makkah to Madinah)

The next morning, 'Ali (رضي الله عنه) got up. The people recognised him and realised that the Messenger of Allah (ﷺ) had escaped. They said to 'Ali (رضي الله عنه): "Where is your companion?" He said: "I do not

know; was I watching over him? You told him to leave, and he left." The people were upset with this daring answer and were annoyed that the Messenger of Allah (ﷺ) had departed from among them and that they had been blinded and did not see him. So they rebuked 'Ali (ﷺ) and beat him; they took him to the mosque and detained him there for a while, then they let him go.[108] 'Ali bore what befell him for the sake of Allah (ﷻ). His joy at the escape of the Messenger of Allah (ﷺ) was more important to him than any harm that could befall him, so he did not weaken and he did not tell them where the Messenger of Allah (ﷺ) was. 'Ali started going around the streets of Makkah, looking for the owners of the entrusted items that the Messenger of Allah (ﷺ) had left him behind to deal with, and he kept on returning these entrusted items until he had given them all back to their owners. After spending three days in Makkah, he prepared to set out and catch up with the Messenger of Allah (ﷺ).[109]

During his migration journey, 'Ali hid by day and traveled by night, until he reached Madinah with his feet swollen and the skin broken.[110] Thus 'Ali endured hardships during his migration. He had no mount to ride, and he could not travel during the day because of the severe heat, but walking at night in the intense darkness was very lonely and frightening. If we add to that the fact that he (ﷺ) covered the distance on foot, with no companion to cheer him up and keep him company, we will realise the extent of the hardship that he endured because of the roughness of the route and the hardships of travel, seeking the good pleasure of Allah (ﷻ). At the end of the journey, he would meet the Messenger of Allah (ﷺ) and enjoy his company, safe and secure in Madinah. When 'Ali (ﷺ) reached Madinah, he stayed among Banu 'Amr ibn 'Awf, with Kulthoom ibn al-Hadam, where the Messenger of Allah (ﷺ) was staying.[111] This was the Hijrah of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), filled with sacrifice, patience and courage.

During his stay in Quba', 'Ali noticed a Muslim woman who had no husband. He saw that a man would come and knock on her door in the middle of the night; she would come out to him, and he would give her something that he was carrying. In the words of 'Ali (ﷺ): "I became suspicious about this man, and I said to her: 'O slave woman of Allah, who is this man who knocks at your door every night, and you come out to him, and he gives you something that I do not know what it is, and you are a Muslim woman and have no husband?' She said: 'This is Sahl ibn Ḥaneef ibn Wahb. He knows that I am a woman who has nobody. When evening comes, he attacks the idols of his people and breaks them and says: Use this for firewood.'" 'Ali liked Sahl because of that. Later on, Sahl joined 'Ali (ﷺ) in Iraq and died there.[112] We may note how alert the Muslim has to be, and he should not ignore what is going on around him.

3. How Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib lived with the Qur'an, and the impact it had on him

3.1. His concept of Allah, the universe, life, paradise, hell and the divine will and decree

The education that 'Ali ibn Abi Ṭâlib (ﷺ) received was the same as that which all the Rightly Guided Caliphs and noble Companions received. They were educated on the basis of the Noble Qur'an, and their teacher was the master of all mankind, Muḥammad (ﷺ). The Beloved (ﷺ) was keen that there should be one source and reference point, and that the Noble Qur'an was to be the only way to follow, along with the wisdom that the Lord, may He be glorified and exalted, revealed to him. So he educated the Muslims, individuals,

families and society, in the beliefs, acts of worship, ways of interacting and morals and manners that were brought in the Book of Allah and the Sunnah of His Messenger (ﷺ). The verses that 'Ali (ﷺ) heard directly from the Messenger of Allah (ﷺ) had an impact on the formation of his Islamic character. They purified his heart and soul and illuminated his mind, and his soul interacted with them. This turned him into a new person with new values, feelings, aims, behaviour and ambitions.[113]

From the Noble Qur'an and the prophetic education he received, 'Ali (ﷺ) learned who the God was that he should worship. The Prophet (ﷺ) implanted in his heart the meanings of those verses; he (ﷺ) was keen to educate his Companions in the correct concept of their Lord and His rights over them, knowing that this concept would lead to belief and certainty when souls are pure and their *fiṭrah*[114] is sound. So 'Ali's view of Allah, the universe, life, paradise, hell, the divine will and decree, the reality of man and his conflict with Satan were derived from the Noble Qur'an and the guidance of the Prophet (ﷺ).

Allah (ﷻ) is above having any shortcomings; His are the attributes of infinite perfection. He is One, with no partner or associate, and He has no wife or child. He is the Creator, Sovereign and Controller of all things:

﴾Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over [*Istawa*] the Throne [really in a manner that suits His Majesty]. He brings the night as a cover over the day, seeking it rapidly, and [He created] the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of the *'Âlameen* [mankind, jinn and all that exists]!﴿ *(Qur'an 7: 54)*

Allah (ﷻ) is the source of every blessing in this universe, great or small, manifest or hidden.

﴾And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.﴿ *(Qur'an 16: 53)*

Allah's knowledge encompasses all things, and nothing is hidden from Him on earth or in heaven, nothing that man conceals or displays openly.

Allah (ﷻ) records man's deeds through the actions of His angels, in a book in which nothing, great or small, is omitted, rather it is recorded precisely. That will be shown to man at the appropriate time:

﴾Not a word does he [or she] utter but there is a watcher by him ready [to record it].﴿ *(Qur'an 50: 18)*

Allah (ﷻ) tests His slaves with things that go against their desires and inclinations, in order to show their essence and to distinguish between two types of people. Those who accept the will and decree of Allah (ﷻ), submitting to it both outwardly and inwardly, are deserving of the positions of vicegerency and leadership. On the other hand, those who will be angry with His will and decree do not deserve anything and will not be given any rank.

﴾Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving﴿

(Qur'an 67: 2)

Allah (ﷻ) grants help and support to the one who seeks His protection and follows His rulings in all that he does or abstains from:

﴾Verily, my Wali [Protector, Supporter, and Helper] is Allah Who has revealed the Book [the Qur'an], and He protects [supports and helps] the righteous.﴿ *(Qur'an 7: 196)*

His right over His slaves is that they should worship Him alone, and not join any other with Him:

﴾Nay! But worship Allah [Alone and none else], and be among the grateful.﴿ *(Qur'an 39: 66)*

He alone is deserving of worship, and this is Allah's right over His slaves:

﴾Verily, Allah forgives not that partners should be set up with Him [in worship], but He forgives except that [anything else] to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.﴿ *(Qur'an 4: 48)*

Allah (ﷻ) has defined the essence of this *'uboodiyyah* (servitude to Him alone), which is the tawḥeed that is described in the Noble Qur'an.[115]

'Ali's view of the universe was based on the words of Allah (ﷻ):

"Say [O Muḥammad]: Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals [in worship] with Him? That is the Lord of the 'Âlameen [mankind, jinn and all that exists]. He placed therein [i.e. the earth] firm mountains from above it, and He blessed it, and measured therein its sustenance [for its dwellers] in four Days equal [i.e. all these four 'days' were equal in the length of time] for all those who ask [about its creation]. Then He rose over [Istawa] towards the heaven when it was smoke, and said to it and to the earth: Come both of you willingly or unwillingly. They both said: We come willingly. Then He completed and finished from their creation [as] seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest [lowest] heaven with lamps [stars] to be an adornment as well as to guard [from the devils by using them as missiles against the devils]. Such is the Decree of Him, the All-Mighty, the All-Knower.﴿ *(Qur'an 41: 9-12)*

As for this life, no matter how long it lasts, it will inevitably come to an end, and no matter how great its conveniences and luxuries, they are in fact insignificant. Allah (ﷻ) says:

﴾And put forward to them the example of the life of this world: it is like the water [rain] which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope.﴿ *(Qur'an 18: 45-46)*

Allah (ﷻ) tells the Muslim about the reality of this life, and that it is not the place of honour, and that the hereafter is better and more lasting. This enables the one in whose heart love of Allah and His Messenger is entrenched to give precedence to pleasing Allah (ﷻ) and His Messenger above anything else, even if the price of that is this world and everything in it. Amir al-Mu'mineen 'Ali (رضي الله عنه) expressed this truth when he said: "O world, try to deceive someone else. Are you trying to tempt me or attract me? No way! I divorce you irrevocably. Your time is short and you are insignificant. Alas! The provision is little, the journey is long and the way is lonely."[116]

His view of paradise was derived from the verses which describe it, and he became one of those of whom Allah (ﷻ) says:

﴾Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend [in charity in Allah's Cause] out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.﴿ *(Qur'an 32: 16-17)*

His concept of hell was derived from the Noble Qur'an, and this concept became a deterrent which prevented him from going astray from the laws of Allah (ﷻ). Anyone who studies the life of Amir al-Mu'mineen 'Ali (رضي الله عنه) will see his deep understanding of how one should prepare to meet Allah (ﷻ) and the extent to which he should fear the wrath and punishment of Allah.

His concept of the Divine will and decree was derived from the Book of Allah and the teachings of the Messenger of Allah (ﷺ). This concept was firmly entrenched in his heart, and he understood its different categories as mentioned in the Book of Allah. He was certain that the knowledge of Allah (ﷻ) encompasses all things:

﴾Neither you [O Muḥammad] do any deed nor recite any portion of the Qur'an, nor you [O mankind] do any deed [good or evil], but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord [so much as] the weight of an atom [or small ant] on the earth or in the heaven. Not what is less than that or what is greater than that but is [written] in a Clear Record.﴿ *(Qur'an 10: 61)*

'Ali (رضي الله عنه) was certain that Allah has decreed everything that is to be:

﴾Verily, We give life to the dead, and We record that which they send before [them], and their traces and all things We have recorded with numbers [as a record] in a Clear Book.﴿ *(Qur'an 36: 12)*

He understood that Allah's will is inevitable and that His power is complete:

﴾Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.﴿ *(Qur'an 35: 44)*

He believed that Allah (ﷻ) is the Creator of all things.

﴾Such is Allah, your Lord! *Lâ Ilâha illa Huwa* [none has the right to be worshipped but He], the Creator of all things. So worship Him [Alone], and He is the *Wakeel* [Trustee, Disposer of affairs or Guardian] over all things.﴿ *(Qur'an 6: 102)*

This correct understanding and deep conviction of the reality of the Divine will and decree bore many fruits which were apparent in his life, as we shall see in this book. From the Noble Qur'an, he understood the reality of his own self and of all people. He knew that their essence went back to two origins: the ancient origin when man

was first created from clay, when he was formed and the soul was breathed into him, and the recent origin when they were created from a drop of sperm.[117] Allah (ﷻ) says:

﴾Who made everything He has created good and He began the creation of man from clay. Then He made his offspring from semen of despised water [male and female sexual discharge]. Then He fashioned him in due proportion, and breathed into him the soul [created by Allah for that person]; and He gave you hearing [ears], sight [eyes] and hearts. Little is the thanks you give!﴿ *(Qur'an 32: 7-9)*

He understood that Allah (ﷻ) has created humans with His own hand, and honoured them with a beautiful form and an upright posture. He has blessed them with wisdom, logic and discernment, and subjugated to them all that is in the heavens and on earth. Allah (ﷻ) favoured human beings over much of His creation, and honoured them by sending the Messengers to them. The most wondrous manifestation of this divine honour towards humankind was that He made them qualified to receive His love and good pleasure, which could be attained by following the Prophet (ﷺ), who called people to Islam so that they might live a good life in this world and attain eternal bliss in the hereafter. Allah (ﷻ) says:

﴾Whoever works righteousness — whether male or female — while he [or she] is a true believer [of Islamic Monotheism] verily, to him We will give a good life [in this world with respect, contentment and lawful provision], and We shall pay them certainly a reward in proportion to the best of what they used to do [i.e. paradise in the hereafter].﴿ *(Qur'an 16: 97)*

Amir al-Mu'mineen 'Ali (رضي الله عنه) understood the true nature of the struggle between humans and Satan. He knew that this enemy comes to them from before and behind, from their right and from their left, and whispers to them, tempting them to commit sin and stirring up their desires. He used to seek the help of Allah (ﷻ)

against his enemy Iblees, and he prevailed over him throughout his life, as we shall see as we study his biography.

He learned from the story of Adam and Satan, as mentioned in the Qur'an, that Adam was the origin of humanity, that the essence of Islam is absolute obedience to Allah (ﷻ), and that man is vulnerable to falling into sin. From the story of Adam's sin, he learned the necessity of putting one's trust in Allah, the importance of repentance and praying for forgiveness in the life of the believer, the necessity of keeping away from envy and arrogance, and the importance of speaking in the best manner to one's companions, because Allah says:

﴿And say to My slaves [i.e. the true believers of Islamic Monotheism] that they should [only] say those words that are the best. [Because] Shayṭân [Satan] verily, sows a state of conflict and disagreements among them. Surely, Shayṭân [Satan] is to man a plain enemy.﴾

(Qur'an 17: 53)

He followed the path of the Messenger of Allah (ﷺ) in such a way that he purified his companions' hearts and souls by means of all kinds of acts of worship, and he trained them to follow the guidelines for manners and attitude that were laid out in the Qur'an.

3.2. The status of the Noble Qur'an in his view

Amir al-Mu'mineen 'Ali (رضي الله عنه) lived his life with the Qur'an, reading it, memorising it, understanding it and acting in accordance with it. He used to say: "Whoever reads the Qur'an and dies and enters hell, is among those who used to take the verses (or signs) of Allah in jest[118]."[119] He also used to say: "Glad tidings to those who were the dearest of people to the Messenger of Allah (ﷺ)."[120] And he used to say: "I did not think that anyone with any wisdom would sleep before reciting the last three verses of Soorat al-Baqarah."[121] This was directed towards the people of the Qur'an. He said,

describing the Noble Qur'an and its great importance: "In the Book of Allah, there are stories of those who came before you, foretelling what will happen after you and rulings on issues between you. It is serious and is not in jest. Whoever among the tyrants neglects it, Allah will destroy him; whoever seeks guidance in anything else, Allah will send him astray. It is the strong rope, the wise reminder, the straight path. It is the Book that whims and desires cannot distort and tongues cannot mispronounce. Its wonders never end, and the scholars never tire of it. Whoever quotes it speaks the truth, whoever acts upon it will be rewarded, whoever judges according to it will be just, and whoever calls people to it will be guided to a straight path."[122]

Because of his great interest in the Qur'an, 'Ali acquired a great deal of knowledge of it and its sciences. It was narrated that he said: "By Allah, no verse of it was revealed but I know why it was revealed, when it was revealed and to whom it was revealed. My Lord has blessed me with a deep understanding and an eloquent, truthful tongue."[123] And he (ﷺ) said: "Ask me about the Book of Allah, for there is no verse in it but I know whether it was revealed by night or by day, on the plains or in the mountains."[124] Ibn 'Abdul-Barr narrated that 'Ali (ﷺ) was one of those who collected the Noble Qur'an at the time of the Messenger of Allah (ﷺ) while the Messenger was still alive.[125] At the end of his life he said: "Ask me before you lose me."[126] That was when most of the other scholars among the Companions had died, and he (ﷺ) was in Iraq. He was very keen to teach the Noble Qur'an and the teachings of the Prophet (ﷺ) to the people, among whom there was a great deal of ignorance. They did not know much about the rulings of Islam, and 'Ali (ﷺ) was keen to teach them the truth. He was the most knowledgeable of people of his time. This is an example of the devoted scholar who is eager to teach people the truth and train them to follow it.

3.3. What was revealed concerning him of the Noble Qur'an

The Noble Qur'an was revealed to the Messenger of Allah (ﷺ) addressing real life events that happened in the society in which he lived. It praised some actions and some people, warned against others and pointed out some mistakes. Some verses were revealed that recorded forever some of the exploits of Amir al-Mu'mineen 'Ali (رضي الله عنه) and other Companions (may Allah be pleased with them all).

1. Allah (ﷻ) said:

﴾These two opponents [believers and disbelievers] dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt [or vanish away] what is within their bellies, as well as [their] skins. And for them are hooked rods of iron [to punish them]. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and [it will be] said to them: 'Taste the torment of burning! Truly, Allah will admit those who believe [in the Oneness of Allah — Islamic Monotheism] and do righteous good deeds, to Gardens underneath which rivers flow [in paradise], wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴿ *(Qur'an 22: 19-23)*

Bukhari narrated with a chain of narration from 'Ali ibn Abi Ṭâlib (رضي الله عنه) that he said: "I will be the first one to kneel before the Most Merciful in a dispute on the Day of Resurrection." Qays ibn 'Ubâdah said: Concerning them the verse was revealed: "These two opponents (believers and disbelievers) dispute with each other about their Lord." He said: They are the ones who went forth for duels on the day of Badr: Ḥamzah, 'Ali, Abu 'Ubaydah ibn al-Ḥârith, Shaybah ibn Rabee'ah, 'Utbah ibn Rabee'ah and al-Waleed ibn 'Utbah.[127]

2. He was one of those concerning whom Allah revealed the words:

﴾Then whoever disputes with you concerning him ['Eesa (Jesus)] after [all this] knowledge that has come to you [i.e. 'Eesa (Jesus) being a slave of Allah, and having no share in Divinity], say [O Muhammad]: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke [sincerely] the Curse of Allah upon those who lie.'﴿

(Qur'an 3: 61)

That had to do with the delegation from Najrân, when the Prophet (ﷺ) debated with them about 'Eesa ibn Maryam [Jesus, son of Mary (*'alayhi as-salâm* — peace be upon him)], and said that he was the slave of Allah (ﷻ) and His Messenger, and His Word that He bestowed upon his blessed mother. He told them that 'Eesa was not God or the son of God or the third of three, and he called them to Islam, but they refused, so he invited them to pray and invoke sincerely the curse of Allah (ﷻ) upon those who are lying. It was narrated that 'Âmir ibn Sa'd ibn Abi Waqqâṣ said: When the words, ﴾Say [O Muhammad]: 'Come, let us call our sons and your sons...﴿ were revealed, the Messenger of Allah (ﷺ) called 'Ali, Fâṭimah, Ḥasan and Ḥusayn (may Allah be pleased with them all) and said: "O Allah, these are my family."[128]

3. The Qur'an confirmed his view that jihad is superior to maintenance of al-Masjid al-Ḥarâm. In *al-Ṣaḥeeh* it is narrated that a man said: I would not care if I do not do any deed after becoming Muslim except maintaining al-Masjid al-Ḥarâm. 'Ali ibn Abi Ṭâlib (رضي الله عنه) said: "Jihad for the sake of Allah is better than all of that." 'Umar ibn al-Khaṭṭâb said: "Do not raise your voices at the *minbar*[129] of the Messenger of Allah (ﷺ). When the prayer is over, I will ask him about that." He asked him, and Allah revealed this verse:

﴾Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid al-Harâm [at Makkah] as equal to the

worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Dhâlimoon [polytheists and wrongdoers]. Those who believed [in the Oneness of Allah — Islamic Monotheism] and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of mercy from Him, and His being pleased [with them], and of Gardens [paradise] for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward.》

(Qur'an 9: 19-22)

So He (ﷻ) told them that faith and jihad are better than maintaining the Sacred Mosque in Makkah, hajj and *ṭawâf*[130], and better than looking after the pilgrims.[131]

4. 'Ali (رضي الله عنه) was compassionate towards the Ummah of Muhammad (ﷺ).

It was narrated that 'Ali ibn Abi Ṭâlib (رضي الله عنه) said: When this verse was revealed — 《O you who believe! When you [want to] consult the Messenger [Muhammad] in private, spend something in charity before your private consultation》 *(Qur'an 58: 12)*, the Prophet (ﷺ) said to 'Ali (رضي الله عنه): "Tell them to give in charity." He said: O Messenger of Allah, how much? He said: "A dinar." He said: They cannot afford it. He said: "Half a dinar." He said: They cannot afford it. He said: How much? He said: Gold equal to the weight of a grain of barley. The Prophet (ﷺ) said to 'Ali: "You are a man of little wealth (so you are speaking on the basis of what you have)." Then Allah (ﷻ) revealed the words:

《Are you afraid of spending in charity before your private consultation [with him]? If then you do it not, and Allah has forgiven you, then [at least] perform ṣalâh [Iqâmat-aṣ-Ṣalâh] and give zakâh.》

(Qur'an 58: 13)

'Ali used to say: "By means of me, Allah made it easy on this Ummah."[132]

3.4. 'Ali conveyed the Prophet's commentary (tafseer) on some verses of the Noble Qur'an

'Ali benefitted from the commentary of the Messenger of Allah (ﷺ), and he conveyed what he learned from the Messenger of Allah (ﷺ) to the people. The following are some examples of that:

(a) Allah (ﷻ) says,

﴾And instead [of thanking Allah] for the provision He gives you, you deny [Him by disbelief]!﴿ *(Qur'an 56: 82)*

It was narrated from 'Ali (رضي الله عنه) that the Prophet (ﷺ) said: ﴾And instead [of thanking Allah] for the provision He gives you, you deny [Him by disbelief]﴿: your way of giving thanks is by telling lies, when you say we got rain by such and such a star and so on."[133]

(b) Everyone is guided to that for which he was created. It was narrated that 'Ali (رضي الله عنه) said: We were attending a funeral in Baqee' Cemetery[134]. The Messenger of Allah (ﷺ) came to us and sat down, and we sat down around him. He had a small stick with him, and he tilted his head and started scratching the ground with his stick. Then he said: "There is no one among you, no created soul, but Allah has decreed its place in paradise or hell, and it is decreed whether it is doomed or blessed." A man said: O Messenger of Allah, shouldn't we depend upon what is written and give up striving, then whoever is destined to be blessed will do the deeds of those who are destined to be blessed, and whoever is destined to be doomed will do the deeds of those who are doomed? He said: "Strive, for everyone is guided (to do deeds according to his destiny). Those who are destined to be blessed will be guided to do the deeds of those who are destined to be blessed, and those who are destined to be doomed will be guided to do the

deeds of those who are destined to be doomed. Then he recited:

﴾As for him who gives [in charity] and keeps his duty to Allah and fears Him, And believes in *Al-Ḥusnâ*.[135] We will make smooth for him the path of ease [goodness]. But he who is greedy miser and thinks himself self-sufficient. And belies Al-Ḥusnâ. We will make smooth for him the path for evil.﴿ *(Qur'an 92: 5-10)*[136]

According to another report: Should we not rely on what is decreed for us and stop striving, then whoever among us is among those who are destined to be blessed will end up doing the deeds of the people who are destined to be blessed, and whoever is among the people who are destined to be doomed will end up doing the deeds of the people who are destined to be doomed?[137]

According to a report in Bukhari and Muslim, 'Ali (ﷺ) said: One day, the Messenger of Allah (ﷺ) was scratching the ground with a stick he had in his hand. Then he raised his head and said: "There is no soul but its place in paradise or hell is known." They said: O Messenger of Allah, why should we strive? Shouldn't we rely on that? He said: "No... you must strive, for everyone will be guided to that for which he was created." Then he recited:

﴾As for him who gives [in charity] and keeps his duty to Allah and fears Him, And believes in Al-Ḥusnâ. We will make smooth for him the path of ease [goodness]. But he who is greedy miser and thinks himself self-sufficient And belies Al-Ḥusnâ. We will make smooth for him the path for evil.﴿ *(Qur'an 92: 5-10)*[138]

In these hadiths and others, the Prophet (ﷺ) told us what the Noble Qur'an indicates, that Allah (ﷻ) has prior knowledge and has already written and decreed the ultimate destiny of His slaves and whether they will be blessed or doomed; He also has prior knowledge and has already written and decreed other things that will happen to His slaves and others.[139]

The Prophet (ﷺ) stated that this does not contradict doing the deeds by means of which one attains a blessed or doomed state, and that if a person is one of those who are destined to be blessed, it will be made easy for him to do the deeds of those who are destined to be blessed, and if a person is one of those who are destined to be doomed, it will be made easy for him to do the deeds of those who are destined to be doomed. He forbade relying on the prior decree and not striving. Hence the one who relies on the prior decree and does not strive to do the actions that are enjoined upon him is one of the greatest losers in respect of (his or her) deeds, and one whose efforts have been wasted in this life.[140] Their abandoning of the deeds that are enjoined upon them is part of what is decreed for them, of making the path of doom easy for them. Those who are destined to be blessed are those who do what is enjoined and abstain from what is forbidden, so if a person abstains from doing obligatory actions that are enjoined upon him and does forbidden actions, relying on the prior decree, he is among those who are destined to be doomed, for whom it is made easy to do the actions of those who are destined to be doomed. This is the answer that the Prophet (ﷺ) gave, and 'Ali ibn Abi Ṭâlib (رضي الله عنه) and the Companions of the Prophet (may Allah be pleased with them) learned. It is the best and most appropriate answer to this question.[141]

3.5. The basic principles followed by Amir al-Mu'mineen 'Ali (رضي الله عنه) in deriving rulings from the Noble Qur'an and understanding its meanings

Amir al-Mu'mineen 'Ali possessed a great deal of knowledge of the Qur'an and its sciences. This knowledge made him believe that the Qur'an contained all rulings, either explicitly or implicitly. He said concerning that: ﴾And your Lord is never forgetful.﴿ *(Qur'an 19: 64)*[142] Hence he often quoted the Qur'an as evidence and would

recite the verse in question in order to explain the Sharia rulings. His method in deriving rulings was as follows:

3.5.1. Adhering to the apparent meanings of the Noble Qur'an

Amir al-Mu'mineen 'Ali (ﷺ) sometimes adhered to the apparent meaning of the Noble Qur'an when there was no other evidence to suggest that it should be interpreted in a way other than what it appears to mean. He made ablutions for every prayer and quoted the following verse: ﴾O you who believe! When you intend to offer *aṣ-Ṣalâh* [the prayer], wash your faces...﴿ *(Qur'an 5: 6)*[143] The apparent meaning indicates that one should make ablutions every time one wants to pray. And he enjoined fasting upon the traveller if Ramadan begins before he or she travels. He said: "If the fast (of Ramadan) begins when he is not travelling, and then he travels, then he has to fast, because Allah (ﷻ) says: ﴾So whoever of you sights [the crescent on the first night of] the month [of Ramadan i.e. is present at his home], he must observe Sawm [fasts] that month.﴿ *(Qur'an 2: 185)*[144]

Furthermore, he thought that breastfeeding an older child does not make him a *maḥram*[145], because that is not within the first two years of life, basing that on the apparent meaning of the verse which speaks of breastfeeding. It was narrated that he said concerning the verse, ﴾The mothers shall give suck to their children for two whole years, [that is] for those [parents] who desire to complete the term of suckling.﴿ *(Qur'an 2: 233)* Breastfeeding is for two years, so whatever breastfeeding occurs within the two years makes the child a maḥram, but whatever occurs after two years does not make him a maḥram.[146]

He also interpreted the Qur'an in accordance with its apparent meaning in another place, where he ruled as innocent a woman who was accused of adultery because she gave birth six months after

getting married. He combined the verse ﴾The mothers shall give suck to their children for two whole years﴿ *(Qur'an 2: 233)* with another verse, ﴾and the bearing of him, and the weaning of him is thirty months﴿ *(Qur'an 46: 15)* and said: Pregnancy (bearing) is six months, and weaning is twenty-four months.[147] In other words, he subtracted the period of breastfeeding, which is two years, from the total period of breastfeeding and pregnancy, which is thirty months, which left six months. Thus he combined the apparent meaning of both verses and ruled accordingly.[148]

3.5.2. Interpreting verses that are general in meaning on the basis of those that are clear and specific

Verses that are general in meaning are those in which the meaning is ambiguous and cannot be understood except by means of further explanation.[149] Clear verses are those in which the meaning is apparent, without any need for explanation.[150] 'Ali interpreted the general meaning of the Qur'an in the verse ﴾an offering, brought to the Ka'bah﴿ *(Qur'an 5: 95)* in the light of other verses that explained it. It was narrated that a man asked 'Ali (ﷺ) about the offering — what kind of animal was it? He said: Eight head of cattle in pairs. It is as if the man was not sure, so 'Ali (ﷺ) said to him: Do you read the Qur'an? He said: Yes. 'Ali (ﷺ) said: Have you heard the verse in which Allah (ﷻ) says, ﴾O you who believe! Fulfil [your] obligations. Lawful to you [for food] are all the beasts of cattle﴿ *(Qur'an 5: 1)*? He said: Yes. 'Ali (ﷺ) said: Have you heard the verse in which Allah (ﷻ) says, ﴾And of the cattle [are some] for burden [like camel] and [some are] small [unable to carry burden like sheep and goats for food, meat, milk and wool]. Eat of what Allah has provided for you﴿ *(Qur'an 6: 142)*? He said: Yes. 'Ali (ﷺ) said: Have you heard the verse in which Allah (ﷻ) says, ﴾of the sheep two [male and female], and of the goats two [male and female]. Say: "Has

He forbidden the two males or the two females, or [the young] which the wombs of the two females enclose? Inform me with knowledge if you are truthful." And of the camels two [male and female], and of oxen two [male and female]﴿ *(Qur'an 6: 143-144)*? He said: Yes. 'Ali (ﷺ) said: Have you heard the verse in which Allah (ﷻ) says, ﴾O you who believe! Kill not the game while you are in a state of *iḥrâm* [for hajj or '*umrah*[151] (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah﴿ *(Qur'an 5: 95)*? The man said: Yes. 'Ali (ﷺ) said: I killed an antelope; what do I have to do? He said: You have to give an offering, brought to the Ka'bah.[152]

3.5.3. Interpreting what is general in the light of what is clear and specific in the Noble Qur'an

That which is general is something which refers to a thing without being specific. That which is specific is what is referred to in specific words.[153] Amir al-Mu'mineen 'Ali (ﷺ) interpreted that which is general in the Qur'an in the light of what is specific when deriving rulings, as he interpreted the general meaning of cutting off the hand, which is mentioned in the verse on stealing, in the light of a specific punishment which is mentioned in the verse on waging war against Allah and His Messenger and doing mischief in the land, which is that amputation is only to occur twice and not more than one hand and one foot is to be cut off if stealing is repeated. So if a person steals once, his right hand is to be cut off. If he steals again, his left foot is to be cut off, according to 'Ali (ﷺ). If he steals a third or fourth time, no further amputation is to take place but he is to be given an alternative punishment, because he ['Ali] interpreted the verse, ﴾And [as for] the male thief and the female thief, cut off [from the wrist joint] their [right] hands﴿ *(Qur'an 5: 38)* in the light of the verse, ﴾The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed

or crucified or their hands and their feet be cut off from opposite sides,﴾ *(Qur'an 5: 33)* He said: Allah (ﷻ) did not specify cutting off more than one hand and one foot in the verse on waging war against Allah and His Messenger and doing mischief in the land, hence such cases are to be punished with imprisonment.[154] It was narrated that ash-Sha'bi said: 'Ali cut off no more than one hand and one foot, and if the person stole after that, he would be imprisoned and punished. He ['Ali] used to say: I cannot justify before Allah (ﷻ) leaving him without a hand with which to eat and clean himself.[155]

3.5.4. Knowledge of Qur'anic verses which abrogate and verses which are abrogated

This refers to the lifting of a Sharia ruling by means of a subsequent divine statement.[156] Az-Zarkashi said: The imams said: It is not permissible for anyone to interpret the Book of Allah until after he has learned what abrogates and what is abrogated therein.[157] This meaning was confirmed by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه), when he rebuked a preacher by saying: Do you know what abrogates and what is abrogated therein (in the Qur'an)? He said: No. He said: You are doomed, and you have led others to doom.[158]

3.5.5. Interpreting the Qur'an in the light of the Arabic language

One of the methods of Amir al-Mu'mineen 'Ali in understanding the Noble Qur'an was to look at it in the light of the Arabic language. He understood from the verse ﴿And divorced women shall wait [as regards their marriage] for three menstrual periods﴾ *(Qur'an 2: 228)* that what was meant by *al-aqra'* was menstrual periods, so the woman's *'iddah*[159] does not end until she has become pure following the third menstrual cycle.[160] Hence 'Ali (رضي الله عنه) said concerning the divorced woman: It is not permissible for

her husband to take her back until she has done ghusl following the third menstrual cycle.[161] *Al-Quroo'* in Arabic is the plural of *qar'*, which means menses, but it also means purification.[162]

Another example is his understanding of the verse ﴾or you have been in contact with women﴿ *(Qur'an 4: 43)* as referring to intercourse. He said: *Al-Lamas* (lit. touching) means intercourse, but Allah (ﷻ) implied it here.[163] The people interpreted touching in the verse ﴾And if you divorce them before you have touched them, and you have appointed unto them the *mahr* [bridal-money given by the husband to his wife at the time of marriage]﴿ *(Qur'an 2: 237)* as referring to being alone with them. He said: What is meant by touching here is being alone with.[164] So he ruled that it is obligatory to pay the dowry in full if the husband has been alone with the wife.[165] He also said: If he drew the curtain on his wife and closed the door, then the bridal gift and the 'iddah become obligatory.[166]

3.5.6. Understanding the text in the light of another text

An example of this is that Amir al-Mu'mineen 'Ali (ﷺ) understood the verse ﴾And never will Allah grant to the disbelievers a way [to triumph] over the believers﴿ *(Qur'an 4: 141)* as referring to the Day of Resurrection, because of the [preceding] words ﴾Allah will judge between you [all] on the Day of Resurrection.﴿ *(Qur'an 4: 141).* That was when a man came to him and asked him: How do we understand this verse, ﴾And never will Allah grant to the disbelievers a way (to triumph) over the believers?﴿ *(Qur'an 4: 141)* 'Ali (ﷺ) said: Come closer to me. Allah (ﷻ) will judge between you on the Day of Resurrection, and Allah (ﷻ) will never grant to the disbelievers a way (to triumph) over the believers.[167]

He understood the verse, ﴾And by the roof raised high﴿ *(Qur'an 52: 5)* as referring to the heaven, because of what was

narrated by Ibn Jareer and mentioned by Ibn Katheer from 'Ali that ﴾And by the roof raised high﴿ *(Qur'an 52: 5)* means the heaven. Sufyân said: Then he recited: ﴾And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs [i.e. sun, moon, winds, clouds].﴿ *(Qur'an 21: 32)*

He understood the verse, ﴾Guard strictly [five obligatory] *aṣ-Ṣalawât* [the prayers] especially the middle *Ṣalâh.* And stand before Allah with obedience﴿ *(Qur'an 2: 238)* as referring to 'Aṣr prayer, based on the hadith of the Messenger of Allah (ﷺ) on the day of al-Aḥzâb: "They distracted us from the middle prayer, 'Aṣr prayer, may Allah (ﷻ) fill their houses and graves with fire."[168]

Another example is his understanding of the verse, ﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your [small] sins, and admit you to a Noble Entrance [i.e. paradise].﴿ *(Qur'an 4: 31)* It was narrated from Sahl ibn Abi Khaythamah that his father said: I was in this mosque — the mosque of Kufa — when 'Ali (رضي الله عنه) was addressing the people from the minbar and saying: "O people, the major sins are seven." The people listened carefully, and he repeated it three times, then he said: "Why don't you ask me about them?" They said: "O Amir al-Mu'mineen, what are they?" He said: "Associating others with Allah, killing the soul that Allah (ﷻ) has made sacred, slandering chaste women, consuming the wealth of orphans, consuming usury, fleeing from the battlefield, and living like a Bedouin[169] after migrating."[170] This understanding is based on the hadith of the Messenger of Allah (ﷺ) in which he said: "Avoid the seven that doom one to hell." They said: O Messenger of Allah (ﷺ), what are they? He said: "Associating others with Allah, witchcraft, killing the soul that Allah has made sacred except in cases dictated by Sharia, consuming usury, consuming the wealth of the orphan, running away from the battlefield and slandering chaste women, indiscreet but

believing."[171] This is part of the method of Amir al-Mu'mineen 'Ali (ﷺ) in interpreting the noble Qur'an by means of the Sunnah.

3.5.7. Asking the Prophet about what he did not understand

Part of the method of Amir al-Mu'mineen 'Ali (ﷺ) in understanding the noble Qur'an was asking about whatever he did not understand. For example, he asked the Messenger of Allah (ﷺ) about the greatest day [of hajj] in the verse, ﴾And a declaration from Allah and His Messenger to mankind on the greatest day [the 10th of Dhul-Ḥijjah — the 12th month of Islamic calendar]﴿ *(Qur'an 9: 3)*. He said: I asked the Prophet (ﷺ) about the greatest day of hajj, and he said: the Day of Sacrifice.[172] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) used this method when narrating from the Messenger of Allah (ﷺ). He said: I said: O Messenger of Allah (ﷺ), if something befalls us and there is no clear command or prohibition, what should we do? He said: Consult the experts in Islamic law and the worshippers, and do not make a decision in isolation.[173]

3.5.8. Knowledge of the occasions on which verses were revealed

This is useful for understanding the meanings of verses and deriving rulings from them, because the reason for revelation is an important way of understanding the meaning of the Qur'an.[174] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib reached a high level of knowledge of the reasons for revelation of verses. He used to say, when encouraging people to ask him about the Book of Allah: "Ask me, ask me, ask me about the Book of Allah, for by Allah, there is no verse but I know whether it was revealed by night or by day."[175] According to another report: "By Allah, no verse was revealed but I know concerning what it was revealed and where it was revealed."[176]

3.5.9. Specifying what is general in meaning

What is general in meaning is wording that refers to everything that the word could mean, without any limitation.[177] The ruling concerning this is that every report that is general in meaning remains so until another report comes to make it more specific.[178] There may be some reports which limit what is general in meaning to some of what it means, and that is specifying what is general in meaning.[179]

A report was narrated from 'Ali (رضي الله عنه) which specified the meaning of a verse that is general in meaning. He (رضي الله عنه) was asked about a man who had two slave women who were sisters; he had intercourse with one of them and then he wanted to have intercourse with the other. 'Ali (رضي الله عنه) said: No, not until they both go out of his possession.[180] It was narrated from Ibn al-Kawwa' that he asked 'Ali (رضي الله عنه) about marrying two sisters at the same time, and he answered: One verse forbade it, and another verse allowed it, but my family and I do not do that.[181] What he meant by the verse which forbade it is the verse, ﴿And two sisters in wedlock at the same time﴾ *(Qur'an 4: 23)*; and what he meant by the verse which allowed it is the verse, ﴿Except from their wives or [the slaves] that their right hands possess, for then they are free from blame﴾ *(Qur'an 23: 6)*. Of these two verses, one is general in meaning and the other is specific, as it limits the general meaning of intimacy with slave women (those that their right hands possess) by specifying that it is not permitted to be intimate with two sisters at the same time.[182]

Another example is when he gave a ruling concerning the 'iddah of a pregnant woman whose husband had died; he stated that she should take the longer of the two periods as her 'iddah. He said: Her 'iddah is the longer of the two periods.[183] In other words, he gave a specific meaning to the general meaning of the verses, ﴿And those of you who die and leave wives behind them, they [the wives] shall wait [as regards their marriage] for four months and ten days﴾ *(Qur'an*

2: 234) and ﴾And for those who are pregnant [whether they are divorced or their husbands are dead], their 'Iddah [prescribed period] is until they lay down their burden﴿ *(Qur'an 65: 4)*. So if the pregnant woman whose husband has died gives birth before four months and ten days are over, then she should complete the period (of the 'iddah), and not follow the general meaning of the second verse, because the first verse is more specific. If she completes the period of four months and ten days, then her 'iddah does not end until she gives birth, because the first verse may be general in one way but it is made specific by the second. Both verses are general in one way and specific in another, and each of them makes the other specific according to 'Ali (ﷺ).

Perhaps he was choosing to act on the safe side in order to reconcile between the two verses,[184] but the more correct view is that in either case, her 'iddah ends when she gives birth. It was narrated in a sound report from Abdullah ibn 'Utbah that Subay'ah bint al-Ḥârith told him that she was married to Sa'd ibn Khawlah, who was present at Badr, and he died during the farewell pilgrimage when she was pregnant. Soon after he died, she gave birth, and when her postchildbirth bleeding ended, she beautified herself to receive proposals of marriage. Abu as-Sanâbil entered upon her and said to her: Why do I see you adorned? Perhaps you hope to get married? By Allah (ﷻ), you will not get married until four months and ten days have passed. Subay'ah said: When he said that to me, I put on my outer garments in the evening and went to the Messenger of Allah (ﷺ), and I asked him about that, and he answered me that my 'iddah had ended when I gave birth, and he told me to get married if I wanted to.[185]

Perhaps 'Ali (ﷺ) gave that decision because he had not heard the hadith of Subay'ah; otherwise he would not have gone against a proven sound report from the Prophet (ﷺ).[186]

3.5.10. Knowledge of the customs of the Arabs and peoples who lived around them

Knowing the nature and customs of the Arabs and the peoples who lived around them, such as the Jews and Christians, at the time that the Qur'an was revealed plays a great role in understanding the noble Qur'an. 'Ali (ﷺ) lived at that time and knew a great deal about the customs that the Qur'an forbade or of which it approved. For example, Ibn Abi Ḥâtim narrated: When Ibn Wâ'il competed with Abu al-Farazdaq, and each of them slaughtered one hundred camels, 'Ali went out riding the white mule of the Messenger of Allah (ﷺ), calling out: "O people, do not eat their meat, for they have been slaughtered for something other than Allah (ﷻ)." 'Ali (ﷺ) knew from the customs of the Arabs at his time that a competition like this was not for the sake of Allah (ﷻ), rather it was for the devil, and that was forbidden based on the evidence of the words of Allah (ﷻ): ﴾Forbidden to you [for food] are: *Al-Maitah* [the dead animals — cattle — beast not slaughtered], blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering [that which has been slaughtered as a sacrifice for others than Allah]﴿ *(Qur'an 5: 3).*[187]

3.5.11. Deep understanding

Deep understanding was one of the distinguishing characteristics for which 'Ali (ﷺ) was renowned. The examples indicating that are numerous, of which we may mention here one that was narrated by Ibn Jareer, who said: One of the Kharijites called out to 'Ali when he was praying the dawn prayer, saying: ﴾And indeed it has been revealed to you [O Muhammad], as it was to those [Allah's Messengers] before you: "If you join others in worship with Allah, [then] surely, [all] your deeds will be in vain, and you will certainly be among the losers﴿ *(Qur'an 39: 65).* 'Ali (ﷺ) responded as he was

praying [with the verse]: ﴿So be patient [O Muhammad]. Verily, the Promise of Allah is true; and let not those who have no certainty of Faith discourage you from conveying Allah's Message [which you are obliged to convey]﴾ *(Qur'an 30: 60).*[188]

These are some of the basic principles followed by Amir al-Mu'mineen 'Ali (ﷺ) in deriving rulings from the noble Qur'an and understanding its meanings. From his example, those who love him and the sincere Muslims can learn how to interact with the Book of Allah (ﷻ).

3.6. 'Ali's interpretation of some verses of the Qur'an

3.6.1. Adh-Dhâriyât [soorah 51]

It was narrated from ath-Thawri, from Ḥabeeb ibn Abi Thâbit, that Abu aṭ-Ṭufayl said: I heard Ibn al-Kawwa' ask 'Ali ibn Abi Ṭâlib about *al-dhâriyâtu dharwan* [By (the winds) that scatter dust]. He said: The winds. He asked him about *al-ḥâmilâtu waqran* [And (the clouds) that bear heavy weight of water]. He said: The clouds. He asked him about *wal- jâriyâti yusran* [And (the ships) that float with ease and gentleness]. He said: The ships. He asked him about *al-mudabbirâti amran* [And those (angels) who distribute (provisions, rain, and other blessings) by (Allah's) Command]. He said: The angels.[189] Al-Hâkim classed this report as sound with a different chain of narration from Abu aṭ-Ṭufayl.

Aṭ-Ṭabari mentioned in detail the different chains of narration going back to 'Ali.[190] It was also narrated by 'Abdur-Razzâq with a different chain of narration from Abu aṭ-Ṭufayl, who said: I saw 'Ali when he was giving a sermon. He said: "Ask me, ask me about the Book of Allah, for by Allah, there is no verse but I know whether it

was revealed by night or by day, on the plains or in the mountains." Ibn al-Kawwa' said — when I was between him and 'Ali, and he was behind me: What is *al-dhâriyâtu dharwan* [By (the winds) that scatter dust]? He also narrated a similar report, in which he said: Woe to you! Ask to learn and do not ask to cause annoyance.[191]

3.6.2. ﴾So verily, I swear by the planets that recede﴿ (Qur'an 81: 15)

Sa'eed ibn Manṣoor narrated with a reliable chain of narration from 'Ali (ﷺ) that he said: They are the planets that move swiftly by night and recede by day so they cannot be seen.[192]

3.6.3. The earth's weeping for the righteous slave

'Ali (ﷺ) said: When a righteous slave dies, the place where he used to pray on earth weeps, and the place where his deeds ascended from heaven and earth also weeps. Then he recited: ﴾And the heavens and the earth wept not for them, nor were they given a respite.﴿ *(Qur'an 44: 29)*

3.6.4. Humility in the heart and being gentle when dealing with a Muslim

Amir al-Mu'mineen 'Ali (ﷺ) was asked about the verse ﴾Those who offer their Ṣalâh [prayers] with all solemnity and full submissiveness﴿ *(Qur'an 23: 2)*. He said: Humility is in the heart, and being gentle when dealing with a Muslim, and not looking around while praying.[193]

3.6.5. Two believing friends and two disbelieving friends

Amir al-Mu'mineen 'Ali (ﷺ) was asked about the words of Allah (ﷻ), ﴾Friends on that Day will be foes one to another except

Al-Muttaqoon [the pious]》 *(Qur'an 43: 67)*. He said: Two believing friends and two disbelieving friends. One of the believers died and was given glad tidings of paradise, then he remembered his believing friend and said: O Lord, my friend So-and-so used to tell me to do good and forbid me from doing evil, and he told me to obey You and to obey Your Messenger, and he told me that I was going to meet You, so do not let him go astray after I am gone. Guide him as You guided me, and honour him as You honoured me. When the friend dies, they will be brought together in paradise, and it will be said to them: Let each one of you praise the other. So he will say: O Allah, he used to tell me to do good and forbid me from doing evil, and he told me to obey You and to obey Your Messenger, and he told me that I was going to meet You. What a good brother, friend and companion. Then one of the two disbelievers died and was given the tidings of hell. He remembered his friend and said: O Allah, my friend so-and-so used to tell me to do evil and forbid me from doing good; he told me to disobey You and to disobey Your Messenger, and he told me that I would not meet You. O Allah, send him astray as You sent me astray. When the friend dies, they will be joined together in hell, and it will be said: Let each of you praise the other. So he will say: O Allah, he used to tell me to do evil and forbid me to do good; he told me to disobey You and to disobey Your Messenger, and he told me that I would not meet You. What a bad brother, friend and companion.[194]

3.6.6. Zuhr (asceticism) may be summed up in two phrases from the Qur'an

'Ali (ﷺ) said: Asceticism may be summed up in two phrases from the noble Qur'an. Allah (ﷻ) says: 《In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you》 *(Qur'an 57: 23)*. The one who does not grieve

over the past or rejoice over what has been given to him has become an ascetic in the complete sense of the word.[195]

3.6.7. 'Ali (ﷺ) and his focus on prayer

'Amir al-Mu'mineen 'Ali explained that it is recommended for the worshipper to ask Allah (ﷻ) for mercy if he recites a verse which mentions mercy and to ask Allah for refuge from His punishment if he recites a verse which speaks of punishment. It was narrated that 'Abd Khayr al-Hamdâni said: I heard 'Ali ibn Abi Ṭâlib recite in his prayer, ﴿Glorify the name of your Lord, the Most High,﴾ *(Qur'an 87: 1)* and he said: *Subḥâna Rabbiy al-A'la* (Glory be to my Lord Most High).[196]

It was narrated that Ḥijr ibn Qays al-Madri said: I stayed overnight with Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ). When he was praying at night, I heard him reciting this verse: ﴿Then tell Me [about] the [human] semen that you emit. Is it you who create it [i.e. make this semen into a perfect human being], or are We the Creator?﴾ *(Qur'an 56: 58-59)* He said three times: No, rather it is You, O Lord. Then he recited: ﴿Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We the Grower?﴾ *(Qur'an 56: 63-64)* He said three times: No, rather it is You, O Lord. Then he recited: ﴿Then tell Me about the water that you drink. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?﴾ *(Qur'an 56: 68-69)*. He said three times: No, rather it is You, O Lord. Then he recited: ﴿Then tell Me about the fire which you kindle. Is it you who made the tree thereof to grow, or are We the Grower?﴾ *(Qur'an 56: 71-72)*. He said three times: No, rather it is You, O Lord.[197]

3.6.8. ﴾The Day whereon neither wealth nor sons will avail Except him who brings to Allah a clean heart.﴿ (Qur'an 26: 88-89)

'Ali (ﷺ) said: Sons and wealth are the reward of this world, and righteous deeds are the reward of the hereafter, and Allah (ﷻ) may bestow both upon some people.[198]

4. 'Ali's staying close to the Messenger of Allah (ﷺ)

'Ali was one of the Makkans who were able to read and write in an illiterate society, which is indicative of his love for knowledge from an early age. Allah (ﷻ) enabled him to live from childhood in the house of the Messenger of Allah (ﷺ), so he was raised by him, and the Prophet's care for him increased after he became Muslim. The Messenger of Allah (ﷺ) was the main influence that impacted his character and enhanced his talents, purifying his heart, enlightening his mind and reviving his soul. He stayed close to the Messenger of Allah (ﷺ) in Makkah and in Madinah. He was keen to study at the hands of the Messenger of Allah (ﷺ), who educated his Companions in knowledge of the noble Qur'an. He was the gushing spring from which 'Ali (ﷺ) took his knowledge, education and erudition. Verses were revealed to the Prophet (ﷺ) in portions, according to situations and events. He recited them to his Companions, who learned their meanings and understood them in depth, and who were influenced by their teachings. Thus they had a profound impact on their minds, hearts and souls.

'Ali (ﷺ) was one of those who were influenced by the Qur'anic education that they received from the Messenger of Allah (ﷺ), absorbing its teachings and the teachings of the Prophet (ﷺ).

From the time he became Muslim, 'Ali (ﷺ) was very keen to memorise, understand and ponder the Noble Qur'an. He stayed close to the Messenger (ﷺ), learning from him what was revealed to him, until he had memorised all of its verses and chapters. Through the blessing of keeping company with the Messenger of Allah (ﷺ) and being raised by him, 'Ali (ﷺ) attained a great deal of good, and he became one of the Rightly Guided Caliphs later on. He was eager to immerse himself in the wise guidance of the Prophet, in times of war and peace. He acquired from the Messenger of Allah (ﷺ) knowledge, education and understanding of the aims of this great religion. There was great love between the Messenger of Allah (ﷺ) and 'Ali (ﷺ), and love is an important factor in preparing an excellent academic atmosphere between teacher and student; it produces good academic results. 'Ali (ﷺ) loved the Messenger of Allah (ﷺ) very deeply. He was devoted to him and even offered himself as a sacrifice for him in order to spread his message.

4.1. Amir al-Mu'mineen 'Ali (ﷺ) and how he respected the status of prophethood

Allah (ﷻ) enjoined upon the two races who were alive at the time of the Prophet's mission — mankind and the jinn — that they should believe in the Prophet (ﷺ) and the message he brought, as attested by the text of the Qur'an. Allah (ﷻ) also confirmed the obligation of believing in His Prophet by mentioning it alongside belief in Him (ﷻ) in many places in the noble Qur'an, such as:

﴿Say [O Muhammad]: "O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* [none has the right to be worshipped but He]. It is He Who gives life and causes death. So believe in Allah and His Messenger [Muhammad], the Prophet who can neither read nor write [i.e. Muhammad], who believes in Allah

and His Words [(this Qur'an), the Tawrât (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" — and he was, i.e. 'Eesa (Jesus) son of Maryam (Mary)], and follow him so that you may be guided.﴿ *(Qur'an 7: 158)*

The Prophet (ﷺ) said: "By the One in Whose hand is the soul of Muḥammad, there is no one of this nation, Jew or Christian, who hears of me then dies without believing in that with which I have been sent, but he will be one of the dwellers of the fire."[199]

The Ummah unanimously agrees that it is obligatory to believe in the Prophet Muḥammad (ﷺ). They also unanimously agree that everyone — whether human or jinn — who does not believe in him, after proof of his prophethood is established, is deserving of Allah's punishment like those among the disbelievers to whom the Messenger was sent. This is a basic principle on which the Companions, those who followed them in truth, the imams of the Muslims and all the Muslim sects, Ahl as-Sunnah wal-Jamâ'ah and others, are all agreed.[200]

Amir al-Mu'mineen 'Ali (رضي الله عنه) showed due respect for the position of prophethood and highlighted the importance of this position in his words and deeds. He was keen to teach the people and encourage them to follow the example of the Messenger of Allah (ﷺ) in word and deed and in all that he approved of. Among the words of 'Ali in this regard is his saying: Follow the guidance of your Prophet (ﷺ), for it is the best of guidance; follow his Sunnah, for it is the best of ways.[201]

4.1.1. Obligation of obeying the Prophet (ﷺ) and adhering to his Sunnah

Amir al-Mu'mineen 'Ali (رضي الله عنه) was raised to obey the Messenger of Allah (ﷺ). He was one of those who read, memorised

and understood the words of Allah: ﴾He who obeys the Messenger [Muhammad], has indeed obeyed Allah (ﷻ).﴿ *(Qur'an 4: 80)* This verse is one of a number of verses that make a connection between obeying Allah (ﷻ) and obeying the Messenger (ﷺ). Allah has made obedience to Him and obedience to His Messenger one and the same, and the command to obey His Messenger is included in the command to obey Him (ﷻ). This confirms to people that obedience to Him cannot be achieved except by obedience to the Messenger (ﷺ), and there are many verses that speak of this.[202] Amir al-Mu'mineen 'Ali (رضي الله عنه) was raised by the Messenger of Allah (ﷺ), and he learned from him the importance of obeying him, heeding his commands, following that which he brought, adhering to his Sunnah and taking him as an example in all that he brought from his Lord. The advice of the Prophet (ﷺ) concerning this matter gave the Ummah very important guidelines. Whenever they followed it, adhered to it and used it to light the way, then they achieved happiness in this world and in the hereafter, and they prevailed and succeeded by Allah's leave. The hadiths which speak of this are many, and they use a variety of phrases and approaches; some of them contain likenesses that the Messenger of Allah (ﷺ) coined for his Ummah with regard to this matter. No doubt these variations and different approaches clarified the matter and highlighted its importance so that there was no room left for anyone to misinterpret it or to change or distort the meaning on the basis of whims and desires or corrupt opinions.

These hadiths, although they vary in style, all emphasise one and the same thing, which is confirming the obligation to obey him (ﷺ). They promise rewards for following that which he brought, in addition to warning against and forbidding disobedience to him and highlighting the severe punishment for that.[203] One of these hadiths of the Prophet (ﷺ) is: "All of my Ummah will enter paradise except those who refuse." They said: O Messenger of Allah (ﷺ), who

would refuse? He said: "The one who obeys me will enter paradise, and the one who disobeys me has refused."[204] Obedience to the Messenger (ﷺ) means following his Sunnah and rejecting the words of anyone who says something about the religion of Allah (ﷻ) that goes against the Sunnah, without using trickery to justify overlooking the Sunnah by means of flawed arguments and baseless innovations.[205]

Amir al-Mu'mineen 'Ali (رضي الله عنه) was one of the keenest of the Companions to obey the Messenger of Allah (ﷺ). He (رضي الله عنه) said: "I would not forsake the Sunnah of the Prophet (ﷺ) for the opinion of anyone."[206] He also said: "I am not a prophet, and I do not receive revelation, but I act in accordance with the Book of Allah (ﷻ) and the Sunnah of Muḥammad (ﷺ) as much as I can." This is a unique example of adherence to the Sunnah and following and promoting it.[207] It is on the basis of this understanding and clear vision of the importance of obeying the Messenger (ﷺ) and following his Sunnah that the actions of Amir al-Mu'mineen 'Ali (رضي الله عنه) were based. He paid a great deal of attention to the Sunnah and tried to make sure that what he narrated and what he followed of the Sunnah was sound and correct. He (رضي الله عنه) said: "If I narrate something to you from the Messenger of Allah (ﷺ), then to fall from heaven would be dearer to me than to tell lies about him."[208] He also said: "If I heard a statement from the Messenger of Allah (ﷺ), Allah (ﷻ) benefited me by it as much as He willed. If someone else told me of it, I would ask him to swear (that he heard it from the Prophet), and if he swore, I would believe him."[209]

Amir al-Mu'mineen 'Ali (رضي الله عنه) fought any idea that was contrary to the concept of following the Sunnah. He said: "If religious matters were based on personal opinions, then it would be more appropriate to wipe the bottom of the *khuff*[210] than the top."

4.1.2. The report of Amir al-Mu'mineen 'Ali (ﷺ) about the signs of the prophethood of the Messenger (ﷺ)

Amir al-Mu'mineen 'Ali (ﷺ) explained some of the signs of the prophethood of the Prophet (ﷺ), including the following:

4.1.2.a. The blessing of his supplication

Once 'Ali (ﷺ) fell sick, and the Prophet (ﷺ) came to visit him when he was saying: O Allah, if my time has come, then let me die and rest, and if it has not yet come, then heal me, and if You want to test me, then grant me patience. The Messenger of Allah (ﷺ) said: "What did you say?" He repeated it, and the Messenger of Allah (ﷺ) said: "O Allah, heal him; O Allah, grant him wellbeing." Then he said: "Get up." ['Ali] said: So I got up, and the pain never came back to me again after that.[211] We will discuss below the supplication of the Messenger of Allah (ﷺ) for him at Khaybar.

4.1.2.b. 'Ali's narration from the Prophet about matters of the unseen that Allah revealed to him

'Ali ibn Abi Ṭâlib (ﷺ) said: If I tell you something from the Messenger of Allah (ﷺ), to fall from heaven is dearer to me than to tell a lie about him. But if I tell you about matters concerning me and you, then war is deceit.[212] I heard the Messenger of Allah (ﷺ) say: "At the end of time, there will come a people who are young in age and foolish of mind, quoting what the best of creation (the Prophet) said. They will pass out of Islam as the arrow passes through the prey. Their faith will go no further than their throats. Wherever you find them, kill them, for there is a reward on the Day of Resurrection for the one who kills them."[213] We will discuss this hadith and others below when we discuss the Kharijites and Ali's attitude towards them, inshallah.

4.1.2.c. Fear instilled in the hearts of the enemy

One of the signs of prophethood that were narrated by 'Ali (ﷺ) is this, which he narrated from the Messenger of Allah (ﷺ): "I have been given that which was not given to any of the other prophets." We said: O Messenger of Allah (ﷺ), what is it? He said: "I have been supported by means of fear instilled in the hearts of the enemy, and I have been given the keys of the Earth, and I am called Aḥmad, and the soil has been made a means of purification for me, and my Ummah has been made the best of nations."[214]

4.1.2.d. The Seal of Prophethood

'Ali (ﷺ) explained that among the attributes of the Messenger of Allah (ﷺ) were physical signs, and he described one of the most prominent physical signs of his prophethood when he said: Between his shoulders was the seal of prophethood.[215] This sign was known to the People of the Book. It was an area of raised, red skin near his left shoulder. At its smallest, it was the size of a pigeon's egg, and at its largest, it was the size of a fist.[216]

4.1.2.e. The mountains' greeting to the Prophet (ﷺ)

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) told us of this sign when he said: I was with the Prophet (ﷺ) in Makkah, and we went out in some part of Makkah, and we did not come to any mountain or tree but it said, "Peace be upon you, O Messenger of Allah (ﷺ)."[217]

4.1.3. Encouraging people to adhere to the way of the Prophet (ﷺ)

Amir al-Mu'mineen 'Ali (ﷺ) used to encourage the Muslims to adhere to the guidance of the Prophet (ﷺ). He said in a sermon that he delivered in ar-Rabdhah[218]: "Adhere to your religion, follow the guidance of your Prophet and follow his Sunnah. Whatever you do

not understand, try to find an answer in the Qur'an; whatever the Qur'an approves of, adhere to it, and whatever it disapproves of, reject it."[219] After Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) came back from fighting the Kharijites, he delivered an eloquent speech to his companions, encouraging goodness and prohibiting evil. In this speech, he referred to the importance of adhering to the guidance of the Prophet (ﷺ), and he encouraged them to do that. He said: "Follow the guidance of your Prophet (ﷺ), for it is the best of guidance. Follow his Sunnah, for it is the best of ways."[220] The internal strife that arose during his caliphate did not distract Amir al-Mu'mineen 'Ali (ﷺ) from calling his companions to all that is good, forbidding them to do any evil[221] and warning them against innovations. Among the things that he said concerning that was: "Serious matters are the best, and newly invented matters are the worst. Every newly invented matter is an innovation, and everyone who introduces something new is an innovator. The one who innovates is misled, and no innovator introduces an innovation but he has forsaken a Sunnah."[222]

4.1.4. Explaining the virtues of the Prophet and some of the rights that he has over his Ummah

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) explained the virtues of the Prophet (ﷺ) to the Muslims. Among the things that he said in this regard was: "One of the ways in which Allah honoured this Ummah and singled them out for blessing is that He sent to them Muḥammad (ﷺ), who taught them the Book, wisdom, obligations and the Sunnah so that they will be guided. He united them so that they would not be divided, he cleansed them so that they would be purified, and he made things easy for them so that they would not transgress. When he had done all of that, Allah (ﷻ) took his soul. Blessings, mercy and peace of Allah be upon him."[223] The following are some of the rights of the Prophet (ﷺ):

4.1.4.a. Speaking the truth when narrating from him and avoiding lying about him

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) warned against telling lies about the Messenger of Allah (ﷺ). It was narrated that Rib'i ibn Ḥarrâsh said: I heard 'Ali ibn Abi Ṭâlib say: The Prophet (ﷺ) said: "Do not tell lies about me; the one who tells lies about me, let him enter hell." Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) warned against knowingly transmitting lies. Among the things that he narrated from the Prophet (ﷺ) are the words: "Whoever narrates a hadith from me, knowing that it is false, is one of the liars."[224]

4.1.4.b. Avoiding situations where people could reject the hadith of the Prophet

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) taught the people to keep away from any situation which could result in rejection of the hadith of Messenger of Allah (ﷺ), such as telling the people things that are beyond their understanding of the words of the Messenger of Allah (ﷺ). He said: "Tell the people what they know; do you want Allah and His Messenger to be disbelieved?"[225] What is meant by what they know is that which they can understand. This is proof that ambiguous issues of hadith should not be mentioned to the common folk. Among those who disapproved of narrating some hadith but not others was Imam Aḥmad, with regard to hadiths which appear to encourage rebelling against those in authority; Mâlik with regard to hadiths about the divine attributes; and Abu Yoosuf with regard to hadiths which speak about strange matters. The guideline concerning that is when the apparent meaning of a hadith may lend support to innovation, but the apparent meaning is not what is meant. In this case, what is required is to refrain from narrating the hadith to one who, it is feared, will follow the apparent meaning.[226]

4.1.4.c. Thinking positively of the hadith of the Messenger of Allah (ﷺ)

Amir al-Mu'mineen 'Ali (رضي الله عنه) said: "If you are told a hadith from the Messenger of Allah (ﷺ), then take it in the best, most guided and most appropriate manner."[227]

4.1.4.d. Sending blessings upon him

Allah (ﷻ) says:

﴾Allah sends His *Ṣalâh* [Graces, Honours, Blessings, Mercy] on the Prophet [Muhammad], and also His angels [ask Allah to bless and forgive him]. O you who believe! end your *Ṣalâh* on [ask Allah to bless] him [Muhammad], and [you should] greet [salute] him with the Islamic way of greeting [salutation, i.e. *as-Salâmu 'Alaykum*].﴿
(Qur'an 33: 56)[228]

Here Allah is telling us of the status of His slave and Prophet among the assembly on high: He praises him before the angels who are close to Him, and the angels send blessings upon him. Then Allah (ﷻ) commands the inhabitants of the lower realm to send blessings and peace upon him, so that praise will come to him from the inhabitants of both realms, upper and lower.[229] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) confirmed this right of the Messenger of Allah (ﷺ) by describing the one who does not send blessings upon the Messenger of Allah when he hears him mentioned as being stingy. He narrated from the Messenger of Allah (ﷺ): "The miser is the one in whose presence I am mentioned, and he does not send blessings upon me."[230]

4.1.4.e. 'Ali's love for the Messenger of Allah (ﷺ)

Allah (ﷻ) says: ﴾Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which

you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision [torment]. And Allah guides not the people who are *al-Fâsiqoon* [the rebellious, disobedient to Allah]❵ *(Qur'an 9: 24).* This verse states that it is obligatory to love Allah (ﷻ) and His Messenger, and that this love must be given precedence over all other, and there is no difference of opinion concerning that among the Ummah.[231]

Allah says: ❴Say [O Muhammad to mankind]: If you [really] love Allah, then follow me [i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah], Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful❵ *(Qur'an 3: 31).* In this verse, there is an implicit indication that it is obligatory to love the Prophet (ﷺ), because Allah (ﷻ) has stated that the proof of love for Him and sincerity thereof is following the Prophet (ﷺ). This following cannot be achieved except after believing in the Prophet (ﷺ), and believing in him must fulfil the necessary conditions, one of which is love for the Prophet (ﷺ).

It was narrated from Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "By the One in Whose hand is my soul, no one of you truly believe this until I am dearer to him than his son and his father."[232] There can be no doubt that the level of the Companions' love for him was more complete than that of anyone else, because love is the fruit of knowledge and they were more aware of his position, status and virtue than anyone else. Hence their love for him (ﷺ) was stronger and greater.[233] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) was asked: "How was your love for the Messenger of Allah (ﷺ)?" He said: "He, by Allah, was dearer to us than our wealth, our children, our fathers, our mothers and cold water when one is thirsty."[234] This type of absolute love is not for anyone but the Messenger of Allah (ﷺ).

4.1.5. Deep and precise knowledge of the characteristics of the Prophet's personality

Family ties helped in this regard, as did living close to him for a long time and closely watching and observing the unique characteristics and noble attitude and inclinations that Allah (ﷻ) bestowed upon His Prophet. Amir al-Mu'mineen 'Ali ibn Abi Ţâlib (رضي الله عنه) had precise and detailed knowledge of the Prophet's character and was able to describe it and point out its subtle aspects. That may be seen below in what was narrated from him about the attitude, behaviour and characteristics of the Messenger of Allah (ﷺ).[235]

4.1.5.a. Description of his physical characteristics

Amir al-Mu'mineen 'Ali (رضي الله عنه) said: "The Messenger of Allah (ﷺ) was not tall and not short; he had large hands and feet, and his face had a reddish colour; he had a long and narrow line of hair from his chest to his navel; he was of big build, and when he walked, he leaned forward slightly as if he was walking downhill.[236] I have never seen anyone like him before or since."[237]

It was narrated from Muḥammad ibn 'Ali that his father said: "The Messenger of Allah (ﷺ) had a large head, large eyes and long eyelashes."[238] Ḥasan said: "He had a thick beard, a reddish face and large hands and feet. When he walked, he leaned forwards as if climbing up, and when he turned, he turned with all his body (a sign of courage)."[239]

At-Tirmidhi narrated that Muḥammad, one of the sons of 'Ali ibn Abi Ţâlib (رضي الله عنه) said: When 'Ali described the Prophet (ﷺ), he said: "He was not very tall or very short; he was of average height. His hair was neither very curly nor straight, and he was not fat or fleshy in his face and cheeks, but there was some roundness in his face. He was white mixed with some reddishness, with large hands and feet. When he walked he moved energetically, as if walking downhill, and when he turned, he turned with all his body."[240]

Moreover, 'Ali ibn Abi Ṭâlib (رضي الله عنه) described one physical characteristic of the Prophet (ﷺ) after his death, something which no one else knew, except maybe those who washed him after he died.[241] He said: "I washed the Messenger of Allah (ﷺ), and I started looking to see what I would expect in one who was deceased, but I did not see anything. He looked good in life and in death, blessings and peace of Allah be upon him."[242] 'Ali (رضي الله عنه) said while he was washing him: "May my father and mother be sacrificed for you, how good you look in life and in death."[243]

4.1.5.b. Description of his attitude and character

Amir al-Mu'mineen 'Ali (رضي الله عنه) spoke about the character of the Prophet (ﷺ), saying: "He was the most generous of people, the most openhearted, the most sincere in speech, the most gentle and easy-going,[244] the kindest in dealing with others. Anyone who saw him for the first time would be in awe of him, and whoever came to know him would love him. One who described him said: I have never seen anyone like him before or since."[245]

He told us about the courage of the Messenger (ﷺ) and his toughness and strength. In spite of their great courage and strength (which is recorded in the descriptions of the military expeditions of the Prophet (ﷺ), 'Ali and those who were with him would turn to the *Messenger of Allah (ﷺ) when the battle intensified. 'Ali (رضي الله عنه) said:* "I remember the day of Badr and how we drew close to the Messenger of Allah (ﷺ). He was the nearest of us to the enemy, and he was one of the most courageous of the people that day."[246] According to another report: "When the battle grew fierce and the two sides met (on the battlefield), we sought the protection of the Messenger of Allah (ﷺ), and no one would be nearer to the enemy than him."'[247]

Ali (رضي الله عنه) described the character of the Messenger of Allah (ﷺ) as being merciful, generous, courageous and humble, as

mentioned in his description of the Messenger of Allah (ﷺ) when the Jews asked him about him: "He was the most merciful of people towards people; to the orphan he was like a compassionate father, and to widows he was generous and kind. He was the bravest of people and the most generous in giving, and he was the most handsome in appearance. His garment was a cloak, his food was barley bread, his condiment was milk, his pillow was leather stuffed with palm fibres, and his bed was made from a tree called *umm gheelan*, covered with woven material."[248] He had two turbans; one was called *as-sahâb*,[249] and the other was called *al-'iqâb*. His sword was *Dhul-Fiqâr*[250]; his banner was *al-Gharra'*; his she-camel was *al-'Aḍba'*[251]; his mule was *Daldal*[252]; his donkey was *Ya'foor*; his horse was *Murtajaz*[253]; his ewe was *Barakah*; his banner was *al-Ḥamd*. He used to tie up the camel, feed the camel that was used for bringing water, patch his garment and repair his shoes.[254]

4.1.6. Examples of 'Ali's following the Sunnah

Amir al-Mu'mineen 'Ali (رضي الله عنه) was always eager to follow the example of the Prophet (ﷺ), and his life is the best indication of that. The following are various examples showing that he did not differentiate between major and minor issues in following the Prophet.

– Supplication when mounting one's horse

It was narrated from 'Abdur-Razzâq: Someone who saw 'Ali (رضي الله عنه) when he rode told me: When he placed his foot in the stirrup, he said: In the name of Allah. When he mounted, he said: "All praise be to Allah, Who has placed this (transport) at our service; we ourselves would not have been capable of that, and to our Lord is our final destiny." Then he said *Al-ḥamdu Lillâh* (Praise be to Allah) three times and *Allâhu akbar* (Allah is most Great) three times, then he said: "O Allah, there is no god but You, Glory be to You. Verily I

have wronged myself, so forgive me, for surely no one can forgive sins except You." Then he smiled, and he was asked: "Why are you smiling, O Amir al-Mu'mineen?" He said: "I saw the Prophet (ﷺ) do what I have done, and say what I have said, then he smiled. We said: 'Why are you smiling, O Prophet of Allah?' He said: 'I am amazed at a slave of Allah when he says, "There is no god but You, I have wronged myself, so forgive me, for no one forgives sins except You," knowing that no one forgives sins except Him.'"[255]

– Drinking while standing and while sitting

It was narrated from 'Aṭa' ibn al-Sâ'ib from Zadân that 'Ali ibn Abi Ṭâlib (رضي الله عنه) drank while standing, and the people were looking at him as if they disapproved of that. He said: What are you looking at? If I drink while standing, I saw the Prophet (ﷺ) drink while standing, and if I drink while sitting, I saw the Prophet (ﷺ) drink while sitting.[256]

– Teaching the wuḍoo'[257] of the Messenger of Allah (ﷺ)

It was narrated from 'Abd Khayr: 'Ali taught us the wuḍoo' of the Messenger of Allah (ﷺ). The slave poured water on his hands until he cleansed them, then he put his hand in the vessel and rinsed his mouth and nose, and washed his face, three times for each; and he washed his forearms up to the elbows, three times for each; then he put his hand in the vessel and immersed it until his hand reached the bottom, then he withdrew it and wiped his other hand with it; then he wiped his head with his hands once; then he washed his feet up to the ankles, three times for each; then he scooped up a handful of water and drank it, then he said: "This is how the Messenger of Allah (ﷺ) did wuḍoo'."[258]

– The Messenger of Allah(ﷺ) forbade some things for 'Ali

It was narrated from Abdullah ibn Ḥaneen that his father said: I heard 'Ali ibn Abi Ṭâlib say: The Messenger of Allah (ﷺ) forbade

me to wear a ring of gold, to wear *al-qass* (an Egyptian fabric with some silk in it) and clothes dyed with safflower, and to recite Qur'an while bowing. He gave me a suit made of a kind of silk, and I went out wearing it. He said: "O 'Ali, I did not give it to you for you to wear it." 'Ali said: So I took it back to Fâṭima, and gave her the edge to hold. She held it, thinking to fold it up with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abi Ṭâlib, what have you done? I said to her: The Messenger of Allah (ﷺ) forbade me to wear it; wear it and give it to your women to wear.[259]

– Sins and forgiveness

It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "If a person commits sin in this world and is punished for it, Allah (ﷻ) is more just than to double the punishment for His slave, and if a person commits a sin in this world and Allah (ﷻ) conceals it and forgives him, Allah (ﷻ) is more kind than to look again at something that He has already forgiven."[260]

– Obedience is only with regard to what is right and proper

It was narrated from 'Ali (رضي الله عنه) that the Messenger of Allah (ﷺ) sent out an army and appointed a man to command them. This man lit a fire and told them to enter it. Some of them wanted to enter it, but others said: "We have fled from this (by becoming Muslim)." The Messenger of Allah (ﷺ) was told about this, and he said to those who had wanted to enter the fire: "If you had entered it, you would have stayed in it until the Day of Resurrection." And he said kind words to the others, and he said: "There is no obedience if it involves disobedience to Allah (ﷻ); rather obedience is only in that which is right and proper."[261] This hadith shows us that obedience to rulers is limited to obedience to Allah and His Messenger; absolute obedience is not to be given to anyone except Allah and His Messenger (ﷺ).

— "Before one hundred years pass, the people who are alive today will be gone"

Abu Mas'ood 'Uqbah ibn 'Amr al-Anṣâri entered upon 'Ali ibn Abi Ṭâlib, and 'Ali (ﷺ) said to him: You are the one who says "Before one hundred years have passed, the people who are alive today will have gone." By Allah, the prosperity of this will come after one hundred years.[262]

— The supplication of the Messenger (ﷺ) for blessing for the people of Madinah

It was narrated from 'Ali ibn Abi Ṭâlib (ﷺ) that he said: We went out with the Messenger of Allah (ﷺ), and when we were in al-Ḥarrah, at the water source belonging to Sa'd ibn Abi Waqqâṣ, the Messenger of Allah (ﷺ) said: "Bring the water for wuḍoo'." When he had done wuḍoo', he stood up and turned to face the *qiblah*,[263] then he said takbeer and said: "O Allah, Ibrâheem (ﷺ) was Your slave and Your close friend, and he prayed for blessing for the people of Makkah. I am Muḥammad, Your slave and Your Messenger, and I pray to You for the people of Madinah, that you might bless them in their weights and measures as you blessed the people of Makkah, with a twofold blessing."[264]

— Supplication at the time of distress

It was narrated that 'Ali ibn Abi Ṭâlib (ﷺ) said: The Messenger of Allah (ﷺ) taught me to say when distress befalls me: "There is no God but Allah, the Forbearing, the Most Generous. Glory be to Allah and blessed be Allah, the Lord of the Mighty Throne, praise be to Allah the Lord of the Worlds."[265] This hadith shows us the necessity of attaching one's heart to Allah (ﷻ) alone and depending on Him and turning to Him. No one can grant relief except Him (ﷻ), and no one answers the prayer of one who is in desperate need when he calls upon Him except the One Who created

him. There is no refuge except with Him. In this hadith, there is guidance and instruction for every Muslim to depend upon Allah (ﷻ) in all his affairs.

– "He did not say anything that was only for me, which was concealed from the public"

It was narrated that Abu aṭ-Ṭufayl said: We said to 'Ali: Tell us something that the Messenger of Allah (ﷺ) said only to you. He said: He did not say anything that was only for me, which was concealed from the public, but I heard him say: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who gives refuge to an innovator. May Allah curse the one who curses his parents. May Allah curse the one who changes the boundary markers." [266] He said "May Allah curse," and the curse of Allah means being cast far away from the mercy of Allah. The words "the one who offers a sacrifice to anything other than Allah" includes everyone and everything other than Allah, if the sacrifice is offered to a Prophet, an angel, a jinn or anyone else. If these matters were not serious according to the religion of Allah (ﷻ), they would not have reached such a level that the one who does them deserves to be cursed by Allah (ﷻ).

– Allah is kind and loves kindness

It was narrated that 'Ali ibn Abi Ṭâlib (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Allah is kind and loves kindness, and He gives in return for kindness that which He does not give in return for harshness."[267]

– Giving zakâh before it is due

It was narrated from 'Ali (رضي الله عنه) that al-'Abbâs ibn 'Abdul-Muṭṭalib asked the Prophet (ﷺ) about paying zakâh before it is due, and he granted him a concession allowing that.[268]

– The last ten days of Ramadan

It was narrated that 'Ali ibn Abi Ṭâlib (ﷺ) said: The Messenger of Allah (ﷺ) used to wake his family up (for night prayers) during the last ten days (of Ramadan), and he would tighten his waist wrapper (meaning that he strove hard).

4.2. People who narrated from 'Ali ibn Abi Ṭâlib (ﷺ)

Amir al-Mu'mineen 'Ali (ﷺ) was the most knowledgeable of the Companions of his time about the Sunnah. It was narrated that 'Ali (ﷺ) was mentioned in the presence of 'Â'ishah (ﷺ), and she said: He is the most knowledgeable of the Sunnah among those who are left.[269] Yet he narrated from the Prophet (ﷺ) 586 hadiths[270], which is fewer than some of the other Companions (may Allah be pleased with them). That was for a number of reasons, including the following:

(i) His being preoccupied with judiciary matters, rulership and war, which meant that he did not have time to issue fatwas or hold study circles, which were the main ways that the knowledge of some of the Companions, such as Abdullah ibn Mas'ood and Abdullah ibn 'Abbâs, becoming widespread.

(ii) The emergence of people of whims and desires and followers of innovation, who exaggerated about him, and others who thought little of him, led to many lies being told about him. Hence the scholars did their utmost to check the soundness of the chains of narration that went back to him.

(iii) The great extent of turmoil at this time, and the fact that some people were distracted by that, meant that he did not

> trust anyone to pass on his knowledge. It was narrated that he said: I have knowledge, and would that I could find people to learn it from me and convey it to others.[271]

With regard to 'Ali's methods of narrating and accepting hadiths, we may note the following:

4.2.1. Caution against telling lies about the Prophet (ﷺ)

'Ali was one of those who narrated the words of the Prophet (ﷺ): "Whoever tells a lie about me deliberately, let him take his place in hell."[272]

4.2.2. Double-checking the authenticity of the narration

As mentioned previously, 'Ali (رضي الله عنه) would ask the narrator to swear that it was true. It is narrated that he said: If I heard a hadith from the Messenger of Allah (ﷺ), I would benefit from it as much Allah (ﷻ) willed, and if someone else told me a hadith from the Messenger of Allah (ﷺ), I would ask him to swear to it, and if he swore to it I would believe him.[273]

4.2.3. Not narrating munkar (odd) hadith

It was narrated that he said: Tell the people what they can recognise and accept, and keep away from that which they find odd or objectionable. Do you want Allah (ﷻ) and His Messenger to be disbelieved?[274] 'Ali narrated from Abu Bakr, 'Umar, al-Miqdâd ibn al-Aswad and his wife Fâṭimah (may Allah be pleased with them all).

Many of the Companions, Tâbi'oon and members of his family narrated from 'Ali (رضي الله عنه). Among the most famous of the Companions who narrated from him were:

(i) Abu Umâmah Iyâs ibn Tha'labah al-Anṣâri, from Banu Ḥârithah. He was the son of the sister of Abu Bardah. He narrated three hadiths from the Prophet (ﷺ), and he is the one whom the Messenger (ﷺ) told to stay with his mother on the day of the battle of Badr.[275]

(ii) Abu Râfi' al-Qibṭi, the freed slave of the Messenger of Allah (ﷺ). It was said that his name was Ibrâheem, or Sinân, or Yasâr. Ibn 'Abdul-Barr said: The most well-known view is that his name was Aslam. He died at the time of 'Ali ibn Abi Ṭâlib, in 40 AH.[276]

(iii) Abu Sa'eed al-Khudri Sa'd ibn Mâlik ibn Sinân ibn Tha'labah al-Anṣâri. He went out to battle with the Messenger of Allah (ﷺ) when he was fifteen years old. He died in 74 AH.[277]

(iv) Jâbir ibn Abdullah ibn 'Amr ibn Ḥarâm ibn Ka'b ibn Ghanam ibn Ka'b al-Anṣâri al-Sulami. He was present at Ṣiffeen with 'Ali and died in 78 AH. He was one of those who knew a great deal of the Sunnah.

(v) Jâbir ibn Samurah ibn Junâdah ibn Jundub al-'Âmiri as-Sawâ'i, an ally of Banu Zahrah. His mother was Khâlidah bint Abi Waqqâṣ. His kunyah was Abu Abdullah. He said: I prayed with the Messenger of Allah (ﷺ) more than two thousand times. He settled in Kufah and died there in 74 AH.[278]

(vi) Zayd ibn Arqam ibn Zayd ibn Qays ibn an-Nu'mân. It was said that his kunyah was Abu 'Umar or Abu 'Âmir. He died in Kufah in 66 or 68 AH.

(vii) Abdullah ibn Ja'far ibn Abi Ṭâlib, the nephew of 'Ali. He was born in Abyssinia, and he was the first child born in Islam. He died in 80 AH at the age of ninety.[279]

(viii) Abdullah ibn 'Umar ibn al-Khaṭṭâb al-Qurashi al-'Adawi. He became a Muslim with his father before he reached the age of puberty. He died in Makkah in 63 AH, at the age of eighty-four.[280]

(ix) Abdullah ibn Mas'ood ibn Ghâfil ibn Wâ'il al-Hudhali, one of the earliest Muslims. He died in 32 AH.[281]

(x) 'Amr ibn Ḥurayth ibn 'Uthmân al-Qurashi al-Makhzoomi, whose kunyah was Abu Sa'eed. He saw the Prophet (ﷺ) and heard from him, and the Prophet wiped his head and prayed for blessing for him. He settled in Kufah and was a man of honour and dignity and noble position. He died in 85 AH.[282]

Among the members of his family who narrated from him were:

(i) His son al-Ḥasan ibn 'Ali, the grandson of the Messenger of Allah (ﷺ).

(ii) His son al-Ḥusayn ibn 'Ali, the grandson of the Messenger of Allah (ﷺ). He was killed on the day of 'Ashoora' in 61 AH, when he was fifty-six years old.[283]

(iii) His son Muḥammad ibn 'Ali ibn Abi Ṭâlib Abu al-Qâsim al-Madani, who was known as Ibn al-Ḥanafiyyah after his mother, Khawlah bint Ja'far ibn Qays, from Banu Ḥaneefah. Al-'Ajli said: He was a trustworthy Tâbi'i and a righteous man, who was known by the kunyah Abu al-Qâsim. He was born during the caliphate of 'Umar and died in 73 AH, or it was said 80, 81, 82, or 93 AH.[284]

(iv) His grandson Muḥammad ibn 'Umar ibn 'Ali ibn Abi Ṭâlib, whom Ibn Ḥibbân mentioned in *ath-Thiqât*.[285]

(v) His grandson 'Ali ibn al-Ḥusayn ibn 'Ali ibn Abi Ṭâlib, who is known as Zayn al-'Âbideen, one of the leaders of

the Tâbi'oon. His mother was Sulâfah bint Yazdagird, daughter of the last of the kings of Persia. He narrated *mursal*[286] reports from his grandfather 'Ali ibn Abi Ṭâlib. Al-'Ajli said: He was a trustworthy man of the Tâbi'oon of Madinah. He died in 94 AH, at the age of fifty-eight.[287]

(vi) His nephew (the son of his sister) Ja'dah ibn Hubayrah ibn Abi Wahb ibn 'Amr ibn 'Â'id ibn 'Imrân ibn Makhzoom, and his mother Umm Hâni' bint Abi Ṭâlib. He was born at the time of the Prophet (ﷺ) and he was a Companion. He was governor of Khorasan and settled in Kufah. Al-'Ajli said: He was a trustworthy man of the Tâbi'oon of Madinah who narrated from 'Ali.[288]

(vii) His slave woman Umm Moosa. It is said that her name was Fâkhitah or Ḥabeebah. Al-Dâraquṭni said: Her hadith is sound. Al-'Ajli said: She was a trustworthy woman of the Tâbi'oon of Kufah.[289]

The most famous of those who narrated from 'Ali (ﷺ) among the Tâbi'oon were:

(i) Abu al-Aswad ad-Du'ali al-Basri, the judge. His name was Dhâlim ibn 'Amr ibn Sufyân. It was also said that his name was 'Amr ibn 'Uthmân or 'Uthmân ibn 'Amr. He became Muslim at the time of the Prophet (ﷺ), and he fought alongside 'Ali (ﷺ) in the Battle of the Camel. He was regarded as trustworthy by Ibn Ma'een, al-'Ajli and others. He died during the governorship of 'Ubaydullah ibn Ziyâd in 69 AH.[290]

(ii) Abu Bardah ibn Moosa al-Ash'ari the Islamic jurist. His name was al-Ḥârith, or it was said that it was 'Âmir. He was regarded as trustworthy by Ibn Sa'd, al-'Ajli and Ibn Ḥibbân. Al-'Ajli said: He was appointed judge of Kufah

after Shurayḥ. He narrated from his father, 'Ali, Hudhayfah, Abdullah ibn Salâm, 'Â'ishah and others. It was said that he died in 83 AH, or in 104 or 107 AH.[291]

(iii) Abu 'Abdur-Raḥmân al-Sulami Abdullah ibn Ḥabeeb ibn Rabee'ah, Abu 'Abdur-Raḥmân as-Sulami al-Kufi al-Qâri'. His father was a Companion, and he was regarded as trustworthy by al-'Ajli, an-Nasâ'i and Abu Dâwood. He narrated from 'Umar, 'Uthmân, 'Ali, Sa'd, Khâlid ibn al-Waleed, Ibn Mas'ood, Ḥudhayfah and others. It was said that he died in 72 AH or 85 AH when he was eighty-five years old. He was present with 'Ali at Ṣiffeen.[292]

(iv) Zurr ibn Ḥubaysh ibn Ḥubâbah ibn Aws al-Asadi Abu Maryam; it was said that he was also known as Abu Muṭarrif al-Kufi. Ibn Ma'een stated that he was trustworthy. He died in 81, 82 or 83 AH, at the age of 120 years.[293]

(v) Zayd ibn Wahb al-Juhani, from (the tribe of) Quḍâ'ah, who was known by the kunyah Abu Sulaymân. He was one of the most prominent and trustworthy of the Tâbi'oon, and there is general consensus that his hadith may be used as evidence. He was regarded as trustworthy by Ibn Ma'een and others. He died around 90 AH, during the governorship of al-Ḥajjâj.[294]

(vi) Suwayd Ghaflah ibn 'Awsajah ibn 'Âmir, who was known by the kunyah Abu Umayyah. He travelled to meet the Messenger of Allah (ﷺ), but the Prophet died before he could meet him. He accompanied Abu Bakr, 'Umar, 'Uthmân and 'Ali, and he died in 81 or 82 AH, at the age of 128.[295]

(vii) Shurayḥ ibn Hâni' ibn Yazeed ibn Nuhayk al-Ḥârithi al-

Madhhaji ibn al-Miqdâm al-Kufi. He lived at the time of the Prophet (ﷺ), but he did not see him. He was one of the senior companions of 'Ali. He was killed with Abu Bakrah in Sijistan in 78 AH.[296]

(viii) 'Âmir ibn Sharaḥbeel ibn 'Abd, or it was said that his name was 'Âmir ibn Abdullah ibn Sharaḥbeel ash-Shi'bi al-Ḥimyari Abu 'Âmr al-Kufi, one of the people of Hamadân. It was narrated that he said: I met five hundred of the Companions. It was narrated that al-Ḥasan said: By Allah, he had great knowledge and was a man of dignity and prominent position in Islam. It was narrated that Makḥool said: I have never seen anyone more knowledgeable than him. Ibn 'Uyaynah said: the people used to say that after the Companions, Ibn 'Abbâs was the most prominent in his time, ash-Shi'bi was the most prominent in his time, and ath-Thawri was the most prominent in his time. He was born six years after 'Umar became caliph, and he died in 109 AH.

(ix) 'Abd Khayr ibn Yazeed, and it was said ibn Bajeed ibn Jawa ibn 'Abd 'Amr ibn 'Abd Ya'rib ibn al-Ṣâ'id al-Hamadâni Abu 'Amârah al-Kufi. He was born during the time of jâhiliyyah. Al-'Ajli said: he was a trustworthy man of the Tâbi'oon of Kufah. Ibn Ḥibbân mentioned him among the trustworthy Tâbi'oon. It was said that he lived for one hundred and twenty years and was killed at Ṣiffeen.[297]

(x) 'Abdur-Raḥmân ibn Abi Layla, whose name was Yasâr or Bilâl, or it was said that it was Dâwood ibn Bilâl ibn Baleel ibn Aṣḥabah ibn al-Jallâḥ al-Ḥuraysh al-Anṣâri al-Awsi. He was born six years before the end of 'Umar's caliphate. It was narrated that he said: I met one hundred and twenty

of the *Anṣâr*[298]. He was regarded as trustworthy by Ibn Ma'een and al-'Ajli. It was said that he was killed at al-Jamâjim in 71 or 82 AH.

(xi) 'Ubaydah as-Salmâni, whose name was 'Ubaydah ibn 'Amr or Ibn Qays 'Amr as-Sulmâni al-Murâdi Abu 'Amr al-Kufi. He became Muslim two years before the death of the Prophet (ﷺ), but he did not meet him. Ash-Shi'bi said: Shurayh was the most knowledgeable on judiciary matters, and 'Ubaydah was equal to him. Al-'Ajli said: He was a trustworthy man of the Tâbi'oon of Kufah.[299]

(xii) Abdullah ibn Salamah ibn Salamah al-Murâdi al-Kufi, the companion of 'Ali. His kunyah was Abu al-'Âliyah. Al-'Ajli said: He was a trustworthy man of the Tâbi'oon of Kufah. Ya'qool ibn Shaybah said: He is trustworthy.[300]

(xiii) Abdullah ibn Shaqeeq al-'Aqeeli, whose kunyah was Abu 'Abdur-Raḥmân or Abu Muḥammad al-Basri. He was one of the Tâbi'oon from Basra. He was mentioned by Ibn Sa'd in *al-Tabaqah al-Oola*, and it was narrated from Ibn Ma'een that he was trustworthy and one of the best of the Muslims; his hadith was not to be criticised. It was narrated that his supplication was accepted. He died after the year 100 AH, or it was said in 108 AH.[301]

(xiv) 'Alqamah ibn Qays an-Nakha'i. His full name was 'Alqamah ibn Qays ibn Abdullah ibn Mâlik ibn 'Alqamah an-Nakha'i al-Kufi. He was born during the lifetime of the Messenger (ﷺ). It was narrated from Aḥmad that he was trustworthy and one of the good people. From Ibn Ma'een it was narrated that he read the entire Qur'an in one night. He died in 62 or 61 AH. Ibn Sa'd said: He was trustworthy and narrated many hadiths.

(xv) 'Umar ibn Sa'eed an-Nakha'i aṣ-Ṣahbâni, Abu Yaḥya al-Kufi, from Ibn Ma'een, who was trustworthy and was mentioned by Ibn Ḥibbân among the trustworthy. He narrated a hadith from 'Ali about the punishment for the one who drinks alcohol. Ibn Sa'd said: He died in 115 AH, or it was said in 107 AH.[302]

(xvi) Hâni' ibn Hâni' al-Hamadhâni al-Kufi. An-Nasâ'i said: There is nothing wrong with him. He was mentioned by Ibn Ḥibbân among the trustworthy, and it was said that he was a Shia. Ibn Madeeni said: He is unknown. Ibn Sa'd said: His hadith was rejected. It was narrated from ash-Shâfa'i: The scholars of hadith do not accept his hadith because his condition is unknown. He was mentioned by Ibn Sa'd in *aṭ-Ṭabaqât al-Oola* in Kufah. Adh-Dhahabi said: There is nothing wrong with him.[303]

(xvii) Yazeed ibn Shurayk ibn Ṭâriq at-Taymi al-Kufi. It was narrated from Yaḥya ibn Ma'een that he was trustworthy. He was mentioned by Ibn Ḥibbân among the trustworthy. Ibn Sa'd said: He was trustworthy and was the chief of his people. It was said that he was born during the time of jâhiliyyah. He narrated from 'Umar, 'Ali, Abu Dharr, Ibn Sa'd and Ḥudhayfah.[304]

This is a brief look at those who narrated from 'Ali (ﷺ). Those who wish to learn more may refer to the thesis of Dr. Aḥmad Muḥammad Ta-Ha, *Fiqh al-Imam 'Ali ibn Abi Ṭâlib*, which was submitted to the University of Baghdad but has not yet been published.

5. The most important exploits of 'Ali ibn Abi Ṭâlib (ﷺ) between the migration to Madinah and the Battle of the Trench[305]

After he settled in Madinah, the Messenger of Allah (ﷺ) began to lay the foundations of the Islamic state. He created bonds of brotherhood between the *Muhâjireen*[306] and the Anṣâr, then he built the mosque, drew up the covenant with the Jews, began to launch expeditions and focused on establishing the economic and educational aspects of the new society. 'Ali was close by his side in all his affairs, carrying out his orders and learning from his guidance.

5.1. Expeditions

As soon as the Muslims settled under the leadership of the Messenger (ﷺ) in Madinah, the expeditions began. They were aimed at establishing the authority of the state both inwardly and outwardly, winning over some of the tribes, containing the Bedouins and training the Companions (may Allah be pleased with them) in making military preparations for larger campaigns. The conquest movement was a field for the practical training of leaders. Amir al-Mu'mineen 'Ali (ﷺ) took part in these expeditions, which occurred both before and after the battle of Badr. As for those in which he took part before Badr, they include:

5.1.1. Ghazwat[307] al-'Asheerah[308]

In this campaign, the Prophet (ﷺ) aimed to attack Quraysh, and he appointed Abu Salamah ibn 'Abdul-Asad in charge of Madinah during his absence. This campaign was called Ghazwat al-'Asheerah, after the place in which the Prophet (ﷺ) stayed for the

month of Jumâda al-Oola and for a few days in the month of Jumâda al-Âkhirah. He made a peace deal with Banu Madlaj and their allies from Banu Ḍamrah, then he returned to Madinah. No fighting took place, because the loaded camels that he went to intercept had already passed by a few days before on their way to Syria[309], following the coastal route. When news of that reached Quraysh, they set out to prevent it happening; they met the Messenger of Allah (ﷺ), and the Battle of Badr took place.[310] 'Ammâr ibn Yâsir told of his and 'Ali's participation in that campaign; it was narrated that he said: 'Ali and I were companions during the campaign of Dhul-'Asheerah. When we reached there, the Messenger of Allah (ﷺ) made camp, and we saw some people from Banu Madlaj working at a spring of theirs among some palm trees. 'Ali said to me: O Abu al-Yaqzân, shall we go to these people and see what they are doing? So we went to them and watched what they were doing for a while, then we felt sleepy, so 'Ali and I went and lay down under a group of palm trees, on the bare ground, and fell asleep. By Allah (ﷻ), we did not feel anything until the Messenger of Allah (ﷺ) nudged us with his foot. We had gotten dusty on that bare ground, and it was on that day that the Messenger of Allah (ﷺ) said to 'Ali: Ya Abu Turâb (O Father of Dust), because of the dust that he saw on him. He said: "Shall I not tell you of the two most doomed of people?" We said: Yes, O Messenger of Allah (ﷺ). He said: "The reddish man of Thamood who hamstrung the she-camel and the man who strikes you, O 'Ali, on this [meaning on the front of the head] until this [meaning his beard] becomes wet with blood."[311] The Messenger of Allah (ﷺ) called 'Ali by this name Abu Turâb again, as we shall see below.

5.1.2. The first campaign to Badr

The cause of this campaign was that Karaz ibn Jâbir al-Fihri had raided and captured some grazing camels and flocks of Madinah. The Messenger of Allah (ﷺ) went out after him until he reached a

valley called Ṣafwân, in the direction of Badr. Karaz ibn Jâbir got away, and the Messenger of Allah (ﷺ) could not catch up with him, so he returned to Madinah.[312] The Prophet (ﷺ) gave his white banner to Amir al-Mu'mineen 'Ali (ﷺ).[313]

These missions and campaigns that the Messenger of Allah (ﷺ) fought against the polytheists are regarded as the beginning of fighting jihad against the enemies of Islam. With the onset of these expeditions, it became clear that the Prophet (ﷺ) and his Companions, including Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), were acting in accordance with the natural law of checking one set of people by means of another. This natural law is strongly connected to the support of this religion, and Allah refers to it in His noble Book:

﴾And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the *'Âlameen* [mankind, jinn and all that exists].﴿ *(Qur'an 2: 251)*

﴾Those who have been expelled from their homes unjustly only because they said: 'Our Lord is Allah.' For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His [Cause]. Truly, Allah is All-Strong, All-Mighty.﴿

(Qur'an 22: 40)

5.2. The Battle of Badr

5.2.1. Ali's presence at Badr

An-Nawawi (may Allah have mercy on him) said: "The historians are agreed that 'Ali was present at Badr and all the major events except Tabook. They said: The Prophet (ﷺ) gave him the banner on many occasions."[314]

'Ali ibn Abi Ṭâlib was one of the *mujâhideen*[315] who took part in the battle of Badr, so let him tell us the story of this battle. It was narrated that Ḥârithah ibn Muḍarrib narrated that 'Ali ibn Abi Ṭâlib (ﷺ) said: "The Prophet was trying to find out what was happening around Badr. When we heard that the polytheists had come, the Messenger of Allah (ﷺ) marched to Badr, which was a well. The polytheists got there before us, and we found two of their men there, a man from Quraysh and a freed slave of 'Uqbah ibn Abi Ma'eeṭ. The Qurayshi man fled, but we captured the freed slave of 'Uqbah, and we asked him: 'How many people are there?' He said: 'By Allah, they are many, and they are very strong.' When he said that, the Muslims beat him and took him to the Prophet (ﷺ), who said to him: 'How many people are there?' He said: 'By Allah, they are many, and they are very strong.' The Prophet (ﷺ) tried hard to make him tell him exactly how many they were, but he refused. Then the Prophet (ﷺ) asked him: 'How many camels do they slaughter every day?' He said: 'Ten a day.' The Messenger of Allah (ﷺ) said: 'They are one thousand, each camel for one hundred and some.'

"That night it rained, and we sheltered beneath trees and shields from the rain. The Messenger of Allah (ﷺ) spent the night calling upon his Lord, saying: 'If You cause this band to be destroyed, You will not be worshipped.' When he came out, he called out: 'Prayer, O slaves of Allah.' The people came from beneath the trees and shields, and the Messenger of Allah (ﷺ) led us in prayer and urged us to fight. Then he said: 'Quraysh have gathered beneath this red side of the mountain.' When the people drew close to us, and we formed ranks and they formed ranks, we saw a man among them on a red camel of his, going among the people. The Messenger of Allah (ﷺ) said: 'O 'Ali, call Hamzah.' He was closest to the polytheists (and would be able to tell) who the man on the red camel was and what was he saying to them. Then the Messenger of Allah

(ﷺ) said: 'If there is anyone among the people who is enjoining good, it may be the man on the red camel.' Ḥamzah came and said: 'He is 'Utbah ibn Rabee'ah; he is telling them not to fight, and he is saying to them: O people, I see people who are prepared to die; you will never be able to harm them and stay safe. O people, go back and put the blame on me today, and say that 'Utbah is the coward, although you know that I am no coward.' Abu Jahl heard that and said: 'Are you saying this? By Allah, if anyone else were to say this, I would punish him. Your heart is filled with fear.' 'Utbah said: 'Are you accusing me of cowardice, O you who break wind out of fear? You will find out today which of us is the coward.' 'Utbah went forth scornfully with his brother Shaybah and his son al-Waleed, and they said: 'Who will come out for a duel?' Six young men of the Anṣâr went forth, but 'Utbah said: 'We do not want these; send out to us our cousins from Banu 'Abdul-Muṭṭalib.' The Messenger of Allah (ﷺ) said: 'Get up O 'Ali; get up O Hamzah; get up O 'Ubaydah ibn al-Ḥârith ibn al-Muṭṭalib.' Allah (ﷻ) caused 'Utbah and Shaybah, the sons of Rabee'ah, and al-Waleed ibn 'Utbah to be killed, and 'Ubaydah was wounded.

"We killed seventy of them and captured seventy. Then a short man from among the Anṣâr brought al-'Abbâs ibn 'Abdul-Muṭṭalib as a prisoner. Al-'Abbâs said: 'O Messenger of Allah, by Allah this man did not capture me; rather I was captured by a bald man with the most handsome face, who was riding a piebald horse, but I do not see him among the people.' The Anṣâri said: 'I did capture him, O Messenger of Allah.' He said: 'Be quiet; Allah supported you with a noble angel.' 'Ali said: From among Banu 'Abdul-Muṭṭalib we captured al-'Abbâs, 'Aqeel and Nawfal ibn al-Ḥârith."[316] From 'Ali's description of the battle of Badr, we may learn many lessons, which you may read in my book *al-Seerah an-Nabawiyyah: Waqâ'i' wa Taḥleel wa Aḥdâth* (The Prophet's Biography: Events and Analysis).

5.2.2. Poetry that was composed on the heroism of 'Ali at Badr

On the day of Badr, the banner of the polytheists was with Ṭalḥah, who was killed by 'Ali. Al-Ḥajjâj ibn 'Allât as-Sulami composed poetry to mark this event.

5.3. The marriage of 'Ali to Fâṭimah (may Allah be pleased with them both)

She was Fâṭimah the daughter of the leader of the pious and master of the sons of Adam, the Messenger of Allah (ﷺ), and her mother was Khadeejah bint Khuwaylid (ﷺ), and her kunyah was Umm Abeeha.[317] She was born before the Prophet's mission began, when the Prophet (ﷺ) was 35 years old.[318] The Prophet (ﷺ) gave her in marriage to 'Ali ibn Abi Ṭâlib (ﷺ) in 2 AH, after the battle of Badr, and she bore him al-Ḥasan, al-Ḥusayn and Umm Kulthoom. She died six months after the death of the Prophet (ﷺ); may Allah be pleased with her and make her pleased.[319]

5.3.1. Her dowry and trousseau

'Ali ibn Abi Ṭâlib (ﷺ) said: "Proposals were made to the Messenger of Allah (ﷺ) for Fâṭimah. A freed slave woman of mine said: 'Do you know that offers are being made to the Messenger of Allah (ﷺ) for Fâṭimah?' I said: 'No.' She said: 'Offers have been made. What is preventing you from going to the Messenger of Allah (ﷺ) so that he might give her to you in marriage?' I said: 'Do I have anything with which to get married?' She said: 'If you go to the Messenger of Allah (ﷺ), he will accept your proposal.' By Allah, she kept encouraging me until I entered upon the Messenger of Allah (ﷺ). When I sat before him, I could not speak, out of awe and respect. The Messenger of Allah (ﷺ) said: 'What brings you here?

Do you need something?' I remained silent, then he said: 'Perhaps you have come to propose to Fâṭimah?' I said: 'Yes.' He said: 'Do you have anything to give as a mahr?' I said: 'No, by Allah, O Messenger of Allah.' He said: 'What did you do with the shield I gave you? By the One in Whose hand is my soul, it is worth four hundred dirhams.' I said: 'I have it.' He said: 'I give her to you in marriage; send it to her and that will be her dowry.' So it became the mahr of Fâṭimah, the daughter of the Messenger of Allah (ﷺ)."[320]

The reports of the Shia say: "She took my shield and went to the market with it and sold it for four hundred dirhams to 'Uthmân ibn 'Affân. When she took the money from him, and he took the shield from me, he said: 'O Abu al-Ḥasan, am I not more entitled to the shield than you, and aren't you more entitled to the money than me?' I said: 'Yes.' He said: 'This shield is a gift from me to you.' I took the shield and the money and went to the Messenger of Allah (ﷺ), and placed the shield and the money before him, and told him what had happened with 'Uthmân, and the Prophet (ﷺ) prayed for him."[321]

The Messenger of Allah (ﷺ) gave Fâṭimah (رضي الله عنها) a trousseau of a velvet garment, a waterskin and a pillow of leather stuffed with grass.[322]

5.3.2. Her wedding

Asma' bint 'Umays said: "I was at the wedding of Fâṭimah, the daughter of the Messenger of Allah (ﷺ). The next day, the Prophet (ﷺ) came to the door and said: 'O Umm Ayman, call my brother (meaning 'Ali) for me.' She said: 'He is your brother and you gave him your daughter in marriage?' He said: 'Yes, O Umm Ayman.' She said: 'Ali came and the Prophet (ﷺ) sprinkled water on him and prayed for him. Then he said: 'Call Fâṭimah for me.' She said: She came stumbling because of shyness, and the Messenger of Allah (ﷺ) said to her: 'Calm down; I have given you in marriage to the dearest

of my household to me.' The Prophet (ﷺ) also sprinkled water on her and prayed for her. Then the Messenger of Allah (ﷺ) went back, and he saw a black shape ahead of him. He said: 'Who is this?' I said: 'Me.' He said: 'Asma'?' I said: 'Yes.' He said: 'Asma' bint 'Umays?' I said: 'Yes.' He said: 'Did you come to the wedding of the daughter of the Messenger of Allah (ﷺ) to honour him?' I said: 'Yes.' Then he prayed for me."[323]

5.3.3. The wedding feast

It was narrated that Buraydah said: When 'Ali proposed to Fâṭimah, the Messenger of Allah (ﷺ) said: "There has to be a feast for the wedding." Sa'd said: I will provide a ram. Several of the Anṣâr collected a number of measures of barley for him. When the wedding night came, the Prophet (ﷺ) said: O 'Ali, do not do anything until you meet me. The Prophet (ﷺ) called for water and performed wuḍoo' with it, then he poured it on 'Ali and said: "O Allah, bless them and bestow blessings upon them and bless their offspring."[324]

5.3.4. The lifestyle of 'Ali and Fâṭimah (may Allah be pleased with them)

The lifestyle of 'Ali and Fâṭimah, who were the dearest of people to the Messenger of Allah (ﷺ), was an ascetic lifestyle in which they lived on very little; it was a life of patience and striving. Hanâd narrated from 'Aṭa': I was told that 'Ali said: "We stayed for several days during which we had nothing and the Prophet (ﷺ) had nothing. I went out, and I found a dinar lying on the road. I paused for a while, thinking whether to take it or leave it, then I took it because of the hardship we were facing. I bought some flour with it, then I brought it to Fâṭimah and said: Make dough and bread. She started to make dough, and she was so tired that she leaned forward and could

not keep her lock of hair from touching the dough. Then she baked bread, and I went to the Prophet (ﷺ) and told him. He said: 'Eat, for it is provision that Allah (ﷻ) has granted to you.'"[325]

It was narrated that ash-Shi'bi said: 'Ali (رضي الله عنه) said: "I married Fâṭimah, the daughter of Muḥammad the Messenger of Allah (ﷺ), and she and I had no furnishings apart from the skin of a ram on which we slept at night, and on which we carried food to our camel during the day, and I had no servant apart from her."[326]

It was narrated from Mujâhid that 'Ali (رضي الله عنه) said: "I got very hungry in Madinah, and I went out looking for work in the outskirts of the city. There was a woman who had gathered some dirt, and I thought she wanted to wet it, so I went to her and made an agreement with her (that she would give me) one date for each bucket. I brought sixteen buckets, until my hands swelled up, then I brought the water and drank some of it. I put my hands like this in front of her hands, and she counted out sixteen dates for me. Then I came to the Prophet (ﷺ) and told him, and he ate some of them with me."[327] This report shows us the hardship that Amir al-Mu'mineen 'Ali (رضي الله عنه) went through in Madinah, and from it we may learn the proper conduct in dealing with hardship, as 'Ali (رضي الله عنه) went out and worked with his own hands to earn in the proper way, and he did not sit and wait for whatever people felt like giving. Another thing we learn is the strength of the patience with which he undertook that hard work when he was suffering severe hunger which had sapped his strength. We also learn about giving precedence to loved ones and showing loyalty to them, because despite his extreme hunger and the hard work he had done, he kept his wages of dates until he met the Prophet (ﷺ) and ate with him.[328]

5.3.5. Asceticism and patience of as-Sayyidah Fâṭimah (ﷺ)

Her life was very simple and uncomplicated; it was closer to a life of hardship than a life of luxury.[329] The following story shows us Fâṭimah's situation of hardship and exhaustion, and the attitude of the Messenger of Allah (ﷺ) when she asked him to give her a servant from among the prisoners of war. 'Ali said to Fâṭimah one day: "By Allah, I have brought water until I felt a pain in my chest." He said: "Some captives have been brought to your father; go and ask him for a servant." She said: "And I, by Allah, have ground flour until my hands became sore." So she went to the Prophet (ﷺ), and he said: "What brings you here, O my daughter?" She said: "I have come to greet you"; she felt too shy to ask him, so she went back. 'Ali said: "What happened?" She said: "I felt too shy to ask him." So they went together, and 'Ali said: "O Messenger of Allah (ﷺ), by Allah (ﷺ) I have brought water until I started to feel pain in my chest." And Fâṭimah said: "I have ground flour until my hands hurt.[330] Allah has brought you plenty of captives, so give us a servant." The Messenger of Allah (ﷺ) said: "By Allah, I will not give it to you and leave *ahl aṣ-ṣuffah*[331] starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on ahl aṣ-ṣuffah." So they went back. Then the Prophet (ﷺ) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: "Stay where you are." He said: "Shall I not tell you of something that is better than what you asked for?" They said: "Yes." He said: "(It is) words that Jibreel (peace be upon him) taught me." He said: "Following every prayer, glorify Allah ten times, praise Him ten times and magnify Him ten times. When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times."[332]

We learn several important values from this story:

This incident shows us how the Prophet (ﷺ) handled the economic crisis through which his state in Madinah passed, by putting his priorities in order. Spending on ahl aṣ-ṣuffah in order to alleviate their hunger was a necessity. As for 'Ali and Fâṭimah's need for a servant, it was not as important as the need of ahl aṣ-ṣuffah, so the Messenger of Allah (ﷺ) gave priority to ahl aṣ-ṣuffah over them. The Prophet's means of solving the economic crisis were many.

'Ali (ﷺ) was influenced by this Prophetic training, and with the passage of time, he became the caliph of the Muslims. As a result of the Prophet's training, we see him putting himself above worldly gains and adornment although the treasures of the earth were in his hands, because remembrance of Allah (ﷻ) filled his heart and overshadowed his existence. He kept doing what the Messenger of Allah (ﷺ) had recommended, as he himself told us when he said: By Allah, I never omitted them since he taught me them. One of the Companions asked him: Not even on the night of Ṣiffeen? He said: Not even on the night of Ṣiffeen.[333]

5.3.6. "Our souls are in the hand of Allah, and when He wills, He could wake us from sleep"

It was narrated that 'Ali ibn Abi Ṭâlib (ﷺ) said: "The Messenger of Allah (ﷺ) entered upon me and Fâṭimah one night and woke us up to pray. He went back to his house and prayed for a while, but he did not hear any sound from us, so he came back to us and woke us up and said: 'Get up and pray.' I sat up, rubbing my eyes, and said: 'By Allah, we will not pray anything but that which has been decreed for us. Our souls are in the hand of Allah, and when He wills, He could wake us from sleep.' The Messenger of Allah (ﷺ) turned away, striking his thigh with his hand and saying: 'We will not pray anything but that which has been decreed for us, we will not

pray anything but that which has been decreed for us. ﴾But, man is ever more quarrelsome than anything.﴿ *(Qur'an 18: 54)*"' The fact that 'Ali (ﷺ) related this story shows how sincere he was towards the truth and how keen he was spread knowledge even though (the rebuke) had to do with him. This is an important value which the Muslims can learn from Amir al-Mu'mineen 'Ali (ﷺ), because if he had wanted to, he could have concealed the hadith, knowing that the night prayers (*qiyâm al-layl*) are not obligatory.

5.4. Her two sons al-Ḥasan and al-Ḥusayn (may Allah be pleased with them)

5.4.1. Al-Ḥasan ibn 'Ali ibn Abi Ṭâlib al-Hâshimi

He was the grandson of the Messenger of Allah (ﷺ) and the apple of his eye in this world, one of the two masters of the youth of the people of paradise. His mother was Fâṭimah az-Zahra'. He was born in the middle of Ramadan 3 AH, or it was said in the month of Sha'bân, or in 4 or 5 AH.[334] He died in 50 AH. In my book *as-Seerah an-Nabawiyyah*, I favoured the view that he was born in the fourth year after the hijrah.[335]

The Messenger of Allah (ﷺ) named him Ḥasan. 'Ali said: "When al-Ḥasan was born, I named him Ḥarb. The Messenger of Allah (ﷺ) came and said: 'Show me my son. What have you named him?' I said: 'Ḥarb.' He (ﷺ) said: 'No, rather he is Ḥasan.'"[336] Thus he (ﷺ) changed that harsh name[337] to a beautiful name[338] that instils joy and happiness in the heart. So the newborn was given a beautiful name, and the Prophet (ﷺ) held him in his arms and kissed him.

Abu Râfi' tells us about the actions of the Messenger of Allah (ﷺ): "I saw the Prophet (ﷺ) saying the words of the call to prayer in the ears of al-Ḥasan after Fâṭimah gave birth to him."[339]

Abu Râfi' also tells us of the *'aqeeqah* of al-Ḥasan. He said: "When Fâṭimah gave birth to al-Ḥasan, she said: 'Shouldn't I offer two rams as 'aqeeqah on behalf of my son?' The Prophet (ﷺ) said: 'No. Rather shave his head and give the weight of his hair in silver to the poor and al-awfâd.'" Al-awfâd were some of the Companions of the Messenger of Allah (ﷺ) who were in need, in the mosque or at aṣ-ṣuffah. So she did that.[340]

There are many hadiths that speak of the virtues of al-Ḥasan ibn 'Ali, including the following:

(a) It was narrated that al-Bara' ibn 'Âzib (رضي الله عنه) said: "I saw al-Ḥasan ibn 'Ali on the shoulder of the Prophet (ﷺ), who was saying: 'O Allah, I love him, so love him.'"[341]

(b) It was narrated from Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said of al-Ḥasan: "O Allah, I love him, so love him and love those who love him."[342]

(c) It was narrated from Usâmah ibn Zayd (رضي الله عنه) that the Prophet held him [Usâmah] and al-Ḥasan and said: "O Allah, I love them so love them."[343]

(d) It was narrated that Abu Bakrah (رضي الله عنه) said: I heard the Prophet (ﷺ) on the minbar, with al-Ḥasan beside him, looking from the people to him, saying: "This son of mine is a leader, and perhaps Allah (سبحانه وتعالى) will bring about reconciliation by means of him between two groups of Muslims."[344] The fact that the Prophet (ﷺ) described al-Ḥasan as a leader was a great honour for him (may Allah be pleased with him and make him pleased), and the prophecy of his grandfather (ﷺ) was fulfilled. At his hand, the Muslims were reconciled, and bloodshed was prevented, when he gave up his right of caliphate to Mu'âwiyah (may Allah be pleased with them all). That occurred in 41 AH. His caliphate lasted six months, and that was called the year of unity. This is

what the Prophet (ﷺ) foretold when he said, "Perhaps Allah will bring about reconciliation by means of him between two great groups."[345]

Ibn Ḥajar said: "In this hadith, we see one of the signs of prophethood and a great virtue of al-Ḥasan ibn 'Ali, because he gave up power, not because of a lack of support or weakness on his part or any fault of his; rather it was because of his desire to attain the reward that is with Allah, because of what he sought of preventing shedding of Muslim blood. So he paid attention to the interests of the faith and of the Ummah."[346] We will discuss al-Ḥasan's yielding the caliphate to Mu'âwiyah when we discuss his era in a separate book inshallah.

(e) It was narrated that Sa'eed al-Maqbiri[347] said: "We were with Abu Hurayrah (ﷺ), and al-Ḥasan ibn 'Ali ibn Abi Ṭâlib came to us and greeted us. We returned the greeting to him, but Abu Hurayrah did not hear him. We said: 'O Abu Hurayrah, this is al-Ḥasan ibn 'Ali who has greeted us.' He ran after him and said: 'Upon you be peace, O my master.' Then he said: 'He is a master.'"[348]

(f) He resembled the Prophet (ﷺ) physically. Bukhari narrated with his chain of narration going back to Anas ibn Mâlik (ﷺ) that he said: "No one resembled the Prophet (ﷺ) more than al-Ḥasan ibn 'Ali."[349]

(g) He also narrated with his chain of narration going back to 'Uqbah ibn al-Ḥârith that he said: "I saw Abu Bakr carrying al-Ḥasan and saying: 'May my father be sacrificed for the one who looks like the Prophet and not like 'Ali,' and 'Ali smiled."[350] The fact that he resembled his grandfather (ﷺ) physically is a great virtue and obvious blessing for him.[351]

5.4.2. al-Ḥusayn ibn 'Ali (ﷺ)

Abu Abdullah al-Ḥusayn ibn 'Ali ibn Abi Ṭâlib, the grandson of the Messenger of Allah (ﷺ), the apple of his eye and his beloved. He was the son of the daughter of the Messenger of Allah (ﷺ), Fâṭimah (ﷺ). He was born in 4 AH, although there are other opinions, and he (ﷺ) died as a martyr on the day of 'Ashoora' in the month of Muḥarram 61 AH, in Karbala' in Iraq. May Allah be pleased with him and make him pleased.[352] Many hadiths were narrated concerning his virtues, including the following:

(a) Aḥmad narrated with his chain of narration going back to Ya'la al-'Âmiri (ﷺ) that he went out with the Messenger of Allah (ﷺ) to a meal to which they were invited. He said: "The Messenger of Allah (ﷺ) came in front of the people, and al-Ḥusayn was playing with some boys. The Messenger of Allah (ﷺ) wanted to pick him up, but the boys started running here and there, and he and the Prophet (ﷺ) were both laughing until he caught hold of him. Then he put one of his hands on the back of his head and the other beneath his chin, and he kissed him and said: 'Ḥusayn is of me, and I am of Ḥusayn. O Allah, love whoever loves Ḥusayn; Ḥusayn is one of my grandsons.'"[353] This shows the clear virtue of al-Ḥusayn (ﷺ), since the Prophet (ﷺ) urged that he should be loved, as if he had prior knowledge by means of revelation of what would happen between him and the people, so he mentioned him in particular and affirmed the obligation of loving him, and forbade harming him or fighting him. This is confirmed by his words, "May Allah love those who love Ḥusayn," because loving him leads to loving the Messenger, and loving the Messenger (ﷺ) is part of loving Allah (ﷻ).[354]

(b) Bukhari narrated with his chain of narration going back to Anas ibn Mâlik (ﷺ) that he said: "The head of al-Ḥusayn (peace be

upon him) was brought to 'Ubaydullah ibn Ziyâd[355] and placed on a platter. He started hitting the ground with a stick and saying how handsome he was." Anas said: "He was the one who most resembled the Messenger of Allah (ﷺ), and his hair was dyed with *wasimah*."[356]

(c) According to another report from Anas: "When the head of al-Ḥusayn was brought to 'Ubaydullah ibn Ziyâd, he started touching the teeth with a stick. He (the narrator) said: 'I think he said that he was handsome.' I (Anas) said: 'I shall annoy you. I saw the Messenger of Allah (ﷺ) kissing what you are touching with your stick.' So he stopped doing it."[357] These two hadiths point to the virtue of al-Ḥusayn (ﷺ) and show that he most resembled the Prophet among Ahl al-Bayt. But there may be some problem with that suggestion, especially in light of what we have quoted above concerning the virtues of al-Ḥasan, which say that no one resembled the Messenger of Allah (ﷺ) more closely than al-Ḥasan ibn 'Ali, which would imply a conflict between the reports. This confusion was dispelled by Ibn Ḥajar (may Allah have mercy on him); he reconciled the reports by saying: "These reports may be reconciled by noting that what Anas said, according to the report of az-Zuhri, was spoken when al-Ḥasan was still alive, because at that time he was the one who resembled the Prophet (ﷺ) more closely than his brother al-Ḥusayn. As for what is mentioned in the report of Ibn Sireen, that took place after that (after al-Ḥasan had died), as is clear from the context; or else what may be meant is that al-Ḥusayn resembled him more closely than anyone apart from al-Ḥasan. Or it may be that each of them resembled him more closely in some features. At-Tirmidhi and Ibn Ḥibbân narrated from Hâni' ibn Hâni from 'Ali that he said: 'al-Ḥasan resembled the Prophet (ﷺ) from head to navel, and al-Ḥusayn resembled the Prophet (ﷺ) from the navel downwards.'"[358] These are some of the

hadiths narrated concerning al-Ḥusayn (may Allah be pleased with him and make him pleased).

5.4.3. Hadiths which mention virtues shared by al-Ḥasan and al-Ḥusayn (may Allah be pleased with them)

(a) Bukhari narrated with his chain of narration going back to Ibn 'Umar that a man from Iraq asked him about the pilgrim in iḥrâm killing flies. He (ﷺ) said: "The people of Iraq are asking about flies when they killed the son of the daughter of the Messenger of Allah (ﷺ), and the Prophet (ﷺ) said: 'They are my two sweet smelling flowers in this world!'"[359] Ibn Ḥajar said: "What is meant is: they are among that with which Allah (ﷻ) has honoured me and blessed me, because children are to be smelled and kissed as if they are fragrant plants."[360]

(b) It was narrated that Abu Hurayrah (ﷺ) said: "The Messenger of Allah (ﷺ) said: 'Whoever loves them loves me, and whoever hates them hates me,'" meaning al-Ḥasan and al-Ḥusayn.[361]

(c) It was narrated from al-Bara' ibn 'Âzib (ﷺ) that the Messenger of Allah (ﷺ) saw Ḥasan and Ḥusayn and said: "O Allah, I love them, so love them."[362]

(d) It was narrated from Abu Sa'eed al-Khudri (ﷺ) that the Messenger of Allah (ﷺ) said: "Al-Ḥasan and al-Ḥusayn are the masters of the youth of paradise."[363]

(e) It was narrated that Abdullah ibn Buraydah said: I heard Abu Hurayrah say: "The Messenger of Allah (ﷺ) was addressing us, and al-Ḥasan and al-Ḥusayn came, wearing red shirts, walking and stumbling. The Messenger of Allah (ﷺ) came down from the minbar, picked them up and put them in front of him; then he said: 'Allah (ﷻ) and His Messenger speak the truth: ﴿Your

wealth and your children are only a trial.﴿ *(Qur'an 64: 15)* I saw these two children walking and stumbling, and I couldn't help but stop my talk and pick them up.'"[364]

(f) It was narrated from Sa'eed ibn Jubayr from Ibn 'Abbâs (may Allah be pleased with them) that the Messenger of Allah (ﷺ) used to pray for refuge for al-Ḥasan and al-Ḥusayn, saying: "I seek refuge for you in the perfect words of Allah (ﷻ) from every devil and every vermin [*hâmmah*], and from every bad eye. This is how Ibrâheem used to pray for refuge for Isma'eel and Isḥâq."[365] This hadith does not contradict that which was narrated by Sa'd ibn Abi Waqqâṣ (ﷺ), who said: "I heard the Prophet (ﷺ) say, 'no hâmmah'[366],[367] and that which was narrated by Abu Hurayrah (ﷺ), that the Messenger of Allah (ﷺ) said, "*la hâm, la hâm*,"[368] and his words, "There is no 'adwâ (contagion, transmission of infectious disease without the permission of Allah), no Ṣafar (the month of Ṣafar was regarded as "unlucky" during the jâhiliyyah) and no hâmmah."[369] Abu Ja'far aṭ-Ṭaḥḥâwi responded by saying: These hadiths state that there is no hâmmah and that it does not exist, so how can it be possible to seek refuge for them from something that does not exist? Our response to him, with the help of Allah (ﷻ), is that the hâmmah from which the Prophet (ﷺ) sought refuge for them was *hawâm al-arḍ* or the vermin of the earth from which harm is feared; the hâmmah which he stated does not exist is something different; it was something that the Arabs believed in with regard to death.[370] The Messenger of Allah (ﷺ) denied that that was real, as seen in the hadith of Abu Hurayrah that we have quoted. As for the hâmmah from which he sought refuge for Ḥasan and Ḥusayn, that is something that does exist, and it is the frightening vermin of the earth. It is an entirely different word that has nothing to do with the hâmmah of ancient Arab superstition.[371]

5.5. The hadith of the cloak and what is meant by Ahl al-Bayt

The hadith of the cloak was narrated by 'Â'ishah (ﷺ).[372] She said: "The Prophet (ﷺ) went out one morning wearing a striped cloak of black camel hair. He enfolded 'Ali, Fâṭimah, al-Ḥasan and al-Ḥusayn (may Allah be pleased with them) in it, then he said: ﴾Allah wishes only to remove *ar-Rijs* [evil deeds and sins] from you, O members of the family [of the Prophet], and to purify you with a thorough purification﴿ *(Qur'an 33: 33).*"[373]

This proves false the idea that the Companions concealed the virtues of 'Ali (ﷺ), because here is 'Â'ishah (ﷺ), who they claim hated 'Ali (ﷺ), narrating this virtue of 'Ali and Fâṭimah (may Allah be pleased with them).[374]

This Qur'anic passage is addressed to all the wives of the Prophet (ﷺ), as it starts with them and ends with them. Allah says:

﴾O Prophet [Muhammad]! Say to your wives: 'If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner [divorce]. But if you desire Allah and His Messenger, and the Home of the hereafter, then verily, Allah has prepared for Al-Muḥsinât [good-doers] amongst you an enormous reward. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karim [a noble provision — paradise]. O wives of the Prophet! You are not like any other women. If you keep your duty [to Allah], then be not soft in speech, lest he in whose heart is a disease [of hypocrisy, or evil desire for adultery] should be moved with desire, but speak in an honourable manner. And stay in your

houses, and do not display yourselves like that of the times of ignorance, And perform aṣ-Ṣalâh [Iqâmat-aṣ-Ṣalâh], and give Zakâh and obey Allah and His Messenger. Allah wishes only to remove ar-Rijs [evil deeds and sins] from you, O members of the family [of the Prophet], and to purify you with a thorough purification. And remember [O you the members of the Prophet's family, the Graces of your Lord], that which is recited in your houses of the Verses of Allah and Al-Ḥikmah [i.e. Prophet's Sunnah — legal ways, so give your thanks to Allah and glorify His Praises for this Qur'an and the Sunnah]. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.》 *(Qur'an 33: 28-34)*

The commands, prohibitions, promises and warnings are all addressed to the wives of the Prophet (ﷺ), but because of the benefit that is mentioned in these verses, they may include both the wives of the Prophet (ﷺ) and others of Ahl al-Bayt. Purification is mentioned in the masculine (in the original Arabic) because when masculine and feminine are mentioned together, the masculine predominates. So it includes all of Ahl al-Bayt, although 'Ali, Fâṭimah, al-Ḥasan and al-Ḥusayn (may Allah be pleased with them) are more entitled to this honour than others; hence the Prophet (ﷺ) singled them out to pray for them.

Moreover, the phrase 'Ahl al-Bayt' goes beyond 'Ali, al-Ḥasan, al-Ḥusayn and Fâṭimah to include others, as explained in the hadith of Zayd ibn Arqam. When he was asked: "Are his wives among the members of his household (*ahl baytihi*)?" He said: "His wives are among the members of his household, but the members of his household are those to whom receiving zakâh was forbidden, namely the family of 'Ali, the family of Ja'far, the family of 'Aqeel and the family of al-'Abbâs."[375] If the concept of the family or household of the Prophet (*ahl bayt an-Nabi*) (ﷺ) is widened, then it includes his wives on the basis of the verse, and it also includes 'Ali,

Fâṭimah, al-Ḥasan and al-Ḥusayn, as in the hadith of the cloak. It also includes the families of 'Abbâs ibn 'Abdul-Muṭṭalib, 'Aqeel ibn Abi Ṭâlib and Ja'far ibn Abi Ṭâlib, based on the hadith of Zayd ibn Arqam, and the family of al-Ḥârith ibn 'Abdul-Muṭṭalib.[376] We will discuss the verse in detail below, when we debate with the Shia.

5.6. Rulings that apply specifically to the family of the Messenger of Allah (ﷺ)

5.6.1. Prohibition of zakâh for them

This is proven by the hadith narrated by 'Abdul-Muṭṭalib ibn Rabee'ah, according to which the Prophet (ﷺ) said: "Zakâh is not befitting for the family of Muḥammad, because it is impurity that comes from people."[377]

5.6.2. There is no inheritance from the Messenger of Allah (ﷺ)

It is proven from the hadith of Abu Bakr (رضي الله عنه): The Messenger of Allah (ﷺ) said: "We are not to be inherited from; what we leave behind is charity."[378] This hadith was narrated by Abu Bakr, 'Umar, 'Uthmân, 'Ali, Ṭalḥah, az-Zubayr, Sa'd, 'Abdur-Raḥmân ibn 'Awf, al-'Abbâs ibn 'Abdul-Muṭṭalib, the wives of the Prophet (ﷺ) and Abu Hurayrah, as stated by Ibn Taymiyah, and it is proven from them in the books of *Ṣaḥeeḥ* and the *Musnads*.[379]

5.6.3. They are entitled to one-fifth of the war booty (*ghaneemah*[380] and *fay'*[381])

Allah says:

﴾And know that whatever of war booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and

to the near relatives [of the Messenger], [and also] the orphans, *al-Masâkeen* [the poor] and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave [Muhammad] on the Day of Criterion [between right and wrong], the Day when the two forces met [the battle of Badr]; and Allah is Able to do all things.﴿ *(Qur'an 8: 41)*

And Allah (ﷻ) says:

﴾What Allah gave as booty [Fay'] to His Messenger [Muhammad] from the people of the townships — it is for Allah, His Messenger [Muhammad], the kindred [of Messenger, Muhammad], the orphans, al-Masâkeen [the poor], and the wayfarer, in order that it may not become a fortune used by the rich among you.﴿ *(Qur'an 59: 7)*

5.6.4. Sending blessings upon them as well as the Prophet (ﷺ)

It was narrated that Ka'b ibn al-'Ajrah said: We asked the Messenger of Allah (ﷺ): O Messenger of Allah, how should we send blessings upon you, Ahl al-Bayt? For Allah has taught us how to send peace. He said: Say: O Allah, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent prayers upon the family of Ibrâheem; You are indeed Worthy of Praise, Full of Glory. And send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon the family of Ibrâheem; You are indeed Worthy of Praise, Full of Glory.[382]

5.6.5. There is special love for them

This is represented in the report narrated by Zayd ibn Arqam from the Prophet (ﷺ): "I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household."[383]

Al-Qurṭubi said: "This advice and urging in the strongest terms implies that it is obligatory to respect his family and love them. This highlights the obligation of the Muslims towards them and leaves no excuse for anyone not to do it."[384] Abu Bakr aṣ-Ṣiddeeq (ﷺ) understood the Prophet's instructions concerning Ahl al-Bayt properly, so he loved and honoured them, and he called for people to honour and love them. Bukhari narrated with his chain of narration going back to Abu Bakr that he said: "Prove your love for Muḥammad (ﷺ) in the way you treat his family."[385]

This advice given by Abu Bakr (ﷺ) is addressed to the people with regard to upholding the rights of the family of the Prophet (ﷺ) and showing love and respect to them. What Abu Bakr's words mean is: Show your love and respect for him by honouring them and not harming or offending them.[386] He confirmed those rights in what he said to 'Ali: "By the One in Whose hand is my soul, the relatives of the Messenger of Allah (ﷺ) are dearer to me than upholding ties with my own relatives."[387]Love of Ahl al-Bayt is one of the fundamentals of Ahl as-Sunnah wal-Jamâ'ah. Ibn Taymiyah said: "One of the basic principles of Ahl as-Sunnah wal-Jamâ'ah is that they love the household of the Prophet (ﷺ); they support them and take care of them, following the instructions of the Messenger of Allah (ﷺ)."[388] Al-Qâḍi 'Iyâḍ said: "One of the signs of a person's loving him [the Prophet (ﷺ)] is his loving those whom the Prophet (ﷺ) loved and those who are connected to him, such as the members of his household and his Companions, both Muhâjireen and Anṣâr (may Allah be pleased with all). Part of loving a thing is loving those who love it."[389] Ibn Katheer said: "We do not deny the Prophet's instructions concerning Ahl al-Bayt and the command to treat them kindly, respect them and honour them, for they are among the pure offspring of the noblest household ever found on the face of the earth, the best in lineage, especially if they follow the sound Sunnah and they are among the followers and supporters of truth, as were their

predecessors such as al-'Abbâs and his two sons and 'Ali and his family and offspring (may Allah be pleased with them all)."[390]

5.7. 'Ali (ﷺ) at the Battle of Uḥud

At the Battle of Uḥud, the fighting began with a duel between 'Ali ibn Abi Ṭâlib (ﷺ) and Ṭalḥah ibn 'Uthmân, who was carrying the banner of the polytheists. He asked for a duel several times, and 'Ali ibn Abi Ṭâlib (ﷺ) went out and said to him: "By the One in Whose hand is my soul, I will not leave you until Allah hastens you to hell by means of my sword or He hastens me to paradise by means of your sword." 'Ali struck him and cut off his foot, and he fell to the ground, exposing his private parts. He said: "O son of my uncle, I adjure you by Allah and by our ties of kinship." He retreated from him and did not finish him off. The Messenger of Allah said: "*Allâhu akbar*" and some of his companions said to 'Ali: "Why didn't you finish him off?" He said: "He is my cousin and he adjured me by the ties of kinship when his private parts became uncovered, and I felt embarrassed before him."[391] After battle was joined, 'Ali (ﷺ) took the banner following the slaying of Muṣ'ab ibn 'Umayr (ﷺ).

During the battle, 'Ali (ﷺ) killed many of the polytheists despite the hardships that befell the Muslims in this battle, in addition to his striving to defend the Messenger of Allah (ﷺ).[392] 'Ali (ﷺ) was the one who took the hand of the Messenger of Allah (ﷺ) when he fell into a hole on the day of Uḥud.[393] During this battle, a large number of the best of the Muhâjireen and Anṣâr were martyred, and it left deep sorrow in the heart of the Messenger (ﷺ). The enemy managed to harm the noble Messenger, causing his face to bleed, and his daughter Fâṭimah and her husband 'Ali ibn Abi Ṭâlib (may Allah be pleased with both) treated his wounds and stopped the flow of blood that was running down his face and beard (ﷺ).[394]

The courage of 'Ali (ﷺ) was manifested in that battle when it was rumoured that the Messenger (ﷺ) had been killed, and 'Ali could not find him. He thought that there would be nothing worth living for after the Prophet was gone, so he broke the scabbard of his sword and attacked people until they opened up a pathway before him. Then suddenly he saw the Messenger of Allah (ﷺ)[395], and he stood firm with him and defended him heroically, receiving sixteen blows on that day.[396]

Immediately after the polytheist army withdrew from the battlefield, the Messenger of Allah (ﷺ) sent 'Ali ibn Abi Ṭâlib (ﷺ) to find out where the enemy was headed. He said to him: "Go and follow the people, see what they are doing and what they are up to. If they have dismounted from their horses and mounted their camels, then they are headed for Makkah; if they have mounted their horses and are driving the camels, then they are headed for Madinah. By the One in Whose hand is my soul, if they are headed for Madinah, I shall go back and meet them there, and I shall fight them." 'Ali (ﷺ) said: "So I set out after them to see what they were doing, and I found that they had dismounted from their horses and had mounted their camels and were headed for Makkah."[397] So 'Ali (ﷺ) went and told the Messenger of Allah (ﷺ) the news about the people.[398]

From this we learn a number of lessons, which are as follows:

— The courage of the Prophet (ﷺ), who was in the midst of the polytheist lines such that 'Ali could not reach him except after exhausting efforts. He found the Messenger of Allah (ﷺ) in the midst of the enemy, fighting them until he received a number of wounds.

— The alertness of the Messenger (ﷺ), who was keeping a close watch on the movements of the enemy, and his ability to weigh up the situation, analyse enemy behaviour, and make decisions on that basis.

— His high morale, which is apparent from his readiness to fight the polytheists if they headed towards Madinah.

— The Prophet's confidence in 'Ali (ﷺ) and his knowledge of the characters of men.

— 'Ali's chivalry when he withdrew from his opponent after the latter's private parts became uncovered, and the Messenger of Allah (ﷺ) approved of that. This action teaches us the value of proper conduct and how one should act with high standards, even with the enemy and even on the battlefield.

— The necessity of making sacrifices for the sake of Allah (ﷻ). With this attitude and spirit, Islam will prevail in this life, and the martyr will attain paradise. This is what was proven to us by some of the Muhâjireen and Anṣâr in this battle and others.

— The necessity of implementing the means. This was demonstrated when the Messenger of Allah (ﷺ) stationed some of the Companions on Mount Uḥud, but they disobeyed him and came down, and this was one of the causes of defeat.

— The courage of 'Ali (ﷺ), because if this army had seen him when he was following them to find out what they were up to, they would not have hesitated to kill him.[399]

5.8. 'Ali (ﷺ) in the Campaign of Banu an-Naḍeer

The historians who examined this matter narrated that the campaign of Banu an-Naḍeer took place in the month of Rabee' al-Awwal in the year 4 AH. Ibn al-Qayyim refuted those who said that the campaign of Banu an-Naḍeer took place six months after Badr, by saying: "Muḥammad ibn Shihâb az-Zuhri said that the Battle of Banu an-Naḍeer was six months after Badr, but this is a mistake or error on his part. There can be no doubt that it took place after Uḥud. What happened six months after Badr was the campaign of Banu

Qaynuqâ'; Quraydhah came after the battle of the trench, and Khaybar came after Ḥudaybiyah."[400] Ibn al-'Arabi said: "The correct view is that it was after Uḥud."[401] This was also the opinion of Ibn Katheer.[402] In this battle, the Companions (may Allah be pleased with them) did not know where 'Ali ibn Abi Ṭâlib was one night, and the Prophet (ﷺ) said: "He is on a mission on your behalf." Soon after that, he brought the head of 'Azwak. He had lain in wait for him until he came out with a group of Jews seeking to catch the Muslims unaware and attack them. He was brave and a good archer, but 'Ali (رضي الله عنه) attacked him and killed him, and the Jews fled.[403]

5.9. 'Ali (رضي الله عنه) at the Battle of Ḥamra' al-Asad

This battle is regarded as the completion of the Battle of Uḥud. The Muslims returned from Uḥud on Saturday evening, 15 Shawwâl 3 AH, and the next morning the people had just left the dawn prayer when the announcer of the Messenger of Allah (ﷺ) announced that they should get ready quickly to pursue the enemy, and that only those who had been at Uḥud should go out. The people responded to the call of the Messenger of Allah (ﷺ) despite their wounds and exhaustion, and foremost among them was the Messenger of Allah himself (ﷺ). He did not allow Abdullah ibn Ubayy to go out with him, nor did he allow anyone who had not been present at Uḥud, except Jâbir ibn Abdullah ibn 'Amr ibn Ḥarâm; his father was martyred at Uḥud, and his father had prevented him from taking part at Badr and Uḥud so that he could stay with his young sisters. The army went out, led by the Messenger of Allah (ﷺ). The banner of Uḥud itself was carried by 'Ali ibn Abi Ṭâlib.[404] The Muslims, led by their noble Messenger (ﷺ), reached Ḥamra' al-Asad, which was thirteen miles from Madinah, and camped there. This manoeuvre surprised the Jews and the hypocrites because of its courage and daring, and they became certain that the Muslim morale was high,

because if they were defeated they would not have pursued Quraysh.[405] The Prophet's going out to Ḥamra' al-Asad was also an indication on his part of the importance of psychological warfare in affecting enemy morale. He set out with his troops and went to Ḥamra' al-Asad, and stayed there for three days. He ordered that fires be lit; these fires could be seen from afar, and they filled the horizon with their light, to the extent that Quraysh thought that the Muslim army had huge numbers of men that they had no power to tackle, so they left with their hearts filled with fear.[406]

Ibn Sa'eed said: "The Messenger of Allah (ﷺ) went with his Companions and camped in Ḥamra' al-Asad. During those nights, the Muslims lit five hundred fires that could be seen from afar, and the noise of their camp and the sight of their fires could be heard and seen in every direction, and Allah (ﷻ) suppressed their enemies by means of that."[407] The noble Qur'an referred to this 'cold war', and Allah (ﷻ) recorded it in His book in the context of praising the Companions (may Allah be pleased with them):

﴾Those who answered [the Call of] Allah and the Messenger [Muḥammad] after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those [i.e. believers] unto whom the people [hypocrites] said, 'Verily, the people [pagans] have gathered against you [a great army], therefore, fear them.' But it [only] increased them in Faith, and they said: Allah [Alone] is Sufficient for us, and He is the Best Disposer of affairs [for us]. So they returned with grace and bounty from Allah. No harm touched them; and they followed the good pleasure of Allah. And Allah is the Owner of great bounty. It is only Shayṭân [Satan] that suggests to you the fear of his Awliyâ' [supporters and friends, polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad]; so fear them not, but fear Me, if you are [true] believers﴿ *(Qur'an 3: 172-175)*

5.10. 'Ali (ﷺ) and his attitude towards the slander incident

The hadith of the slander describes the accusation that the hypocrites made against 'Â'ishah (ﷺ). The Messenger of Allah (ﷺ) summoned 'Ali and Usâmah (may Allah be pleased with them both) and consulted them about divorcing his wife, because there was a lot of talk, and the Prophet (ﷺ) was worried because there had been no revelation for a long time. Usâmah told him what he knew about her innocence and said: "O Messenger of Allah, she is your wife and we know nothing but good about her." As for 'Ali (ﷺ), he said: "O Messenger of Allah, Allah has not made things restricted for you, and there are many women other than her. If you ask the slave woman, she will tell you the truth."[408] So the Messenger of Allah (ﷺ) called Bareerah and said: "O Bareerah, have you seen anything to make you suspicious?" Bareerah said: "No, by the One Who sent you with the truth; if there is anything that I have seen that I could criticise her for, it is that she is a young girl, and she falls asleep and forgets about the dough of her family, and the lamb comes and eats it." The Messenger of Allah stood up and complained on that day about Abdullah ibn Ubayy ibn Salool. The Messenger of Allah (ﷺ) said from the minbar: "By Allah, I do not know anything but good about my wife, and they have mentioned a man[409] about whom I know nothing but good, and he never entered upon my family except with me."[410]

What 'Ali said is to be understood as trying to help the Prophet (ﷺ) because of what he saw of his anxiety and distress as a result of what was being said, and he was a man of strong protective jealousy. 'Ali (ﷺ) initially thought that if the Prophet (ﷺ) divorced her, his anxiety because of her would be reduced until her innocence was established, in which case he could take her back.

What we learn from this is doing the lesser of two evils in order to avoid the greater.[411] An-Nawawi said: "Ali (ﷺ) thought

that it was in the Prophet's best interests, and he believed that because of what he saw of the extent of his anxiety and upset, so he did his best to advise him sincerely because he wanted to put his mind at rest."[412] 'Ali (ﷺ) did not say any word that could be understood as criticising 'Â'ishah (ﷺ) in the slightest or implying anything negative about her.[413] Rather his opinion of her was good; all he was saying was: if you want to put your mind at rest about this problem, then there are many others besides her, and if you want to reach the truth of the matter, then ask the slave woman, and she will tell you the truth, which is that 'Â'ishah was innocent. Then after that the Messenger of Allah (ﷺ) addressed the people and explained that 'Â'ishah was innocent and pointed out the seriousness of tarnishing his honour wrongfully on the basis of fabrication. The advice of both 'Ali and Usâmah looked positive and was in the interests of 'Â'ishah (ﷺ), and it increased the Prophet's conviction of what he knew of his wife's goodness.[414]

The reader should be wary of the worthless and false reports which suggest that 'Ali (ﷺ) said negative things about 'Â'ishah (ﷺ) with regard to the slander, on which some researchers have built the notion that 'Â'ishah (ﷺ) hated 'Ali (ﷺ), resented him, falsely accused him of killing 'Uthmân (ﷺ) and rebelled against him, inciting huge numbers of Muslims to do likewise.[415] These researchers include 'Ali Ibrâheem Ḥasan in *at-Tareekh al-Islami al-'Âm* and Taha Hussein in his book *'Ali wa Banuhu*[416], and others. We will discuss the strong relationship between the Mother of the Believers 'Â'ishah (ﷺ) and 'Ali (ﷺ) below inshallah, when we discuss the Battle of the Camel.

The story of the slander is one of a series of trials and hardships that the Messenger of Allah (ﷺ) encountered at the hands of the enemies of the faith, but by Allah's kindness towards His Prophet and the believers, He exposed its faults, and the sound

reports of history recorded the attitudes of the believers towards this fabrication. These are attitudes from which the believers can learn a lesson when they are faced with such fabrications in their lives. The revelation has ceased, but the lessons remain for all generations until Allah (ﷻ) will inherit the earth and everything on it.[417] In my book *as-Seerah an-Nabawiyyah 'Arad Waqâ'i' wa Tahleel Aḥdâth*, I have discussed the lessons and rulings that may be taken from the incident of the slander.[418]

6. The most important exploits of 'Ali (ﷺ) between the Battle of the Trench and the death of the Prophet (ﷺ)

6.1. 'Ali (ﷺ) at the Battle of the Trench

The attitude of Amir al-Mu'mineen 'Ali (ﷺ) at the battle of the trench was heroic and brilliant. It was indicative of the strong faith in the hearts of the Companions of the Prophet (ﷺ) and their willingness to call people to the faith and to die for it, and to renounce those who opposed it. Ibn Isḥâq said: "Ali ibn Abi Ṭâlib went out with a group of Muslims after the polytheist cavalry crossed a weak point in the ditch and gained control of the spot from which they had crossed. The Muslim horsemen raced towards them to confront them. 'Amr ibn 'Abd Wudd had fought on the day of Badr until he was badly wounded, so he was not present on the day of Uḥud, but when the day of the battle of the trench came, he marked himself to show his position. Then he and the other horsemen took up their positions and said: 'Who will come out to duel?' 'Ali ibn Abi Ṭâlib came out and said to him: 'O 'Amr, you have promised Allah that if any man of Quraysh gives you one of two options, you will accept one of them.'

He said: 'Yes.' 'Ali said to him: 'I call you to Allah and to His Messenger and to Islam.' He said: 'I have no need of that.' 'Ali said: 'Then I call you to a duel with me.' He said to him: 'Why, O son of my brother? I do not want to kill you.' 'Ali said to him: 'But by Allah, I want to kill you.' 'Amr got angry at that, so he dismounted from his horse, hamstrung it and beat its face; then he turned to 'Ali, and they fought, circling around one another, until 'Ali (ﷺ) killed him and their cavalry fled, bursting headlong in flight across the trench."[419]

Ibn Katheer quoted what al-Bayhaqi narrated in *Dalâ'il an-Nubuwwah* of poetry composed by 'Amr ibn 'Abd Wudd and 'Ali (ﷺ). 'Amr said, when he came forth for the duel:

I've become hoarse from shouting.
Isn't there one among the lot of you who will answer my challenge?
I've stood here like a fighting champion
While the so-called brave are cowards.
I've always hastened to the front
Before the fight begins.
Bravery and generosity are in truth
The best qualities of a warrior.

When 'Ali came out to meet him, he said:

Don't be in a hurry. No weakling
Has come to answer your challenge.
A man of resolution and foresight.
Truth is the refuge of the successful.
I hope to make the keening women
Busy over your corpse
Through the blow of a spear
Whose memory will last while fights are talked of.[420]

'Ikrimah threw down his spear that day when he was running from 'Amr, so Ḥassân ibn Thâbit said:

As he fled, he threw his spear to us.
Perhaps, 'Ikrimah, you have not done such a thing before?
As you turned your back, you ran like an ostrich
Turning neither to right nor left.
You didn't turn your back as a human being would,
The back of your neck was like a young hyena's.

After the killing of 'Amr ibn 'Abd Wudd, the polytheists sent word to the Messenger of Allah (ﷺ) asking to buy his corpse for ten thousand. He said: "Give them their corpse, for it is an evil corpse, and the money collected for that is evil," and he did not accept anything from them.

This happened when the Muslims were going through hardship, but despite that, *ḥalâl* (permitted according to Islamic law) is ḥalâl, and *ḥarâm* (forbidden according to Islamic law) is ḥarâm, and this is the standard of Islam in what is lawful and prohibited. Compare this to some Muslims who try to come up with justifications for consuming usury and the like.[421]

6.2. 'Ali (ﷺ) at the Battle of Banu Quraydhah

In this campaign, 'Ali carried the banner of the Messenger of Allah (ﷺ) in the vanguard[422]. The campaign ended with agreement to accept the arbitration of Sa'd ibn Mu'âdh, although at first they were preparing to fight, and there was no question of arbitration. Ibn Hishâm said: "Ali ibn Abi Ṭâlib called out, when they were besieging Banu Quraydhah: 'O battalion of faith!' He and az-Zubayr ibn al-'Awwâm went forth, and he said: 'By Allah, I shall go through what Hamzah went through (meaning martyrdom), or I shall breach their fortresses.' They said: 'O Muḥammad, we will accept the arbitration of Sa'd ibn Mu'âdh.'"[423] Thus Allah (ﷻ) instilled fear and panic in the hearts of the enemies of the faith from the lips of that pious and

pure one ['Ali (ﷺ)], because of what Allah gave him of courage and willingness to die for the sake of the religion of Allah. He called to his battalion with the dearest of names with which Allah (ﷻ) calls His slaves; it is the call of faith that highlights the sincerity of his belief, the righteousness of his deeds and his love of jihad for the sake of Allah.[424]

When Sa'd ibn Mu'âdh (ﷺ) determined that their fighters should be executed, their women and children enslaved and their wealth divided[425], among those who carried out the executions were 'Ali ibn Abi Ṭâlib and az-Zubayr (may Allah be pleased with them both).[426]

6.3. 'Ali (ﷺ) at the Treaty of Ḥudaybiyah and the pledge of Raḍwân

During the campaign of Ḥudaybiyah and before the treaty, some of the (Muslim) slaves left Makkah and went to the Messenger of Allah (ﷺ). Their masters wrote to him, asking him to return them, but the Messenger of Allah (ﷺ) refused to return them and said: "O Quraysh, you should certainly stop, or Allah will certainly send upon you one who will strike your necks with the sword in support of the faith, one whose heart Allah (ﷻ) has tested for piety."[427] The Companions asked him anxiously: Who is that, O Messenger of Allah? All of them were hoping to be the one who was meant by this great testimony from the Messenger of Allah (ﷺ). He said: "He is the one who is mending a shoe (referring to 'Ali, who was doing that)."[428]

When the treaty was drawn up between the Muslims and the polytheists of Quraysh, 'Ali (ﷺ) wrote the document recording the agreement between them. The Prophet (ﷺ) said: "Write: Muḥammad the Messenger of Allah." The polytheists said: Do not write

Muḥammad the Messenger of Allah, for if you were the Messenger of Allah, we would not be fighting you. He said to 'Ali: "Erase it." 'Ali said: I am not the one who will erase it. So the Messenger of Allah (ﷺ) erased it with his own hand. Then he made a treaty with them on the basis that he and his Companions would enter (Makkah) for three days, with their swords sheathed in leather scabbards.[429] 'Ali (ﷺ) refused to erase the words 'Messenger of Allah' because of his love and veneration for the Messenger of Allah (ﷺ).[430]

The extreme Râfiḍis criticised the attitude of the Companions and 'Umar ibn al-Khaṭṭâb (may Allah be pleased with them all) at Ḥudaybiyah, and referred to 'Umar's questioning the Prophet (ﷺ) about the treaty, and also the Companions' initial delay in offering their sacrifices and shaving their heads until they saw the Messenger of Allah (ﷺ) offer his sacrifice and shave his head. But there is no reason for criticism of 'Umar or anyone else among the Companions who were present at Ḥudaybiyah. The reason for their attitude was that the Messenger (ﷺ) had seen in a dream that he entered Makkah and circumambulated the Ka'bah, and he told his Companions about that when he was in Madinah. When they went with him to Ḥudaybiyah, none of them doubted that this dream would be fulfilled that year. When the treaty came about, in which it was stipulated that they had to go back (without entering Makkah) and return the following year, it was very hard on the Companions of the Messenger of Allah (ﷺ).[431] 'Umar (ﷺ) raised the issue, as he was known for his strong commitment to the truth, and he asked the Messenger (ﷺ) about the matter. However, the questions that he put to the Prophet (ﷺ) did not stem from any doubt on his part as to the truthfulness of what the Messenger (ﷺ) was saying or from any objection to it; rather he was asking for an explanation concerning what he believed, which was that they were going to enter Makkah and circumambulate the Ka'bah. His aim thereby was to encourage the Messenger of

Allah (ﷻ) to enter Makkah and not go back to Madinah, because he thought that would offer support to the religion of Allah (ﷻ) and annoy the polytheists.[432]

An-Nawawi said: "Umar's question and the words mentioned do not represent doubt; rather it was a request to explain what he was not aware of and an eagerness to humiliate the disbelievers and to see Islam prevail, as is known of his attitude and his enthusiasm to support the faith and to see the misguided humiliated."[433] 'Umar (رضي الله عنه) was acting on the basis of what he thought was right and on his understanding of the situation, motivated by his strict adherence to the truth, his strong support for the religion of Allah (ﷻ) and his deep love for it, in addition to what the Messenger of Allah (ﷺ) had trained them to do in terms of offering advice and expressing their views, which he (ﷺ) did in obedience to the command of Allah: ﴾so pass over [their faults], and ask [Allah's] forgiveness for them; and consult them in the affairs﴿ *(Qur'an 3: 159).* The Prophet (ﷺ) often consulted them and followed their suggestions. He consulted them on the day of Badr about going to intercept the caravan, and he followed their advice. He consulted them on the day of Uḥud about whether to stay in Madinah or go out to fight the enemy; most of them advised going out to fight the enemy, so he did that. He consulted them on the day of the battle of the trench about making a peace deal with the confederates by offering them one-third of the crops of Madinah that year; the two Sa'ds (Sa'd ibn Mu'âdh and Sa'd ibn 'Ubâdah) refused, so he gave up that idea. He consulted them on the day of Ḥudaybiyah as to whether or not to attack the polytheists; Abu Bakr (رضي الله عنه) said: "We did not come to fight; rather we came to do 'umrah," and the Prophet (ﷺ) accepted what he said.[434] There are many other similar occasions, which would take too long to list here. 'Umar (رضي الله عنه) was keen for the Messenger of Allah (ﷺ) to follow his advice and confront Quraysh and fight them, so he kept raising the issue with him. He also raised the issue with Abu Bakr (رضي الله عنه), but when he saw

that they were agreed, he stopped raising the issue and gave up his opinion. The Messenger of Allah (ﷺ) excused him because of what he knew of his good intentions and sincerity.[435]

With regard to the Companions not offering their sacrifices or shaving their heads until the Messenger of Allah (ﷺ) did that, this was not disobedience to the command of the Messenger of Allah (ﷺ). The scholars have given several explanations for it. Ibn Ḥajar said: "It was said that it was as if they hesitated because of the possibility that the command was by way of recommendation only, or in the hope that revelation would come annulling the treaty, or they understood it as being connected to their entering Makkah and completing their rituals (i.e., the command was general and there would be a further, specific command to say that this should be done after entering Makkah and doing 'umrah). That could have been possible in their case because that was a time when abrogation was taking place occasionally. It could be that they were too absorbed with the issue and thinking too much about what had befallen them of humiliation — as they thought — in spite of the fact that they appeared powerful and capable of achieving their goal and completing their rituals by means of force and power. Or it may be that they delayed carrying out the command because they thought that a command of a general type does not necessarily have to be fulfilled immediately. And it may be that all of these reasons applied to different groups among them."[436]

In some reports it says that when the Messenger (ﷺ) saw that they were not obeying, he entered upon his wife Umm Salamah and told her about that, and she said: "O Messenger of Allah, do not speak to them because they are very distressed due to the tough deal that you have agreed to and then going back without achieving victory."[437] She suggested to him, as it says in the report of Bukhari: "Go out and do not speak to anyone until you have offered your

sacrifice and called your barber to shave your head." So he went out and did not speak to anyone until he had done that; he slaughtered his sacrifice and called his barber to shave his head. When they saw that, they got up and offered their sacrifices.[438] Ibn Ḥajar said: "It may be that she understood that the Companions interpreted the Prophet's command to exit iḥrâm as a concession to them, and that he was going to continue in iḥrâm without availing himself of any concession, so she suggested to him that he should exit iḥrâm so as to rule out that possibility in their minds, and the Prophet (ﷺ) realised that she was right, so he did that. Something similar happened to them during the conquest of Makkah, when he told them to break the fast in Ramadan. When they continued to refuse, he took the vessel and drank, and when they saw him drink, they drank too."[439]

This is a good explanation and is befitting to the status of the Companions of the Prophet (ﷺ). When the Prophet (ﷺ) commanded them to exit iḥrâm and he did not do it, they thought that what made him tell them to do that was compassion for them, as was his usual attitude towards them. It is as if they (may Allah be pleased with them) preferred to follow his example rather than the concession which allowed them to exit iḥrâm, but when they saw that he had exited iḥrâm, they were certain that this was what was better for them, so they hastened to do it. This is like what happened to them during their hajj with the Prophet (ﷺ): when they reached Makkah and had done ṭawâf and *sâ'i*, he told them to exit iḥrâm and be intimate with their wives, and make it an 'umrah. That was very difficult for them, because of their veneration for their rituals, and they said: "Should we go to 'Arafah with our private parts dripping with semen?" When the Messenger (ﷺ) heard about that, and he had not exited iḥrâm, he said to them: "O people, exit iḥrâm. Were it not for the offering I have brought with me, I would have done what you are doing." Jâbir (رضي الله عنه), the narrator of the hadith, said: So we exited iḥrâm; we heard and we obeyed.[440]

All of this reflects the eagerness of the Companions of the Messenger of Allah (ﷺ) to do good and their desire to follow the example of the Messenger of Allah (ﷺ) completely.[441]

The Prophet's attitude in keeping quiet when 'Umar (رضي الله عنه) objected to the treaty sets a great example for the Muslim leaders — rulers, scholars and callers — and shows them that they should be patient and listen carefully to the opinions of others. They should give room for everyone to express his or her opinion of what is in the public interest, and they should not set up prisons to silence people. In the treaty of Ḥudaybiyah, the Prophet (ﷺ) demonstrated that the freedom of an individual to express his or her opinion is guaranteed in Islamic society, even if that opinion involves criticism of a ruler or caliph. It is the right of Muslims to explain their points of view in a safe atmosphere, with no terror or oppression stifling freedom of speech and thought. If this was the attitude of the Messenger of Allah (ﷺ) with 'Umar (رضي الله عنه), then objecting to or opposing the president of the state with regard to one of his opinions or decisions is not in itself a crime that deserves punishment and for which a person deserves to be thrown into the depths of prison.[442]

The Prophet's guidance also shows us how he trained his Companions by deriving lessons from events. 'Ali (رضي الله عنه), along with other Companions of the Messenger of Allah (ﷺ) who were present at Ḥudaybiyah, attained the pleasure of Allah (ﷻ), and the following verse was revealed concerning them: ﴾Indeed, Allah was pleased with the believers when they gave the *Bay'ah* [pledge] to you [O Muhammad] under the tree﴿ *(Qur'an 48: 18)*. The Messenger of Allah (ﷺ) said: "No one who swore allegiance under the tree will ever enter hell."[443] 'Ali and his brethren such as Abu Bakr, 'Umar and others (may Allah be pleased with them all) had attained great honour before, at Badr. The Messenger of Allah (ﷺ) said about the people of Badr: "And you do not know, perhaps Allah looked upon the people of Badr and said: Do as you wish, for I have forgiven you."[444]

6.4. *'Umrat al-Qaḍa'* (the fulfilled pilgrimage) in 7 AH and 'Ali (ﷺ), and the custody of the daughter of Ḥamzah (may Allah be pleased with them both)

Islam had a great impact and profoundly changed the mentality of the people. Daughters had been regarded as a source of shame for Arab nobles; in some tribes, the custom was to bury them alive to escape the shame and as a result of the lack of interest in daughters. In Islam, daughters became beloved, and the Muslims began to compete to raise them. The Muslims were equal, and no one was better than anyone else except by means of virtue or truth.[445]

When the Prophet (ﷺ) wanted to leave Makkah, the daughter of Ḥamzah followed him, calling out: "O uncle!" 'Ali turned to her, took her by the hand and said to Fâṭimah (ﷺ): "Here is your cousin." 'Ali, Zayd and Ja'far disputed concerning her. 'Ali said: "I should take her because she is the daughter of my paternal uncle." Ja'far said: "She is the daughter of my paternal uncle, and her maternal aunt is my wife." Zayd said: "She is the daughter of my brother." The Prophet (ﷺ) ruled that she should go to her maternal aunt and said: "The maternal aunt is like the mother." He (ﷺ) said to 'Ali: "You are from me, and I am from you." He (ﷺ) said to Ja'far: "You resemble me physically and in attitude," and he said to Zayd: "You are our brother and our freed slave." 'Ali said to the Messenger of Allah (ﷺ): "Why don't you marry the daughter of Ḥamzah?" He said: "She is the daughter of my brother through breastfeeding."[446]

From this story, we learn a number of lessons and rulings:

1. The maternal aunt is like the mother.
2. The maternal aunt takes precedence over anyone else with regard to custody, if there are no parents.
3. The Messenger of Allah (ﷺ) praised Ja'far ibn Abi Ṭâlib

(ﷺ) and described him as resembling him physically and in attitude.

4. The virtue of Zayd ibn Ḥârithah, as the Messenger (ﷺ) said to him: "You are our brother and our freed slave," because he was a brother to Hamzah ibn 'Abdul-Muṭṭalib, since the Messenger (ﷺ) had established bonds of brotherhood between them. According to his way of thinking, he wanted to take on the duties of a brother towards his brother, and duty dictated that he should be the guardian of the daughter of Hamzah (ﷺ).
5. A woman's marriage does not cancel out her right to custody, because the Prophet (ﷺ) ruled that custody be given to the wife of Ja'far even though the girl's paternal aunt, Ṣafiyyah bint 'Abdul-Muṭṭalib, was still alive.
6. It is essential that the husband give his permission before his wife takes custody of her sister's daughter, because the wife's duty is to focus on the interests and benefits of her husband, and custody may affect this interest in part. We may note here that Ja'far ibn Abi Ṭâlib asked for custody of the daughter of his paternal uncle Hamzah to be given to her maternal aunt, who was his wife, which indicates that he approved of that.
7. If a child is breastfed along with his paternal uncle, he becomes his brother through breastfeeding, and all his daughters become daughters of his brother through breastfeeding, so it is forbidden for him to marry them.[447]

6.5. 'Ali (ﷺ) and the campaign to Khaybar in 7 AH

Ibn Isḥâq[448] said that this campaign took place in the month of Muḥarram 7 AH. Al-Wâqidi[449] said that it took place in Ṣafar or

Rabee' al-Awwal of 7 AH, after the return from Ḥudaybiyah. Ibn Sa'd[450] was of the view that it took place in Jumâda al-Oola 7 AH. Imam az-Zuhri and Imam Mâlik said that it was in Muḥarram 6 AH.[451] Ibn Ḥajar[452] thought that the view of Ibn Isḥâq was more correct than that of al-Wâqidi.[453]

During this campaign, the heroism of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was manifested, as was his position in relation to Allah and His Messenger (ﷺ). What Allah decreed of the conquest of this Jewish colony was clearly of military and strategic importance.[454] Khaybar, which was seventy miles northeast of Madinah,[455] was a Jewish colony which included strongholds and was a military base for the Jews; it was their last foothold in the Arabian Peninsula, and they were watching for calamities for the Muslims[456]. They were conspiring with the Jews inside and outside Madinah to attack Madinah, so the Messenger of Allah (ﷺ) wanted to be rid of them and to put his mind at rest as far as they were concerned. The Messenger of Allah (ﷺ) headed towards Khaybar with his army, who were fourteen hundred strong. He started besieging the fortresses of Khaybar and conquered them one by one, but the fortress of Ḥusn al-Qamooṣ held out against the Muslims. 'Ali ibn Abi Ṭâlib was suffering from an eye infection[457], and the Messenger of Allah (ﷺ) said: "I shall give this flag to a man at whose hands Allah will grant victory; he loves Allah and His Messenger, and Allah and His Messenger love him." The people spent the night wondering which of them would be given the flag. When morning came, the people went to the Messenger of Allah (ﷺ), all of them hoping to be the flag-bearer. He said: "Where is 'Ali ibn Abi Ṭâlib?" They said: "O Messenger of Allah, he has a problem in his eyes." They sent for him, and he was brought, and the Messenger of Allah (ﷺ) spat in his eyes and prayed for him, and he was healed, until it was as if there had been no pain in him. He gave him the flag, and

'Ali (ﷺ) said: "O Messenger of Allah, shall I fight them until they become like us?" He said: "Advance cautiously until you reach their open space, then invite them to Islam and tell them of their duties before Allah. By Allah, if Allah were to guide one man through you, that would be better for you than having red camels."[458]

He set out until Allah (ﷻ) granted him conquest of Khaybar. One of the examples of his heroism there was that their king Marḥab came out to him, saying:

Khaybar knows that I am Marḥab
A fully armed warrior, a tried and tested hero
When war comes, spreading its flames.

'Ali said:

I am the one whose mother named him Ḥaydarah,
like a lion of the jungle, frightful to behold.
I return their attack with one more fierce.

He struck the head of Marḥab and killed him, then victory came at his hands.[459]

We learn a number of things from 'Ali's attitude during the campaign of Khaybar, such as:

1. The great virtue of Amir al-Mu'mineen 'Ali (ﷺ), as the Prophet (ﷺ) testified to his love when he said: "He loves Allah and His Messenger (ﷺ), and Allah and His Messenger (ﷺ) love him." Ibn Ḥajar said that what was meant was that 'Ali's love for Allah and His Messenger (ﷺ) was perfect love; otherwise every Muslim shares the general meaning of this attribute with 'Ali (ﷺ). This hadith also refers to the words of Allah: ﴿Say [O Muhammad] to mankind: If you [really] love Allah, then follow me [i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah], Allah will love you and forgive

you your sins. And Allah is Oft-Forgiving, Most Merciful﴿ *(Qur'an 3: 31)*, as if he were hinting that 'Ali (رضي الله عنه) had attained such perfect obedience to the Messenger of Allah (ﷺ) that he deserved that Allah should love him.[460]

2. The blessing of the Prophet's supplication, as Allah answered the supplication of His Messenger (ﷺ). 'Ali said: "I never got sore eyes after the Prophet (ﷺ) spat in my eye."[461] 'Ali (رضي الله عنه) fell sick once, and the Prophet (ﷺ) came to him as 'Ali was saying: "O Allah, if my time has come, then let me die (quickly) and find relief; if my time has not yet come, then heal me; and if You are testing me, then give me patience." The Messenger of Allah (ﷺ) said to him: "What did you say?" He repeated it, and the Messenger of Allah (ﷺ) said: "O Allah, heal him, O Allah, grant him well-being." Then he said, "Get up." So he got up, and he never felt that pain again after that.[462]

3. There is no connection between this hadith and the imamate of 'Ali (رضي الله عنه). The Shia say that 'Ali (رضي الله عنه) was supposed to be the caliph after the Prophet (ﷺ), and they quote a number of hadiths as evidence, including this one. In reality, these hadiths point to his virtue but do not point to his imamate [or caliphate]. They add false additions to this hadith that are not sound according to the scholars of hadith, and which, moreover, make no connection between his loving Allah (ﷻ) and His Messenger (ﷺ) and his being loved by them, on the one hand, and his becoming the imam or caliph, on the other. Moreover, affirming this quality of 'Ali (رضي الله عنه) (his loving and being loved) does not mean denying that others have the same quality. How could that be the case when Allah (ﷻ) says concerning Abu Bakr (رضي الله عنه) and his companions: ﴾...people whom He will love and they will love Him,﴿ *(Qur'an 5: 54)* and

Allah says, concerning the people of Badr: ﴾Verily, Allah loves those who fight in His Cause in rows [ranks] as if they were a solid structure﴿ *(Qur'an 61: 4)*? Undoubtedly the one whom Allah loves, His Messenger (ﷺ) also loves, and the believer who loves Allah also loves His Messenger (ﷺ). Allah also says, concerning the people of the mosque of Qubâ': ﴾In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure.﴿ *(Qur'an 9: 108)*

When the Messenger of Allah (ﷺ) was asked: Who is the most beloved of people to you?, he said: 'Â'ishah. It was said: And among men? He said: Her father.[463] He made his comments about love and being loved with regard to 'Ali (رضي الله عنه), even though this quality exists in others, for a subtle reason that we may conclude from his saying, "At whose hands Allah will grant victory."[464] The reason is that if he had mentioned only victory, some may think that there is no reason for his superiority or virtue, because it is mentioned in the hadith: "Allah may cause this religion to prevail by means of an immoral man." This notion is dispelled by affirming that these two qualities (loving Allah and His Messenger and being loved by them) were present in him, so the point of mentioning this quality (Allah granting victory at his hands), and others is to dispel this notion.[465]

4. There are a number of things we learn from the hadith about the virtues of 'Ali (رضي الله عنه) at Khaybar, including the following:

— The virtue of the Companions is highlighted by the fact that they were distracted that night from the glad tidings of victory because they were preoccupied with finding out who it was that loved Allah and His Messenger (ﷺ), and Allah and His Messenger (ﷺ) loved him.

— We learn to believe in the divine will and decree when we see that the one who did not strive to attain that position did attain it, while those who strove for it did not attain it, because the Companions went early the next morning to the Messenger of Allah (ﷺ), all of them hoping to be given the banner, but they were not given it. 'Ali ibn Abi Ṭâlib was sick and did not even try for it, but despite that he was given the banner.

— We learn etiquette from his words 'be deliberate' or 'do not rush'. The point here is that he told them to be deliberate and not to be hasty, to call people to Islam before fighting, and to call with wisdom. This is based on his words, "...and tell them of their duties before Allah...", because it is wise to complete the call, by giving the option of Islam first, then telling them of their duties towards Allah (ﷻ). It is not sufficient just to tell him to embrace Islam, because he may or may not be able to implement Islam in the way that you told him to implement it. Therefore it is essential to continue to take care of him so that he will not return to disbelief. Telling him about the rights of Allah in Islam is based on the fact that the Prophet (ﷺ) said: "...and tell them of their duties towards Allah..."

— We learn of the reward for the one at whose hands even a single person is guided, because the Prophet (ﷺ) said: "If Allah were to guide one man through you, that would be better for you than having red camels," meaning that is better for you than all that is regarded as desirable in this world. It does not mean, as some people think, that it is better for you than giving red camels in charity.

— We learn about swearing an oath to confirm an idea, because the Prophet (ﷺ) said: "By Allah, if Allah were to

guide..." So the Prophet (ﷺ) swore, although he was not asked to swear. The point here is that he was encouraging 'Ali (رضي الله عنه) so that Allah would guide people through him, and confirming this idea. Allah commanded His Messenger (ﷺ) to swear in three places in the Qur'an, where He said: ﴾And they ask you [O Muhammad] to inform them [saying]: 'Is it true [i.e. the torment and the establishment of the Hour — the Day of Resurrection]?' Say: 'Yes! By my Lord! It is the very truth!...'﴿ *(Qur'an 10: 53)*; ﴾The disbelievers pretend that they will never be resurrected [for the Account]. Say [O Muhammad]: 'Yes! By my Lord, you will certainly be resurrected.﴿ *(Qur'an 64: 7)* and ﴾Those who disbelieve say: 'The Hour will not come to us.' Say: 'Yes, by my Lord, the All-Knower of the Unseen, it will come to you﴿ *(Qur'an 34: 3)*. If there is any interest to be served by swearing an oath, or any question to be answered, then it is permissible and may even be required.[466]

6.6. 'Ali at the conquest of Makkah and the campaign of Ḥunayn, 8 AH

Quraysh broke their treaty with the Messenger of Allah (ﷺ) when they supplied Banu Bakr with horses, weapons and men, thus supporting them against Khuzâ'ah, who were allies of the Muslims. The Messenger of Allah (ﷺ) said: "You will be supported, O 'Amr ibn Sâlim, and may Allah never help me if I do not help Banu Ka'b." Then as a cloud appeared in the sky, he said: "This cloud will provide help for Banu Ka'b."[467] 'Amr ibn Sâlim came to Madinah and recited an ode before the Messenger of Allah (ﷺ), in which he said:

O Lord, I come to remind Muhammad
of the old alliance between our fathers.
You are sons for whom we provided the mother,

Then we made peace and have not changed our minds.
Help us, now God guide you,
And call God's servants to our aid.
Among them the Messenger of God prepared for war.
When he is wronged, his face becomes black with anger.
...
They claim that I can get no one to help us
And they but a miserable few.
They attacked us at night in al-Wateer
And killed us as we performed the ritual prayers.

Quraysh sent Abu Sufyân to Madinah to confirm the treaty and extend its duration. When he arrived in Madinah, he entered upon the Messenger of Allah (ﷺ) to discuss the matter, but the Prophet (ﷺ) turned away from him and did not answer him. He sought help from the senior Companions, such as Abu Bakr, 'Umar, 'Uthmân and 'Ali (may Allah be pleased with them), asking them to intervene between him and the Messenger of Allah (ﷺ), but they all refused, so Abu Sufyân went back to Makkah without managing to make any deal or covenant.[468]

During the conquest of Makkah, 'Ali (رضي الله عنه) achieved a number of things, including the following:

6.6.1. Foiling attempts to spy for Quraysh

It was narrated from Ḥasan ibn Muḥammad ibn 'Ali ibn 'Ubaydullâh ibn Abi Râfi' that he heard 'Ali say: "The Messenger of Allah (ﷺ) sent us, me, az-Zubayr and al-Miqdâd, and he said: 'Go to the garden of Khâkh, in which you will find a woman riding a camel with whom there is a letter, and take it from her.' We set out, with our horses galloping, until we reached the garden and we found the woman. We said: 'Give us the letter.' She said: 'I do not have a letter.' We said: 'Either you give us the letter or we will remove your

clothes.' So she brought it out from her braided hair, and we brought it to the Messenger of Allah (ﷺ). In it (was written): 'From Ḥâṭib ibn Abi Balta'ah to some of the polytheists of Makkah,' telling them something about the plans of Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: 'O Ḥâṭib, what is this?' He said: 'Do not be hasty in judging me, O Messenger of Allah. I am a man who was connected to Quraysh, but I was not one of them. The Muhâjireen with you have relatives who will protect their families in Makkah. I have no blood ties among them, so I wanted to do them a favour so that they would protect my family. I did not do it out of disbelief, or because I apostatized from my religion, or because I approved of disbelief after becoming Muslim.' The Messenger of Allah (ﷺ) said: 'He has spoken the truth.' 'Umar said: 'O Messenger of Allah, let me strike the neck of this hypocrite.' The Messenger of Allah (ﷺ) said: 'He was present at Badr, and you do not know, perhaps Allah (ﷻ) looked upon the people of Badr and said: Do what you wish, for I have forgiven you.'"[469]

6.6.2. We grant protection to the one to whom Umm Hâni' granted protection

Umm Hâni' bint Abi Ṭâlib, the sister of 'Ali (may Allah be pleased with them both) said: "When the Messenger of Allah (ﷺ) camped in the upper part of Makkah, two men among my in-laws, from Banu Makhzoom, fled to me." She was married to Hubayrah ibn Abi Wahb al-Makhzoomi. She said: " 'Ali ibn Abi Ṭâlib, my brother, entered upon me and said: 'By Allah, I will kill them.' I locked the door of my house on them, then I came to the Messenger of Allah (ﷺ) when he was in the upper part of Makkah. I found him washing himself (making ghusl) from a vessel in which there was a trace of dough, and his daughter Fâṭimah was screening him with his garment. When he had finished washing, he took his garment and put

it on, then he prayed eight *raka'ahs*[470] of the optional morning prayer. Then he turned to me and said: 'Welcome, O Umm Hâni'. What brings you here?' I told him about the two men and about what 'Ali wanted to do. He said: 'We grant protection to the one to whom you granted protection, and we grant security to the one to whom you granted security, so he should not kill them.'"[471]

Based on the above, if a Muslim gives protection to a disbeliever whose people are in a state of war against Muslims, that guarantees his safety, and hence it is not permissible for the Muslims to harm him in any way. In order to protect the Muslims from any harm that may result from giving protection, the Islamic jurists stipulated that in order for it to be valid, the one who is offering protection should be above suspicion, and the guaranteed protection should not result in any bad consequences for the Muslims.[472] Otherwise, the matter should be referred to the ruler to see what his opinion is.

6.6.3. The killing of al-Ḥuwayrith ibn Naqeed ibn Wahb

This occurred during this great conquest. The Prophet (ﷺ) had issued instructions to his commanders that they should only fight those who fought them, but he also issued instructions to kill certain people whom he named, even if they were found beneath the coverings of the Ka'bah. One of these people was al-Ḥuwayrith ibn Naqeed ibn Wahb, who was one of those who had harmed the Prophet (ﷺ) in Makkah. When al-'Abbâs had provided a camel for Fâṭimah and Umm Kalthoom, al-Ḥuwayrith spooked the camel which was carrying them, and they fell to the ground. When permission was given for him to be killed, 'Ali (رضي الله عنه) caught him and killed him.[473]

6.6.4. 'Ali (ﷺ) on a reconciliation mission

The Messenger (ﷺ) sent 'Ali (ﷺ) to Banu Judhaymah to make up for the mistake of Khâlid ibn al-Waleed, who had killed some of their people. The Messenger (ﷺ) had sent Khâlid in 8 AH, following the conquest of Makkah, to Banu Judhaymah to call them to Islam. Because of differences in dialects, they could not say *aslamna* ("We have become Muslim"); they said *saba'na* (literally: "We have become renegades"). Hearing that, Khâlid killed some of them and took some of them as prisoners. When the news reached the Messenger of Allah (ﷺ), he raised his hands and said twice: "O Allah, I am innocent before You of what he has done."[474] Then the Messenger (ﷺ) sent 'Ali (ﷺ) to them to examine their situation, and he sent money with him. 'Ali (ﷺ) performed his mission very well. He paid compensation for those who had been slain and compensated them for the loss of wealth, and even for the water bowl of a dog. When he had finished with all of that, he asked them: "Is there anything left of life or wealth for which you have not been compensated?" They said: "No." He said: "I will give you what is left of this money on behalf of the Messenger of Allah (ﷺ), in case claims should arise that neither he nor you know right now." When he went back to the Messenger of Allah (ﷺ) and told him what he had done, he said: "You did right, and you did well."[475] By means of this important mission, 'Ali (ﷺ) removed a burden and worry that was troubling the Messenger (ﷺ).[476] With this wise attitude, the Prophet (ﷺ) consoled Banu Judhaymah and removed the grief and sorrow that were in their hearts.[477] Khâlid's slaying of Banu Judhaymah stemmed from a misunderstanding of the situation and misjudgement on his part. This conclusion is based on the fact that the Messenger (ﷺ) did not punish him for what he had done[478] and did not dismiss him from his post.

6.6.5. 'Ali (ﷺ) during the campaign to Ḥunayn

One of his exploits in jihad, which were characterised by courage and which point to 'Ali's (ﷺ) expertise in fighting, was what happened during the campaign of Ḥunayn in 8 AH. He stood firm with the Messenger (ﷺ) and those of the Muhâjireen and Anṣâr who stood firm with him. In the army of Hawâzin, there was a man on a red camel, in whose hand was a black flag. When he could reach people, he stabbed them with his spear, and when he could not reach them, he would raise his spear for those who were behind him so they would follow him. 'Ali (ﷺ), with his military brilliance and lengthy experience, realised that this man was an influential factor in motivating Hawâzin and making them put up a tough fight. So 'Ali ibn Abi Ṭâlib (ﷺ) and a man of the Anṣâr went towards him and managed to topple him from his camel and kill him. After that, it was not long before they were defeated and fled, and the Muslims were victorious.[479]

6.6.6. 'Ali's expedition to destroy the idol al-Falas in the land of Tayy'

After the Prophet (ﷺ) had purified the Ka'bah of the idols that were in it, it was necessary to destroy other houses which had been symbols of jâhiliyyah for a long time.[480] Expeditions sent by the Messenger of Allah (ﷺ) went out one after another to purify Arabia. 'Ali's task was to destroy the idol of al-Falas in the land of Ṭayy', and his expedition set out in Rabee' al-Âkhir. There were 150 men of the Anṣâr in the expedition, riding one hundred camels and fifty horses, with a black banner and a white flag. They launched their attack on the area belonging to Âl Ḥâtim — Ḥâtim aṭ-Ṭâ'i, whose generosity was proverbial — at dawn. They attacked al-Falas and destroyed it, and they gained plenty of prisoners, cattle and sheep. Among the captives was the sister of 'Adiyy ibn Ḥâtim, and 'Adiyy fled to Syria.[481]

6.7. The Prophet (ﷺ) appointed 'Ali in charge of Madinah during the campaign of Tabook in 9 AH

The campaign to Tabook took place in the month of Rajab, 9 AH. This campaign was of immense importance in the life of the Prophet (ﷺ), and it achieved aims which had a far-reaching effect on the hearts of the Muslims and Arabs and on the course of Islamic history.[482] The Messenger of Allah (ﷺ) appointed 'Ali (رضي الله عنه) in charge of Madinah, and the hypocrites found an opportunity to express their inward feelings of resentment and hypocrisy. They began to talk about 'Ali (رضي الله عنه) in negative terms. For example, they said that the Prophet had only left him behind because he could not put up with him. These bad actions and words of theirs were a clear sign of their hypocrisy. In the sound hadith, it says that 'Ali (رضي الله عنه) said: By the One Who split the seed and created the soul, the unlettered Prophet (ﷺ) affirmed to me: "No one loves me except a believer, and no one hates me except a hypocrite."[483] At that point, Ali went and caught up with the army, and he wanted to go out on campaign with them. He asked: "O Messenger of Allah, have you left me behind among the women and children?" The Messenger of Allah (ﷺ) said to him: "Do you not want to be to me as Haroon was to Moosa, except that there is no Prophet after me?"[484]

6.8. 'Ali (رضي الله عنه) and his media role during the pilgrimage led by Abu Bakr, 9 AH

Efforts to educate society and build the state were ongoing at all levels during the time of the Prophet (ﷺ) in all fields, be they ideological, economic, social, political, military and devotional. The obligation of hajj had not been practised during previous years. In 8 AH, after the conquest of Makkah, 'Itâb ibn Usayd was appointed in

charge of it, but the hajj of the Muslims had not yet been made distinct from the hajj of the polytheists.[485] When hajj season came in 9 AH, the Prophet (ﷺ) wanted to perform hajj, but he said: "If the polytheists circumambulate the House naked[486], I would not like to do hajj." So Abu Bakr (ﷺ) set out with a large number of the Companions, and they took the sacrificial animals with them.[487]

When Abu Bakr (ﷺ) set out with the pilgrim caravan, Soorah Barâ'ah[488] was revealed. The Prophet (ﷺ) called 'Ali (ﷺ) and ordered him to catch up with Abu Bakr aṣ-Ṣiddeeq (ﷺ). So he set out on al-'Aḍba', the she-camel of the Messenger of Allah (ﷺ), and caught up with Abu Bakr aṣ-Ṣiddeeq (ﷺ) at Dhul-Ḥulayfah. When Abu Bakr (ﷺ) saw him, he said to him: "Are you coming to lead or be led?" He said: "To be led." So they went on together, and Abu Bakr led the people in hajj, following the same sequence of rituals as they had done during the jâhiliyyah. The hajj in that year was in the month of Dhul-Ḥijjah, as indicated by sound reports, and it did not take place in Dhul-Qa'dah as some people say.

Abu Bakr aṣ-Ṣiddeeq (ﷺ) gave speeches before at-Tarwiyah, on the day of 'Arafah, on the day of sacrifice, and on the first day of departure. He taught the people their rituals: standing in 'Arafah, departing from there, sacrifice, departure, the symbolic stoning of the devil and so on, with 'Ali (ﷺ) following him each time, reciting the opening verses of Soorah Barâ'ah, then proclaiming to the people each time these four things: "No one but a believing soul will enter paradise; the House is not to be circumambulated naked; whoever has a covenant with the Prophet (ﷺ), it stands until it expires; and the polytheists and the Muslims are not to perform hajj together after this year."[489] Abu Bakr (ﷺ) ordered another group of the Companions to help 'Ali ibn Abi Ṭâlib (ﷺ) carry out his mission.[490]

The revelation of the first verses of Soorah Barâ'ah marked the final break with idolatry and its followers, as their pilgrimage was banned, and war was declared against them.[491]

Allah (ﷻ) says:

﴾Freedom from [all] obligations [is declared] from Allah and His Messenger to those of the Mushrikoon [polytheists, pagans, idolaters, disbelievers in the Oneness of Allah], with whom you made a treaty. So travel freely [O Mushrikoon] for four months [as you will] throughout the land, but know that you cannot escape [from the punishment of] Allah; and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day [the 10th of Dhul-Ḥijjah — the 12th month of Islamic calendar] that Allah is free from [all] obligations to the Mushrikoon and so is His Messenger. So if you [Mushrikoon] repent, it is better for you, but if you turn away, then know that you cannot escape [from the punishment of] Allah. And give tidings [O Muhammad] of a painful torment to those who disbelieve.﴿ *(Qur'an 9: 1-3)*

Those who had covenants were given respite until the end of their covenants. Allah (ﷻ) says: ﴾Except those of the Mushrikoon with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allah loves Al-Muttaqoon [the pious].﴿ *(Qur'an 9: 4)*

Respite was also given to those of the polytheists who had no covenant until the end of the sacred months, at which point they would be in a state of war with the Muslims. Allah (ﷻ) says: ﴾Then when the Sacred Months [the 1st, 7th, 11th and 12th months of the Islamic calendar] have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform aṣ-Ṣalâh [Iqâmat-aṣ-Ṣalâh], and give Zakâh, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.﴿ *(Qur'an 9: 5)*

The Prophet (ﷺ) appointed 'Ali (ﷺ) to announce the breaking of covenants to the polytheists during the hajj season, because customarily when the Arabs wanted to make or cancel a covenant, no one could do that except the chief of the tribe or a man from his family, and this custom was not contrary to the teachings of Islam, hence the Prophet (ﷺ) sent 'Ali (ﷺ) with these instructions before it was too late. This is the reason why 'Ali (ﷺ) was appointed to convey the opening verses of Soorah Barâ'ah, and it is not as the Râfiḍis claim, that this was to indicate that 'Ali was more entitled to the caliphate than Abu Bakr (ﷺ). Dr. Muḥammad Abu Shahbah commented on that and said: I do not know how they overlooked the words of Abu Bakr (ﷺ): "Are you coming to lead or be led?"[492] Or how the one who is to be led can be more deserving than the one who is to lead?[493] This pilgrimage paved the way for the Farewell Pilgrimage. During the hajj of Abu Bakr (ﷺ), it was announced that the era of idols had come to an end and that a new stage had begun, and that all the people had to do was to respond to the laws of Allah (ﷻ). After this announcement, which spread among the Arab tribes throughout Arabia, these tribes became certain that the matter was serious and that the era of idolatry was indeed over, so they began sending delegations to declare their Islam and their belief in the Oneness of Allah (ﷻ) (tawḥeed).[494]

6.9. 'Ali (ﷺ) and the delegation of Christians from Najrân, and the verse of mubâhalah in 9 AH

The Messenger of Allah (ﷺ) sent a letter to Najrân, in which he said: "I invite you to worship Allah instead of worshipping human beings, and I invite you to be dedicated to Allah (ﷻ) instead of being dedicated to human beings. If you refuse, then pay the *jizyah*[495], and if you refuse that, then I declare war on you. Wassalâm."[496] When

the letter reached the bishop, he gathered the people together and read it to them, then asked them what they thought about it. They decided to send a delegation composed of fourteen of their nobles, or it was said sixty riders, of whom three were in charge: al-'Âqib, who was their leader and the one whose advice and opinion they followed; the chief who was in charge during travel; and Abu al-Ḥârith, their bishop and scholar who was in charge of their education.[497] When the delegation of Christians from Najrân came to the Messenger of Allah (ﷺ) in Madinah, they took off their travelling clothes and put on their *ḥibarah*[498] garments, which they allowed to drag along the floor, and their gold rings, then they set out to meet the Messenger of Allah (ﷺ). They greeted him, but he did not return their greeting. They tried for a long time to talk to him, but he refused to speak to them while they were wearing these garments and gold rings. So they went and looked for 'Uthmân ibn 'Affân and 'Abdur-Raḥmân ibn 'Awf (may Allah be pleased with them both) because they knew them. (They used to take their camels to Najrân during the jâhiliyyah so that their chief would buy wheat, crops and corn for them.) They found them among some of the Anṣâr in a gathering, and they said: "O 'Uthmân, O 'Abdur-Raḥmân, your Prophet wrote a letter to us and we came in response; we greeted him, but he did not return our greeting. We have been trying to speak to him all day; we tried hard to speak to him but to no avail. What do you think? Should we go back?"

They said to 'Ali ibn Abi Ṭâlib (ﷺ), who was present in the gathering: "What do you think, O Abu al-Ḥasan, about these people?" He said: "I think that they should take off these garments of theirs and their rings, and put on their travelling clothes and go to him." The delegation did that, then they went back to the Messenger of Allah (ﷺ). They greeted him, and he returned their greeting; then he asked them questions, and they asked him, and they kept

talking.[499] They said to the Messenger of Allah (ﷺ): "We were Muslims before you."[500] The Prophet (ﷺ) said: "Three things are keeping you from Islam: your worship of the cross, your eating pork and your claim that Allah has a son."[501] The argument and debate between him and them intensified, with the Prophet reciting Qur'an to them and refuting their falsehood with evidence. Among the things that they said to the Messenger of Allah (ﷺ) was: "Why are you insulting our man (meaning 'Eesa) and saying that he is a slave of Allah?" He said: "Yes indeed, he is a slave of Allah and His Messenger and His word that he bestowed upon Maryam the virgin." They got angry and said: "Have you ever seen a man without a father? If you are telling the truth, show us someone like him." Then Allah revealed the response to them in the verse:

﴿Verily, the likeness of 'Eesa [Jesus] before Allah is the likeness of Adam. He created him from dust, then [He] said to him: 'Be!' — and he was. [This is] the truth from your Lord, so be not of those who doubt.﴾ *(Qur'an 3: 59-60)*

It was a decisive proof which likened that which was extraordinary to something that was even more extraordinary.[502] When debating with wisdom and beautiful preaching did not work with them, he invited them to *mubâhalah*[503], in obedience to the command of Allah:

﴿Then whoever disputes with you concerning him ['Eesa (Jesus)] after [all this] knowledge that has come to you [i.e. 'Eesa (Jesus) being a slave of Allah, and having no share in Divinity], say [O Muḥammad]: 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke [sincerely] the curse of Allah upon those who lie'﴾

(Qur'an 3: 61)

The Prophet (ﷺ) went out, accompanied by al-Ḥasan, al-Ḥusayn and Fâṭimah, and he said: "When I say supplications, say

Âmeen."[504] The Christians discussed the matter among themselves, and they were afraid they might be doomed because they knew that he was really a Prophet, and no people engaged in mubâhalah with a Prophet but they were doomed. So they refused to engage in mubâhalah with him and said: "Decide what you want concerning us." He made a peace deal with them in exchange for two thousand suits, one thousand in the month of Rajab and one thousand in the month of Ṣafar.[505]

6.10. 'Ali (ﷺ) engaging in da'wah and as a judge in Yemen, 10 AH

After the conquest of Makkah, the Arab tribes in Arabia responded to Islam, and the Messenger of Allah sent some of his Companions to the tribes who had not yet responded, to call them to Islam. He sent 'Ali (ﷺ) to Hamadân in Yemen. Al-Bara' ibn 'Âzib (ﷺ) tells us of what happened when he went with 'Ali (ﷺ) to Yemen. He says: "...when we reached the borders of Yemen, the people heard about that, and they gathered to meet him. 'Ali (ﷺ) led us in prayer, and when he had finished, he made us all sit in one row. He stood before us and praised and glorified Allah (ﷻ), then he read to them the letter from the Messenger of Allah (ﷺ). All of Hamadân became Muslim in one day, so he wrote to the Messenger of Allah (ﷺ) to tell him the news. When the Prophet (ﷺ) read his letter, he fell down in prostration and said: 'Peace be upon Hamadân, peace be upon Hamadân.'"[506] The Messenger of Allah (ﷺ) was very concerned about the southern front of his state and anxious for the Yemeni tribes to enter Islam. This concern and attention led to the brilliant results achieved by the da'wah efforts, as indicated by the many delegations that came to Madinah from all parts of Yemen. This indicates that the efforts made by the envoys to Yemen were continuous and far-reaching. The expeditions of the Messenger of

Allah (ﷺ) supported these peaceful da'wah activities, as he sent Khâlid ibn al-Waleed (ﷺ), then 'Ali ibn Abi Ṭâlib (ﷺ). The Prophet (ﷺ) targeted prominent people and centres of influence in society, who could play an important role in building states. He followed this great principle throughout his life.[507]

The Messenger of Allah (ﷺ) commanded 'Ali (ﷺ) to judge between the people in Yemen. 'Ali (ﷺ) himself told us about that when he said: "The Messenger of Allah (ﷺ) sent me to Yemen. I said to him: 'O Messenger of Allah, are you sending me to people who are older than me, when I am young and do not know much about judicial matters?' He placed his hand on my chest and said: 'O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not pass judgement between them until you listen to the second one the way you listen to the first one. If you do that, you will know what is the correct judgement.'" 'Ali said: "I never had any confusion concerning a judgement after that."[508]

After Islam spread in their country, the Yemenis needed people to teach them about their religion and to judge between them in accordance with the rulings of Allah (ﷻ). The Messenger of Allah (ﷺ) sent a number of the Companions, including Mu'âdh and Abu Moosa al-Ash'ari, to various parts of Yemen, and one of the best of them was 'Ali ibn Abi Ṭâlib (ﷺ). The books of history, hadith and Islamic jurisprudence have preserved for us a number of the judgements that 'Ali (ﷺ) passed when he was in Yemen, including the following:

6.10.1. His judgement concerning the four people who pushed one another beside a trap dug for a lion

It was narrated from Hanash that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen, and they came to some people who had built a trap for a lion.[509] They began to push one

another, and one man fell, so he grabbed onto another one, who then grabbed onto another one[510], until all four of them ended up in the trap, and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, so 'Ali (ﷺ) came to them right away[511] and said: "Do you want to fight one another when the Messenger of Allah (ﷺ) is still alive? I will judge between you, and if you agree, then that is the verdict. Otherwise, keep away from one another until you go to the Prophet (ﷺ), and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who dug the hole one-fourth of the amount of compensation for a life, one-third of the amount, one-half of the amount and a complete amount. For the first man (who fell in), there will be one-fourth because he caused the death of the one who came after him; for the second one, there is one third; for the third, there is half; and for the fourth, there is the complete amount." They refused to accept that, so they went to the Prophet (ﷺ) when he was at Maqâm Ibrâheem and told him the story, and he said: "I will judge between you." One of the people said: 'Ali (ﷺ) has already passed judgement. They told him about it, and the Messenger of Allah (ﷺ) approved it.[512]

6.10.2. Three men who had intercourse with a woman in the same month

It was narrated from Zayd ibn al-Arqam that he said: "A case was brought to 'Ali ibn Abi Ţâlib (ﷺ) when he was in Yemen, concerning three men who had had intercourse with a woman during one cycle of her being free from menses. He asked two of them, 'Do you affirm that this child belongs to (the third man)?' And they said, 'No.' He asked another two of them, 'Do you affirm that this child

belongs to (the third man)?' And they said, 'No.' Every time he asked two of them whether they affirmed that the child belonged to the third, they would say no. So he cast lots between them and attributed the child to the one whose name was chosen in this manner, and obliged him to pay two-thirds of the compensation.[513] The Prophet (ﷺ) was told of this, and he smiled so broadly that his back teeth became visible."[514] The Messenger of Allah (ﷺ) smiled because he was happy that Allah (ﷻ) had guided 'Ali (رضي الله عنه) to the right judgement, hence he approved of that.[515] It is possible that this happened before these people became Muslims, because what they did is forbidden in the religion of Allah (ﷻ).[516]

6.11. 'Ali (رضي الله عنه) during the Farewell Pilgrimage

'Ali (رضي الله عنه) caught up with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage. The Messenger of Allah (ﷺ) slaughtered sixty-three camels with his own hand, and the number of animals he sacrificed (sixty-three) was equal to the number of years of his life. Then he stopped and told 'Ali (رضي الله عنه) to slaughter the rest of the hundred, so he did that and completed the number. 'Ali (رضي الله عنه) described to us some of the rituals during his hajj with the Messenger of Allah (ﷺ). It was narrated from 'Ali ibn Abi Ṭâlib (رضي الله عنه) that the Prophet (ﷺ) stood in 'Arafah, with Usâmah ibn Zayd riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on, driving his camel carefully, and the people started rushing right and left, and he turned to them and said: "Calmly, O people; calmly, O people," until he came to Muzdalifah, where he joined two prayers together, then he stopped in Muzdalifah. He stopped in Quzaḥ, and al-Faḍl ibn al-'Abbâs rode behind him, and he said: "This is the place of standing, and all of Muzdalifah is a place of standing." Then he moved on, driving his camel carefully, and the people were rushing right and left, and he

turned to them and said: "Calmly, calmly, O people." When he came to Muḥassir, he made his mount speed up, until he came out of it, then he went back to his previous speed. After he had done the symbolic stoning of the devil, he came to the place of sacrifice and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."

A young woman from Khath'am came to him and said: My father is an old man, and he has become senile. Now the command of Allah (ﷻ) for hajj has come, and he cannot perform it; can I do it on his behalf? The Messenger of Allah (ﷺ) said: "Yes," and he started turning the face of Faḍl ibn al-'Abbâs away from her. Then another man came to him and said: I stoned the devil and did the ṭawâf of hajj and exited iḥrâm, but I did not shave my head. He said: "It doesn't matter; shave your head." Another man came to him and said: I stoned the devil and shaved my head and exited iḥrâm, but I did not offer a sacrifice. He said: "It does not matter; offer your sacrifice."

Then the Messenger of Allah (ﷺ) did the ṭawâf of hajj. After that, he called for a bucket of Zamzam water, drank from it and made ablutions. Then he said: "Draw water from Zamzam to give to the pilgrims.[517] O Banu 'Abdul-Muṭṭalib, were it not for my fear that it may be taken from you[518], I would have drawn water." Al-'Abbâs said: "O Messenger of Allah, why did I see you turning the face of your nephew away?" He said: "I saw a young man and a young woman, and I feared for them with regard to the devil."[519] 'Ali (رضي الله عنه) announced to the people whatever the Prophet (ﷺ) commanded him. It was narrated from 'Amr ibn Saleem that his mother said: "While we were in Mina, we saw 'Ali ibn Abi Ṭâlib (رضي الله عنه) saying: The Messenger of Allah (ﷺ) says: 'These are the days of eating and drinking, so no one should fast.' And he followed the people on his camel, shouting that."[520]

6.12 The honour of washing and burying the Prophet (ﷺ)

When the Prophet (ﷺ) died, 'Ali (ﷺ) was one of those who washed him, along with *al-Faḍl ibn al-'Abbâs* and Usâmah ibn Zayd.[521] 'Ali (ﷺ) said: "I washed the Messenger of Allah (ﷺ), and I checked to see what is usually seen in one who is deceased, but I did not see anything; he looked good in life and in death."[522] He said: "May my father be sacrificed for the good (meaning the Prophet); how good you looked in life and in death."[523] 'Ali (ﷺ) was among those who went down into the grave of the Messenger of Allah (ﷺ) and buried him, along with al-Faḍl ibn 'Abbâs, Qatham ibn 'Abbâs and Shuqrân, the freed slave of the Messenger of Allah (ﷺ).[524]

The news of the death of the Messenger of Allah (ﷺ) struck the Companions like a thunderbolt, because of their intense love for him and because they were used to living under his care, like children living under their father's care, only more so. The share of that care that Ahl al-Bayt and the Hâshimi family — foremost among them Fâṭimah, the daughter of the Messenger of Allah (ﷺ) and 'Ali ibn Abi Ṭâlib — enjoyed was greater than others for obvious reasons, based on natural human inclination and the fact that they were closely related; they were characterised by sensitive feelings, strong emotions and deep love. But they bore this calamity with strong faith, acceptance of the decree of Allah and submission to His command.[525]

6.13. The story of the letter that the Prophet (ﷺ) thought of writing during his final illness

It is proven in Bukhari and Muslim and elsewhere in the hadith of Ibn 'Abbâs (ﷺ) that he said: "When the Messenger of Allah (ﷺ) was dying and there were some men in the house, the Prophet (ﷺ) said: 'Come, let me write you a document after which you will never

go astray.' Some of them said: 'The Messenger of Allah (ﷺ) is overcome with pain, and you have the Qur'an; the Book of Allah is sufficient for us.' The people in the house disagreed and argued. Some of them said: 'Bring (pen and paper) and let him write a document, after which you will never go astray'; and some of them said something different. When their idle talk and argument became too much, the Messenger of Allah (ﷺ) said: 'Get up and leave.'" Abdullah said: Ibn 'Abbâs used to say: "What a calamity it was when the Messenger of Allah (ﷺ) was prevented from writing that document because of their disagreement and noise."[526]

According to another report from Ibn 'Abbâs (رضي الله عنه), he said: "Thursday and what a Thursday! The Messenger of Allah (ﷺ) took a turn for the worse, and he said: 'Bring me (pen and paper) and I will write for you a document, so you will not go astray after I am gone.' But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: 'What is the matter with him? Is he delirious?[527] Try to find out from him.' He said: 'Let me be, for the state in which I am now is better. I instruct you to do three things: expel the polytheists from the Arabian Peninsula and reward the delegations as I used to do.' Then he remained silent about the third, or it was said he forgot it."[528] There is no reason to criticise the companions of the Messenger of Allah regarding what is proven in this hadith and other sound reports. As for what the Râfiḍis mention of criticism, it is false and known to be flawed. The scholars answered some of it a long time ago, and among their responses were the following points:

1. Difference of opinion among the Companions is proven to have happened, and the reason for it was the different ways in which they understood the words of the Messenger (ﷺ) and what he meant; they did not intend to disobey him. Al-Qurṭubi, the author of *al-Mufhim*, said: "The reason for all of that was difference in interpretation,

which is something acceptable in Islam, as they all had good intentions. Everyone who strives to reach the proper understanding is correct, or one of the two who hold different views is correct and the other is not sinning; rather he is rewarded, as is established according to the fundamentals of Islam."[529] Then he stated that the Prophet (ﷺ) did not rebuke them or criticise them; rather he said to them all: "*Let me be, for the state in which I am now is better.*"[530] This is something similar to what happened to them on the day of al-Aḥzâb, when the Messenger (ﷺ) said to them: "Nobody should pray 'Aṣr except in Banu Quraydhah."[531] Some people were worried that they might miss the time for 'Aṣr, so they prayed before they reached Banu Quraydhah, whereas others said: "We will only pray where the Messenger of Allah (ﷺ) told us to." And he did not rebuke either of the two groups.[532]

2. As for what the Râfiḍis claim, that the difference of opinion between the Companions and what it led to, namely the fact that that the Prophet (ﷺ) did not write that document for them, is what deprived the Ummah from protection against falling into error, it is false because it would mean that the Messenger (ﷺ) gave up conveying that which could protect the Ummah from going astray. This faulty claim by the Râfiḍis also would mean that he (ﷺ) failed to convey the message of his Lord just because his Companions differed in his presence, until he died without passing on that message. This would mean that he went against the command of his Lord, Who said: ﴾O Messenger [Muhammad]! Proclaim [the message] which has been sent down to you from your Lord. And if you do not, then you have not conveyed His message. Allah will protect you from mankind.﴿ *(Qur'an 5: 67)*

The Prophet (ﷺ) cannot have done that (failed to convey the message) because Allah (ﷻ) praised him when He said: ﴾Verily, there has come unto you a Messenger [Muhammad] from amongst

yourselves. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you; for the believers [he is] full of pity, kind, and merciful.﴾ *(Qur'an 9: 128)*

Thus Allah (ﷻ) described him as anxious that his Ummah should be guided and that all benefits in this world and in the hereafter should reach them, as Ibn Katheer said in his commentary.[533] If this was a well established fact in the religion of Islam, no one in whose heart there is an atom's weight of faith should have any doubt about that. He or she should believe that this noble Messenger (ﷺ) had conveyed the message as commanded, and that he was most worried about his Ummah, which is established in mutawâtir reports that describe his jihad and sacrifices, and all the reports about the Prophet (ﷺ) confirm that. Once this is established, then we know for certain, beyond any shadow of a doubt, that if the matter was as the Râfiḍis said — when they described this document as the one that could have protected the Ummah from misguidance in religious affairs and prevented divisions and disputes until the Hour begins — then it would not have been justifiable, on the basis of religious or rational evidence, for the Messenger of Allah (ﷺ) to delay writing that document until that critical time. Even if he had delayed it until then, he would not have given up the idea just because his Companions differed concerning the matter.[534] It cannot be imagined that the Prophet (ﷺ) would forsake the command of his Lord, even if we assume that he gave up that idea at that moment because of the dispute in his presence, for some reason that he saw fit.

What could have prevented him from writing it later on, since it is proven that he lived for several more days after that incident? According to what is stated in the report of Anas in Bukhari and Muslim,[535] the Prophet (ﷺ) died on Monday, whereas this incident with the document took place on Thursday, according to consensus.[536] It is proven by the consensus of both the Sunnis and

the Râfiḍis that the Messenger of Allah (ﷺ) did not write that document before he died, so we know that it was not part of the religion that he was commanded to convey, because of the evidence in the Qur'an which indicates that Allah (ﷻ) had completed the religion for him and his Ummah. Before that, during the farewell pilgrimage, the words, ﴾This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion,﴿ *(Qur'an 5: 3)* had been revealed.

Ibn Taymiyah said: "Writing the document was not something that Allah (ﷻ) had enjoined upon him to write or convey at that time, because if that were the case, he (ﷺ) would not have ignored what Allah had commanded him to do. Rather that was something that he saw fit to do, so as to ward off dispute concerning the caliphate of Abu Bakr, as he thought that disputes would inevitably arise."[537] Elsewhere, he said: "As for the story of the document that the Messenger of Allah (ﷺ) wanted to write, that was explained as is narrated in Bukhari and Muslim from 'Â'ishah (رضي الله عنها), who said: The Messenger of Allah (ﷺ) said when he was sick: "Call your father and your brother for me, so that I may write a document, for I fear that someone might wish (for succession) and say 'I am more entitled to it,' when Allah and the believers will not accept anybody but Abu Bakr."[538] Then after quoting the reports of the hadith, Ibn Taymiyah said: "The Prophet (ﷺ) had decided to write the document that he mentioned to 'Â'ishah (رضي الله عنها), but when he saw that confusion had arisen, he realised that writing the document would not dispel the confusion, so there was no benefit in writing it. He also realised that Allah (ﷻ) would unite them on what he intended, as he said: "Allah and the believers will not accept anybody but Abu Bakr."[539]

As for the words in the hadith, "you will never go astray after I am gone," ad-Dahlawi said in his interpretation of the hadith: "If it is said: if what he intended to write was not about religious affairs, why

did he say you will never go astray after me? We say: Misguidance has many aspects, and what is meant here is not making mistakes with regard to running the affairs of state, which is expelling the polytheists from the Arabian Peninsula, rewarding the delegations as he used to reward them and preparing and sending the army of Usâmah. It does not refer to misguidance and going astray from the religion."[540]

3. Concerning the meaning of the words of Ibn 'Abbâs, "The real calamity is that which prevented the Messenger of Allah (ﷺ) from writing that document,"[541] as Ibn Taymiyah said with regard to what was meant: It means that the thing that prevented it was a calamity for those who doubted the caliphate of Abu Bakr and were confused about the matter. If there was a document, it would have dispelled their doubts. But as for those who knew that his caliphate was true, it was not a calamity for them, praise be to Allah.[542]

What explains that is the fact that Ibn 'Abbâs (رضي الله عنه) only said that after the emergence of the people who followed whims and desires and innovations, such as the Kharijites and Râfiḍis. This was stated by Ibn Taymiyah[543] and Ibn Ḥajar.[544]

4. As for their claims that the Prophet (ﷺ) intended in this document to state that 'Ali (رضي الله عنه) should be the caliph, and the claim of some of the Râfiḍis that there is no other rational interpretation, this claim is false.

Ibn Taymiyah said: "Whoever thinks that this document was to appoint 'Ali (رضي الله عنه) as the caliph is misguided according to all scholars, both Sunni and Shia. As for the Sunnis, they are agreed on the superiority of Abu Bakr (رضي الله عنه) and that he should be given precedence. As for those who said that 'Ali (رضي الله عنه) was deserving of the imamate, they say that his imamate had already been stated before that, as they claim, in clear and unambiguous terms, so there was no need for this document."[545]

5. As for the Râfiḍis' slander against 'Umar (ﷺ) and their claim that he accused the Messenger of Allah (ﷺ) of not knowing what he was saying, as he said "he is delirious," and he did not comply with what the Prophet (ﷺ) wanted, and he said "you have the Book of Allah" and "the Book of Allah is sufficient for us", the response to that is that the first claim, which is that 'Umar (ﷺ) accused the Messenger of Allah of being delirious and not aware of what he was saying is false, because this phrase, "is he delirious?" is not proven to be the words of 'Umar (ﷺ) in the first place. Rather these are the words of one of the people who were present, but the reports narrated in Bukhari and Muslim do not specify who said it. What is proven is that they said, "What is the matter with him? Is he delirious?"[546] It appears thus, in the plural, not the singular, hence some of the scholars said that these were not the words of 'Umar (ﷺ). Ibn Ḥajar said: "It seems to me that the third possibility is most likely, which was mentioned by al-Qurṭubi, and that the one who said that was one of those who had recently become Muslim. It is common for one who is faced with severe pain to be distracted by the pain from carrying out what he wants to do."[547] Al-Dahlawi said: "How can it be proven that the one who said these words was 'Umar, when in most reports it appears in the plural ('they said')?"[548]

What is proven with regard to this phrase is that it came in the form of a question ("is he delirious?"). This is unlike what is mentioned in some reports, where it says "he was delirious" and the like, which is less likely to be the case according to the conclusions of those scholars and hadith commentators who examined the matter, such as al-Qâḍi 'Iyâḍ[549], al-Qurṭubi[550], an-Nawawi[551] and Ibn Ḥajar.[552] They stated that the interrogative form here is indicative of objection to those who said: "Do not write (the document)."[553] Al-Qurṭubi quoted the evidence that the Prophet (ﷺ) was infallible and was protected against making mistakes in conveying the message in

all situations, which was well-established among the Companions. Based on this, it was impossible that their words "is he delirious?" would indicate any doubt on their part about the soundness of what he was saying at the time of sickness. Rather that was said by some of them by way of objecting to those who hesitated to bring the shoulder blade and inkpot and delayed doing so. It is as if they were saying to those who were hesitant: 'How could you hesitate? Do you think that he is rambling? Stop hesitating and bring the shoulder blade, for he speaks the truth and is not delirious.' This is the best interpretation.[554] This indicates that the Companions were unanimously agreed that it was impossible for the Messenger of Allah (ﷺ) to be delirious, because those who said that mentioned it in the context of objecting to those who hesitated, who nevertheless knew that he was not delirious. Thus the Râfiḍi claims are proven false and baseless.[555]

6. Let us examine their claim that 'Umar (رضي الله عنه) objected to the Messenger of Allah (ﷺ) by saying: "You have the Book of Allah; the Book of Allah is sufficient for us," and that he did not obey the command of the Messenger of Allah (ﷺ) with regard to what he wanted of writing the document. The response to the specious arguments is that it became clear to 'Umar (رضي الله عنه), and those of the Companions who shared his opinion, that the Prophet's command to write the document was not by way of obligation; instead, he was guiding them to that which was better. This was pointed out by al-Qâḍi 'Ayâḍ[556], al-Qurṭubi[557], an-Nawawi[558] and Ibn Ḥajar.[559] Moreover, after this, it was proven that 'Umar's opinion was correct, because the Messenger (ﷺ) decided not to write the document.

If it had been obligatory, he would not have abandoned the idea because of their difference of opinion concerning it, because he did not fail to convey anything due to the objection of anyone. Hence this is regarded as one of the issues in which 'Umar's opinion

coincided with the truth.[560] Similarly, the words of 'Umar (ﷺ), "The Book of Allah is sufficient for us" are addressed to those who disagreed with him, and he did not say that by way of objecting to the command of the Prophet (ﷺ). This is clear from his words, "You have the Book of Allah." These words are addressed to those who disagreed with 'Umar's opinion, using the plural form of 'you'.

Moreover, 'Umar (ﷺ) was farsighted and possessed deep insight and wisdom. He thought that it was more appropriate not to write the document after he became certain that the command here was not in the sense of being obligatory and that not writing the document would serve some clear Sharia interest. The scholars had many views as to what Sharia interest 'Umar (ﷺ) may have had in mind, and there are a number of opinions. One view is that it was compassion on 'Umar's part for the Messenger of Allah (ﷺ) because of the hardship that writing the document might cause for him when he was so ill. This is borne out by his words: "The Messenger of Allâh was overcome by pain, so he did not want to burden the Messenger of Allah (ﷺ) with something that was difficult and hard to do"[561], bearing in mind the verses in which Allah (ﷻ) says: ﴿We have neglected nothing in the Book﴾ *(Qur'an 6: 38)* and ﴿And We have sent down to you the Book [the Qur'an] as an exposition of everything.﴾ *(Qur'an 16: 89)*

An-Nawawi said: As for the words of 'Umar (ﷺ), the scholars who commented on the hadith are unanimously agreed that this is one of the signs of 'Umar's deep understanding, virtues and profound insight.[562]

Similarly, 'Umar (ﷺ) based his view on what he thought was best with regard to writing the document, and the one who tries his best to understand an issue of Islam and come up with an answer is excused (regardless of whether he gets it right or wrong); rather he is rewarded, because of the words of the Prophet (ﷺ): "If the judge

passes judgement and strives hard and gets it right, he will have two rewards; if he strives hard and gets it wrong, he will have one reward."[563] So how about if 'Umar (ﷺ) tried hard to work it out in the presence of the Messenger of Allah (ﷺ), and he did not tell him he was wrong or criticise him; rather he agreed with what he wanted, which was not to write the document. Thus it is clear that this slander of the Râfiḍis against the Companions (may Allah be pleased with them) on the basis of this incident is false and baseless, and this highlights the invalidity of what they said about them.[564]

* * *

CHAPTER TWO
'Ali ibn Abi Ṭâlib (ﷺ) at the time of the Rightly Guided Caliphs

1. 'Ali ibn Abi Ṭâlib (ﷺ) at the time of Abu Bakr aṣ-Ṣideeq (ﷺ)

1.1. 'Ali's oath of allegiance to Abu Bakr as caliph (may Allah be pleased with them both)

There are many reports about the delay in 'Ali's swearing allegiance to Abu Bakr (ﷺ), as well as az-Zubayr ibn al-'Awwâm's delay in doing so, but most of these reports are not sound. There are sound reports stating that 'Ali and az-Zubayr (may Allah be pleased with them both) swore allegiance to Abu Bakr aṣ-Ṣideeq (ﷺ) in the beginning. It was narrated that Abu Sa'eed al-Khudri (ﷺ) said: When the Messenger of Allah (ﷺ) died, the spokesmen of the Anṣâr stood up... and he went on to mention *bay'at as-saqeefah.*[1] Then he said: Then they departed, and when Abu Bakr sat on the minbar, he looked at the faces of the people. He did not see 'Ali (ﷺ), so he asked about him, and some of the Anṣâr went and brought him. Abu Bakr (ﷺ) said: "O cousin and son-in-law of the Messenger of Allah (ﷺ), do you want to cause division among the Muslims?" He said: "Let there be no reproach, O successor of the Messenger of Allah (ﷺ)," and he swore allegiance to him. Then he did not see az-Zubayr ibn al-'Awwâm (ﷺ), so he asked about him until they brought him,

and he said: "O cousin and disciple of the Messenger of Allah (ﷺ), do you want to cause division among the Muslims?" He said likewise: "Let there be no reproach, O successor of the Messenger of Allah (ﷺ)," and he swore allegiance to him.[2]

One indication of the importance of the sound hadith of Abu Sa'eed al-Khudri is that Imam Muslim ibn al-Ḥajjâj, the author of *Ṣaḥeeḥ Muslim*, which is the soundest of the hadith books after *Ṣaḥeeḥ al-Bukhari*, went to his Shaykh, al-Ḥâfidh Muḥammad ibn Isḥâq ibn Khuzaymah, the author of *Ṣaḥeeḥ Ibn Khuzaymah*, and asked him about this hadith. Ibn Khuzaymah wrote the hadith down for him and read it to him. Then Muslim said to his Shaykh, Ibn Khuzaymah: "This hadith is as valuable as a camel (meaning very valuable)." Ibn Khuzaymah said: "This hadith is not only equal to a camel;[3] rather it is equal to a sack[4] of treasure." Ibn Katheer (may Allah have mercy on him) commented on this hadith by saying: "This is a sound, *maḥfoodh* chain of narration, and it is of great importance, namely the allegiance of 'Ali ibn Abi Ṭâlib (رضي الله عنه) on either the first or second day after the death of the Prophet (ﷺ). This is true, because 'Ali ibn Abi Ṭâlib (رضي الله عنه) did not stay away from Abu Bakr (رضي الله عنه) at any time, and he did not miss any prayer that was offered behind him."[5] According to the report of Ḥabeeb ibn Abi Thâbit: 'Ali ibn Abi Ṭâlib (رضي الله عنه) was in his house, and a man came to him and told him: Abu Bakr (رضي الله عنه) is sitting to receive the oath of allegiance. 'Ali (رضي الله عنه) went out to the mosque, wearing a chemise of his, with no upper or lower garment, rushing for fear of any delay in swearing his oath of allegiance. He swore allegiance to Abu Bakr (رضي الله عنه), then he sat down and sent for his upper garment (or cloak), which they brought to him and he put on over his chemise.[6]

'Amr ibn Ḥurayth asked Sa'eed ibn Zayd (رضي الله عنه): "When was allegiance sworn to Abu Bakr (رضي الله عنه)?" Sa'eed said: "The day the Messenger of Allah (ﷺ) died; the Muslims did not want to remain for

even part of a day without being united." He said: "Did anyone oppose Abu Bakr (ﷺ)?" Sa'eed said: "No, no one went against him except an apostate or one who was planning to become an apostate. Allah (ﷻ) saved the Anṣâr, so they rallied behind him and swore allegiance to him." He said: "Did anyone among the Mujâhireen refrain from swearing allegiance to him?" Sa'eed said: "No, the Muhâjireen came one after another to swear allegiance to him."[7]

Among the things that 'Ali (ﷺ) said to Ibn al-Kawwa' and Qays ibn 'Abbâd, when he came to Basra and they asked him about his journey, was: "If I had any covenant with the Prophet (ﷺ), I would not have left the man of Banu Taym ibn Murrah [i.e., Abu Bakr (ﷺ)] and 'Umar ibn al-Khaṭṭâb (ﷺ) standing on his (the Prophet's) minbar. I would have fought them, even if I had nothing with which to fight except this cloak of mine. But the Messenger of Allah (ﷺ) was not murdered and did not die suddenly; he remained sick for several days and nights, during which the muezzin would come to tell him about the prayer, and he would order Abu Bakr (ﷺ) to lead the people in prayer, when he could see where I was. One of his wives wanted to divert that from Abu Bakr (ﷺ), but he refused and got angry, saying: 'You are like the women around Yusuf! Tell Abu Bakr (ﷺ) to lead the people in prayer.' When Allah (ﷻ) took the soul of His Prophet, we discussed our situation, and we chose for our worldly affairs the one whom the Prophet of Allah (ﷺ) wanted. Prayer is the basis of Islam, the most important of affairs and the pillar of the faith. So we swore allegiance to Abu Bakr (ﷺ), who was qualified for that, and no two people among us differed concerning him. I did my duty towards Abu Bakr (ﷺ) and obeyed him. I went out on campaign with him as one of his troops and accepted what he gave me. I went out on campaign if he asked me to, and I carried out ḥadd punishments in front of him with my whip."[8]

Among the things that 'Ali (ﷺ) said on the minbar of Kufah, praising Abu Bakr and 'Umar (may Allah be pleased with them),

was: "The Muslims gave their allegiance willingly, and the first one to do that among the sons of 'Abdul-Muṭṭalib was me."[9] There are reports indicating that 'Ali (ﷺ) swore allegiance to Abu Bakr (ﷺ) right away, even though they do not state that clearly. It was narrated from Ibrâheem ibn 'Abdur-Raḥmân ibn 'Awf that he said: "Abdur-Raḥmân ibn 'Awf (ﷺ) was with 'Umar ibn al-Khaṭṭâb (ﷺ), then Abu Bakr (ﷺ) stood up and addressed the people, explaining to them: 'By Allah, I was never eager for leadership at all. I never had any desire for it, and I never asked Allah (ﷻ) for it, in private or in public. But I was afraid of *fitnah.*[10] I have no pleasure in the position of leadership, but I have been appointed to a very important position, for which I have no ability except by the help of Allah (ﷻ). I wish that the strongest of people who could bear it would be in my position today.' The Muhâjiroon accepted his words and his explanation.

" 'Ali and az-Zubayr said: 'The only thing that disappointed us was that we were not consulted, but we believe that Abu Bakr (ﷺ) is the most qualified of the people for it after the Messenger of Allah (ﷺ). He was his companion in the cave and the second of two, and we know of his honourable position and seniority. The Messenger of Allah (ﷺ) commanded him to lead the people in prayer when he was still alive.' "[11] And it was narrated that Qays al-'Abdi said: "I witnessed the sermon of 'Ali (ﷺ) on the day of Basra. He praised and glorified Allah (ﷻ). He mentioned the Prophet (ﷺ), how he guided the people and how Allah (ﷻ) took him to Himself. Then he mentioned that the Muslims decided to appoint as his successor Abu Bakr (ﷺ), so they swore allegiance to him, gave their pledge to him and accepted his leadership. He said: I swore allegiance to him, gave my pledge to him and accepted his leadership. They were pleased, and I was pleased. He did well and strove hard until Allah (ﷻ) took his soul, may Allah (ﷻ) have mercy on him."[12]

'Ali did not stay away from Abu Bakr (ﷺ) at any time, and he never stayed away from him in any gathering. He joined with him in

consultation and running the affairs of the Muslims. Ibn Katheer and a number of scholars narrated that 'Ali (ﷺ) renewed his oath of allegiance six months after the first oath, after the death of Fâṭimah (ﷺ), and there are sound reports about this.[13] When the second oath of allegiance took place, some narrators thought that 'Ali (ﷺ) had not sworn allegiance before that, so they denied the earlier pledge. However, what is proven takes precedence over what is denied.[14]

There is a book entitled *al-Imam 'Ali Jadal al-Ḥaqeeqah wal-Muslimeen — al-Waṣiyyah wash-Shoora* (Imam 'Ali, the Truth and the Muslims — Instructions Regarding the Succession and Consultation), by Maḥmoud Muḥammad al-'Ali. Its author claimed to be researching and seeking the truth, but he could not rid himself of the Shia Râfiḍi approach when discussing this issue. He put poison in the honey, as it were, and we must point it out. He discussed 'Ali's oath of allegiance and said that 'Ali's right to the caliphate was based on the instructions of the Prophet (ﷺ).

1.2. 'Ali (ﷺ) and his support for Abu Bakr (ﷺ) during the Wars of Apostasy

'Ali (ﷺ) was a sincere adviser to Abu Bakr (ﷺ), preferring that which was in the best interests of Islam and the Muslims to anything else. There are many signs of his sincerity to Abu Bakr (ﷺ), to Islam and to the Muslims, and of his keenness to protect the position of the caliphs and to uphold Muslim unity. One clear sign is his advice when he heard that Abu Bakr (ﷺ) was determined to go to fight the apostates in Dhul-Qiṣṣah and to lead the military campaign against them himself. 'Ali (ﷺ) recognised the danger that this posed to the survival of Islam.[15] It was narrated from Ibn 'Umar (ﷺ) that 'Ali (ﷺ) said [to Abu Bakr]: "I shall say to you what the Messenger of Allah (ﷺ) said on the day of Uḥud: 'Keep your sword sheathed, and do not cause us grief by your loss.' Go back to

Madinah, for by Allah, if we were to lose you, Islam would never prosper after that." Abu Bakr (ﷺ) went back.[16]

If 'Ali (ﷺ) had been discontented with Abu Bakr's caliphate and had given his oath of allegiance reluctantly — though he is far above any such suggestion — this would have been a golden opportunity for him to take advantage of. He could have let Abu Bakr (ﷺ) do what he wanted, in the hope that he would be harmed, and then he would have been rid of him and would have had no obstacles in his way. If his hatred had been even worse than that — Allah (ﷻ) forbid — and he was very keen to get rid of him, he could have enticed someone to assassinate him, as politicians do to their competitors and enemies.[17] 'Ali's opinion was that the apostates should be fought, and when Abu Bakr (ﷺ) asked him what he thought, he said: "I think that if you leave anything that the Messenger of Allah (ﷺ) used to take from them, then you will not be following the Sunnah of the Messenger." Abu Bakr (ﷺ) said: "If you think that, then I shall certainly fight them, even if they withhold from me a rope (that was used for hobbling camels)."

1.3. 'Ali regarded Abu Bakr (ﷺ) as being of a higher position than anyone else

There are many reports from 'Ali (ﷺ) indicating that he preferred and gave precedence to Abu Bakr (ﷺ). For example:

1. It was narrated that Muḥammad ibn al-Ḥanafiyyah said: "I said to my father: 'Which of the people is best after the Messenger of Allah (ﷺ)?' He said: 'Abu Bakr.' I said: 'Then who?' He said: ''Umar.' I was afraid that he would say 'Uthmân next, so I said: 'Then you?' He said: 'I am just one of the Muslims.'"[18]

2. It was narrated that 'Ali (ﷺ) said: "Shall I not tell you of the best of this Ummah after its Prophet (ﷺ)? Abu Bakr (ﷺ)."

Then he said: "Shall I not tell you of the best of this Ummah after Abu Bakr (رضي الله عنه)? 'Umar (رضي الله عنه)."[19]

3. It was narrated that Abu Wâ'il Shaqeeq ibn Salamah said: It was said to 'Ali ibn Abi Ṭâlib (رضي الله عنه): "Why don't you appoint someone over us?" (meaning someone to rule after he was gone) He said: "The Messenger of Allah (ﷺ) did not appoint anyone to succeed him so that I should appoint anyone to succeed me, but if Allah (ﷻ) wills good for the people, then He will unite them behind the best of them after I am gone, as He united them behind the best of them after their Prophet (ﷺ) was gone."[20]

4. 'Ali (رضي الله عنه) said: "I will not be brought anyone who gives me precedence over Abu Bakr and 'Umar, but that I will carry out *the ḥadd punishment of the fabricator on him.*"[21]

5. 'Ali said to Abu Sufyân (رضي الله عنه): "We found that Abu Bakr (رضي الله عنه) was most qualified for it."

There are reports which further highlight the good relationship between 'Ali and Abu Bakr, such as the following:

(a) It was narrated that 'Uqbah ibn al-Ḥârith said: "I went out with Abu Bakr (رضي الله عنه) after 'Asr prayer a few days after the Prophet (ﷺ) died, and 'Ali (رضي الله عنه) was walking beside him. He passed by Ḥasan ibn 'Ali, who was playing with some boys, and he carried him on his shoulder, saying: 'May my father be sacrificed for the one who looks like the Prophet but he does not look like 'Ali.' And 'Ali laughed."[22]

(b) It was narrated that 'Ali (رضي الله عنه) said: "Whoever moves a hand span away from the main body of Muslims has gone beyond the pale of Islam."[23] Could 'Ali (رضي الله عنه) have moved away from the other Muslims? He (رضي الله عنه) hated division and was very keen for unity. Al-Qurṭubi said: "Whoever

ponders what happened between Abu Bakr and 'Ali when discussing differences and various points of view, which highlighted their total agreement, will realise that they acknowledged one another's virtues and their hearts were filled with love and respect for one another. Even though human nature may sometimes influence one's attitude, religious commitment cancels that out, and Allah is the source of strength."[24]

As for what was said about az-Zubayr ibn al-'Awwâm (ﷺ) delaying swearing allegiance to Abu Bakr (ﷺ), it was never narrated by any sound chain of narration; rather there are reports that denied this and prove that he did swear allegiance to him straight away. This appears in the sound reports of Abu Sa'eed and others.[25]

(c) Ibn Taymiyah said: There are so many reports that they reached the level of mutawâtir, and they state that Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "The best of this Ummah after its Prophet is Abu Bakr, then 'Umar." This was narrated from him through many chains of narration; it was said that there were eighty such chains. It was also narrated from him that he said: "I will not be brought anyone who gives me precedence over Abu Bakr and 'Umar, but that I will carry out the ḥadd punishment of the fabricator on him."[26] He also said: "No one ever said that he was more entitled to this (meaning the caliphate) than Abu Bakr, and no specific person said that anyone was more entitled to it than Abu Bakr; rather one who still had a trace of Arabian or Persian jâhiliyyah in him said that the household of the Messenger (ﷺ) was more deserving of leadership. This is because the Arabs used to give precedence to the households of the rulers during their jâhiliyyah; similarly, the Persians gave precedence to the

household of the king. Thus words to that effect were narrated from people of that ilk."[27]

(d) Calling Abu Bakr 'aṣ-Ṣideeq' and testifying to his preeminence and courage. It was narrated that Yaḥya ibn Ḥakeem ibn Sa'd said: "I heard 'Ali (ﷺ) swearing an oath by Allah (ﷻ) that the name of Abu Bakr (ﷺ) came down from heaven: aṣ-Ṣideeq."[28] It was also narrated that Ṣilah ibn Zafar al-'Absi said: "Abu Bakr (ﷺ) was mentioned in the presence of 'Ali (ﷺ), and he said: 'Are you mentioning the name of the one who has precedence? By the One in Whose hand is my soul, we never competed in doing good but Abu Bakr (ﷺ) surpassed us.'"[29] And it was narrated that Muḥammad ibn 'Aqeel ibn Abi Ṭâlib said: " 'Ali (ﷺ) addressed us and said: 'O people, who is the bravest of the people?' We said: 'You, O Amir al-Mu'mineen.' 'Ali said: 'Rather it is Abu Bakr aṣ-Ṣideeq, because on the day of Badr, we built the hut for the Messenger of Allah (ﷺ), then we said: "Who will stand with him so that none of the polytheists will get close to him?" No one stood with him except Abu Bakr (ﷺ), who stood with his sword unsheathed, guarding the Prophet (ﷺ); every time anyone got close to him, Abu Bakr (ﷺ) struck him with his sword. I saw the Messenger of Allah (ﷺ) when Quraysh caught hold of him at the Ka'bah and started shaking him and saying: "You are the one who made the gods into one God." By Allah, no one got close to him except Abu Bakr (ﷺ), and at that time Abu Bakr (ﷺ) had two braids. He started poking this one and pushing that one, saying: "Woe to you! Would you kill a man because he says my Lord is Allah (ﷻ), when he has brought you proof from your Lord?" One of Abu Bakr's braids was cut off, and 'Ali (ﷺ) said to his companions:

'I adjure you by Allah (ﷻ), which of the two men was better, the believer of the family of Pharaoh or Abu Bakr?' The people kept quiet, then 'Ali (ﷺ) said: 'By Allah, a day in the life of Abu Bakr (ﷺ) is better than the believer of the family of Pharaoh; that man concealed his faith, and Allah (ﷻ) praised him, but Abu Bakr (ﷺ) offered his life and his blood for the sake of Allah (ﷻ).'"[30]

1.4. 'Ali following Abu Bakr (ﷺ) in prayer and accepting gifts from him

'Ali (ﷺ) accepted the caliphate of Abu Bakr (ﷺ) and took part in his managing the affairs of the Ummah. He accepted gifts from him, referred cases to him for judgement, prayed behind him, loved him and hated those who hated him.[31] That is confirmed even by the greatest opponent of the Rightly Guided Caliphs, of the Companions of the Prophet (ﷺ) and of those who followed their guidance and adhered to their way:[32] the extremist Shia al-Ya'qoobi. In his *Tareekh*, he mentions the caliphate of Abu Bakr (ﷺ) and says: "Abu Bakr wanted to launch a campaign against the Byzantines, so he consulted a number of the Companions of the Messenger of Allah (ﷺ), but they had different views. Then he consulted 'Ali ibn Abi Ṭâlib, who suggested that he should do it, saying: 'If you do it, you will prevail.' Abu Bakr (ﷺ) said: 'You have cheered me up.' So Abu Bakr stood up to address the people and commanded them to prepare themselves for a campaign against the Byzantines. According to another report, Abu Bakr asked 'Ali: 'On what basis did you give me these glad tidings?' He said: 'From the Prophet (ﷺ), when I heard him give these glad tidings.' Abu Bakr said: 'You have cheered me up by telling me what you heard from the Messenger of Allah (ﷺ), O Abu al-Ḥasan; may Allah cheer you up.'"[33]

Al-Ya'qoobi also said: "Among those from whom Islamic jurisprudence was learned during the time of Abu Bakr were 'Ali ibn Abi Ṭâlib, 'Umar ibn al-Khaṭṭâb, Mu'âdh ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thâbit and Abdullah ibn Mas'ood."[34] Abu Bakr (ﷺ) gave precedence to 'Ali (ﷺ) out of all his companions. This is a clear indication that they used to deal with one another and give precedence to 'Ali (ﷺ) with regard to seeking advice[35] and referring matters for judgement. At one time, a delegation of disbelievers came to Madinah. They noticed some weakness in the Muslims and saw that they were small in number because many of them had gone in different directions for jihad to uproot the apostates and evil wrongdoers. Abu Bakr (ﷺ) sensed that they posed a danger to the capital of Islam and to the Muslims, so he ordered that Madinah be placed under guard, and he appointed troops to protect its gates and watch out for approaching armies. He appointed 'Ali, az-Zubayr, Ṭalḥah and Abdullah ibn Mas'ood (may Allah be pleased with them) in charge of these guards, and they remained like that until they felt they were safe from the threat.[36]

There was constant interaction between Abu Bakr and 'Ali (may Allah be pleased with them both), as well as friendship and complete harmony. Thus 'Ali (ﷺ), who was the head of Ahl al-Bayt and the father of the two grandsons of the Messenger (ﷺ), used to accept presents and gifts, as is the habit of brothers who treat one another on an equal footing and love one another. He accepted (as a gift) aṣ-Ṣuhba', the slave woman who was captured during the Battle of 'Ayn at-Tamr, and she bore him 'Umar and Ruqayyah.[37] Abu Bakr (ﷺ) also gave him Khawlah bint Ja'far ibn Qays, who was one of the captives taken during the Battle of al-Yamâmah; she bore him the best of his children after al-Ḥasan and al-Ḥusayn, namely Muḥammad ibn al-Ḥanafiyyah. Khawlah was one of the female captives from the war against the apostates, and her son Muḥammad ibn al-Ḥanafiyyah was named after her and attributed to her.[38]

Imam al-Juwayni says concerning the allegiance of the Companions to Abu Bakr (ﷺ): "They all accepted the authority of Abu Bakr (ﷺ), and 'Ali (ﷺ) used to hear his command and obey. He swore allegiance to Abu Bakr (ﷺ) in front of many people and joined his army in the campaign to Banu Ḥaneefah."[39]

There are numerous reports about him and his sons accepting financial gifts, the one-fifth share and wealth of the fay' (booty acquired without fighting) from Abu Bakr (may Allah be pleased with them all). 'Ali was in charge of distributing the booty at the time of Abu Bakr (ﷺ). This wealth was under 'Ali's control, then it was under the control of al-Ḥasan, then of al-Ḥusayn, then of al-Ḥasan ibn al-Ḥasan, then of Zayd ibn al-Ḥasan.[40] 'Ali (ﷺ) used to offer the five daily prayers in the mosque behind Abu Bakr (ﷺ), accepting him as an imam in prayer and demonstrating to the people the extent to which he was in agreement and harmony with him.[41]

'Ali (ﷺ) narrated some hadiths of the Messenger of Allah (ﷺ) from Abu Bakr. It was narrated that Asma' bint al-Ḥakam al-Fizâri said: "I heard 'Ali (ﷺ) say: 'If I heard something from the Messenger of Allah (ﷺ) by which Allah (ﷻ) benefited me, I would ask him (the narrator) to swear (that he heard it from the Prophet), and if he swore, I would believe him. Abu Bakr (ﷺ) told me — and Abu Bakr told the truth: "I heard the Messenger of Allah (ﷺ) say: 'There is no Muslim who commits a sin and then does wuḍoo' and does it well, then prays two raka'ahs and asks Allah to forgive him, but Allah will forgive him.'"'"[42]

When the Messenger of Allah (ﷺ) died, his Companions differed over where he should be buried. Some of them said to bury him in Baqee' Cemetery, others said to bury him in the place for funerals, and still others said to bury him where his Companions were buried. Abu Bakr (ﷺ) said: "Keep quiet, for voices should not be raised in the presence of the Prophet (ﷺ),

alive or dead." 'Ali (ﷺ) said: "Abu Bakr has something to say, which he was entrusted with." Abu Bakr said: "The Messenger told me that there is no prophet who dies, but he is buried where he died."[43]

'Ali (ﷺ) testified to the great reward of 'Abu Bakr (ﷺ) with regard to collecting the Qur'an into one volume. It was narrated that 'Abd Khayr said: "I heard 'Ali (ﷺ) say: 'The greatest of the people in reward with regard to the *muṣḥaf*[44] is Abu Bakr aṣ-Ṣideeq; he was the first one who collected it between two covers.'"[45]

1.5. Abu Bakr (ﷺ), Fâṭimah (ﷺ) and the estate of the Prophet (ﷺ)

'Â'ishah (ﷺ) said: "Fâṭimah and al-Abbâs (may Allah be pleased with them both) came to Abu Bakr (ﷺ) asking for their inheritance from the Messenger of Allah (ﷺ), mentioning his land in Fadak and his share of Khaybar. Abu Bakr (ﷺ) said to them: 'I heard the Messenger of Allah (ﷺ) say: We prophets are not inherited from; what we leave behind is charity. Rather the provision of the family of Muḥammad (ﷺ) should come from this wealth.'"[46] According to another report, Abu Bakr (ﷺ) said: "I am not going to leave anything that the Messenger of Allah (ﷺ) used to do but I will do it too, because I am afraid that if I leave anything that he used to do, I will go astray."[47]

It was narrated that 'Â'ishah (ﷺ) said that when the Messenger of Allah (ﷺ) died, the wives of the Prophet (ﷺ) wanted to send 'Uthmân ibn 'Affân (ﷺ) to Abu Bakr (ﷺ) to ask him for their inheritance from the Prophet (ﷺ). 'Â'ishah (ﷺ) said to them: "Didn't the Messenger of Allah (ﷺ) say: 'We prophets are not inherited from; what we leave behind is charity'?"[48] It was narrated that Abu Hurayrah (ﷺ) said: "The Messenger of Allah (ﷺ) said:

'My heirs should not share out any dinar that I leave behind. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity.'"[49]

Abu Bakr aṣ-Ṣideeq (ﷺ) followed these instructions with regard to Fâṭimah (ﷺ), in obedience to the words of the Prophet (ﷺ). Hence Abu Bakr (ﷺ) said: "I am not going to leave anything that the Messenger of Allah (ﷺ) used to do, but I will do it too."[50] And he said: "By Allah, I will not leave anything that I saw the Messenger of Allah do, but I will do it too."[51]

Fâṭimah (ﷺ) stopped disputing with him after he quoted this hadith and explained the matter to her. This is evidence that she accepted the truth of what he said. Ibn Qutaybah[52] said: "As for the dispute of Fâṭimah (ﷺ) with Abu Bakr (may Allah be pleased with them both) concerning the inheritance of the Prophet (ﷺ), this was not something strange, because she did not know what the Messenger of Allah (ﷺ) had said, and she thought that she would inherit from him as children inherit from their fathers. When Abu Bakr told her what the Prophet had said, she gave up her demand."[53]

The Râfiḍis went to extremes with regard to the story of the inheritance of the Prophet (ﷺ). They drifted away from the truth, turning away from and ignoring the sound reports stating that he (ﷺ) was not to be inherited from. They made it one of the foundations of the differences between the Companions and Ahl al-Bayt (may Allah be pleased with them all) and an extension of the issue of the caliphate. They accused the Companions (especially Abu Bakr aṣ-Ṣideeq and 'Umar al-Farooq) of mistreating and being unfair to Ahl al-Bayt. They alleged that these two seized the caliphate by force from Ahl al-Bayt and then confiscated their wealth and all of the financial rights that Allah (ﷻ) had enjoined for them. The Râfiḍis regard the issue of Fadak and denying Fâṭimah (ﷺ) her inheritance as one of the most serious issues in which the Companions conspired

after Abu Bakr (ﷺ) seized the caliphate from them by force, according to their claim. They argue that he kept the inheritance from them to prevent the people from becoming inclined towards Ahl al-Bayt because of this wealth, lest they unite against him and dismiss him from the caliphate.[54]

The one who checks this matter in the Râfiḍi books will find that they focus on denying the hadith of the Messenger of Allah (ﷺ): "We prophets are not inherited from; what we leave behind is charity."[55] They try to show that it is false by producing evidence such as the following:

1. They claimed that this hadith was fabricated by Abu Bakr aṣ-Ṣideeq (ﷺ). With regard to that, al-Hilli said: "Fâṭimah did not accept the hadith fabricated by Abu Bakr (ﷺ) when he said: '...what we leave behind is charity.'" He also said: "He resorted to quoting a report that no one else narrated."[56] Al-Majlisi said, after stating that Abu Bakr and 'Umar seized Fadak: "For that purpose, they fabricated this evil and false report, 'We prophets are not inherited from; what we leave behind is charity.'"[57] Khomeini said concerning that: "We say that the hadith which is attributed to the Prophet is not valid, and that it was said in order to eliminate the progeny of the Prophet."[58]

   The response to that is that these statements are pure lies and obvious fabrications, because this report was not narrated by Abu Bakr (ﷺ) only. Rather the words of the Prophet (ﷺ), "We prophets are not inherited from; what we leave behind is charity" were narrated from him by Abu Bakr, 'Uthmân, 'Ali, Ṭalḥah, az-Zubayr, Sa'd, 'Abdur-Raḥmân ibn 'Awf, al-'Abbâs ibn 'Abdul-Muṭṭalib, the wives of the Prophet, Abu Hurayrah and Ḥudhayfah ibn al-Yamân (may Allah be pleased with them all).[59] Concerning that, Ibn Taymiyah said: "The report from these people is proven in the books of *Ṣaḥeeḥ* and the *Musnads*,

and it is well known to the scholars of hadith. The one who says that Abu Bakr (ﷺ) was the only one who narrated this report is proving that he is extremely ignorant or is deliberately lying."[60]

Ibn Katheer said, after mentioning those who narrated the hadith: "This claim of the Râfiḍis is false. If Abu Bakr (ﷺ) was the only one who narrated the hadith, all the people of earth would still be obliged to accept his narration."[61] Dr. Sulaymân ibn Raja' as-Suḥaymi, the author of the valuable book *al-'Aqeedah fi Ahl al-Bayt bayna al-Ifrâṭ wa't-Tafreeṭ* said: "This is supported by what is narrated in the books of the Râfiḍis from Imam Ja'far aṣ-Ṣâdiq, the fifth infallible Imam according to them, as narrated from him by al-Kulayni, aṣ-Ṣaffâr and al-Mufeed, according to whom he said: The Messenger of Allah (ﷺ) said: 'Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to paradise. The scholars are trustees, the pious are fortresses and the twelve Imams are masters. The superiority of the scholar over the worshipper is like the superiority of the moon over all the other heavenly bodies on a night when it is full. The scholars are the heirs of the Prophets; they did not leave any dinars or dirhams to be inherited from them, rather they left behind knowledge, and whoever acquires any of it has got a good deal.'[62] According to another report: 'The scholars are the heirs of the Prophets, because the Prophets did not leave behind dinars or dirhams, rather they left behind their savings in their hadiths.'"[63]

2. They claimed that this hadith was contrary to the words of Allah, ﴿Allah commands you as regards your children's [inheritance]: to the male, a portion equal to that of two females.﴾ *(Qur'an 4: 11)* They said: "Allah did not make this only for the Ummah in exclusion of him (ﷺ)."[64]

In fact, this verse is addressed to those whom it is meant to

address, and there is nothing in the verse to suggest that the Prophet (ﷺ) is necessarily one of those who are addressed here.[65] The Prophet (ﷺ) is not to be compared to any other human being, because he is closer to the believers than their own selves and because Allah (ﷻ) has forbidden to him charity, both obligatory and voluntary. There are things that apply exclusively to him (ﷺ), for which Allah has singled him out. He and his fellow prophets (peace be upon them) are not to be inherited from, and this is protection from Allah so that there will be no reason for anyone to criticise them on the grounds that they only sought worldly gains for themselves and their heirs. As for the rest of mankind, they do not have that position of prophethood that could be undermined by the issue of inheritance. In a similar way, Allah (ﷻ) also protected our Prophet (ﷺ) from being literate or a poet, so as to eliminate any doubt about his prophethood, but others did not need this type of protection.[66]

Ibn Katheer said, refuting the Râfiḍis' use of this verse as evidence: "The Messenger of Allah (ﷺ) had special rulings that applied only to him, which the other Prophets did not share. If we assume that other prophets could be inherited from, which is not the case, then what was narrated by the Companions, especially Abu Bakr (رضي الله عنه), demonstrates that this ruling applies only to him to the exclusion of the others."[67] Thus it is clear that their claim is false and contrary to the hadith.

3. They claim that the prohibition on inheritance and quoting of this hadith as evidence is contrary to the words of Allah, ﴾And Sulaymân [Solomon] inherited [the knowledge of] Dâwood [David],﴿ *(Qur'an 27: 16)* and that it is contrary to what Allah (ﷻ) said concerning His Prophet Zakariya (عليه السلام): ﴾And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir, who shall inherit me, and inherit [also] the

posterity of Ya'qoob [Jacob] [inheritance of the religious knowledge and prophethood, not of wealth]. And make him, my Lord, one with whom You are Well-Pleased!﴿ *(Qur'an 19: 5-6)*

They said: "Inheritance implies wealth and the like, and no one can say that what is meant in the verse is knowledge and not wealth."[68]

The response is that the word 'inheritance' is a generic word that includes many meanings. It may be used with regard to inherited knowledge, prophethood, kingship or other things that can be transferred. The following verses refer to nothing more than the generic meaning of inheritance; they do not indicate inheritance of wealth:

﴾Then We gave the Book [the Qur'an] as inheritance to such of Our slaves whom We chose.﴿ *(Qur'an 35: 32)*

﴾These are indeed the inheritors who shall inherit the Firdaws [paradise]. They shall dwell therein forever.﴿ *(Qur'an 23: 10-11)*

﴾And Sulaymân [Solomon] inherited [the knowledge of] Dâwood [David]﴿ *(Qur'an 27: 16).* Dâwood had many other children besides Sulaymân, and Sulaymân cannot have been singled out to inherit his wealth, which indicates that what is meant by inheritance here is inheritance of knowledge, prophethood and so on, and not inheritance of wealth. The context of this verse is praise for Sulaymân and the blessings for which Allah (ﷻ) singled him out. There is no particular virtue in singling him out for exclusive inheritance of wealth, because inheritance of wealth is something ordinary and common among people.

﴾Who shall inherit me and inherit [also] the posterity of Ya'qoob [Jacob].﴿ *(Qur'an 19: 5-6)*

What is meant is not inheritance of wealth, because he (Zakariya) did not inherit any of the wealth of the family of

Ya'qoob; rather those who would inherit from the posterity of Ya'qoob are their children and other heirs, if they did inherit.[69]

Similarly, the words of Allah: ❮And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir,❯ *(Qur'an 19: 5)* do not indicate that the inheritance in this case was inheritance of wealth, because Zakariya was not afraid that they would take his wealth after he died. That is not what he was worried about, because Zakariya (ﷺ) was not known to have any wealth; he was a carpenter who ate from what his own hands earned, as it says in *Ṣaḥeeḥ Muslim*.[70] He did not have any more savings than what he needed to keep him going; therefore, his asking Allah (ﷻ) for a son to inherit from him indicates that what is meant in these two verses is inheritance of prophethood and taking over his position.[71]

Al-Qurṭubi said in his commentary on this verse: "Based on that, he did not ask for someone to inherit his wealth, because the Prophets are not inherited from. This is the more correct of the two opinions concerning the interpretation of this verse. What Zakariya (ﷺ) meant was inheritance of knowledge and prophethood, not inheritance of wealth, because it is proven that the Prophet (ﷺ) said: 'We prophets are not inherited from; what we leave behind is charity.'"[72] In light of this hadith, we can understand the verse in which Allah (ﷻ) says, ❮And Sulaymân [Solomon] inherited [the knowledge of] Dâwood [David].❯ *(Qur'an 27: 16)* This is similar to what Zakariya (ﷺ) said: ❮Who shall inherit me, and inherit [also] the posterity of Ya'qoob [Jacob] [inheritance of the religious knowledge and prophethood, not of wealth]. And make him, my Lord, one with whom You are Well-Pleased!'❯ *(Qur'an 19: 6)*

The second verse explains what is meant in the first verse. Sulaymân did not inherit the wealth that Dâwood left behind;

rather what he inherited from him was wisdom and knowledge. Similarly, Yaḥya inherited from the posterity of Ya'qoob (ﷺ). This is what the scholars said about the interpretation of the Qur'an, except for the Râfiḍis.[73]

It is worth pointing out that the Râfiḍis went against their own interpretation that inheritance is something obligatory when they limited the legacy of the Prophet (ﷺ) to Fâṭimah (رضي الله عنها) only, and claimed that no one inherited from the Prophet (ﷺ) except her. Thus they excluded his wives and his relatives, contrary to the general meaning of the verses that they quoted as evidence. Aṣ-Ṣadooq narrated with his chain of narration from Abu Ja'far al-Bâqir that he said: "No, by Allah, neither al-'Abbâs, nor 'Ali, nor any of his heirs except Fâṭimah (رضي الله عنها) inherited from the Messenger of Allah (ﷺ). The only reason why 'Ali (رضي الله عنه) took the Prophet's weapon and other things was to pay off his debts."[74] Al-Kulayni, aṣ-Ṣadooq and aṭ-Ṭoosi narrated, with their chains of narration going back to al-Bâqir, that he said: "Ali inherited his knowledge from the Messenger of Allah (ﷺ), and Fâṭimah (رضي الله عنها) inherited his estate."[75] In fact, they even excluded Fâṭimah (رضي الله عنها) from that when they claimed that women do not inherit property. In his book *al-Kâfi,* Al-Kulayni included a chapter entitled: "Women do not inherit anything of property," in which he quoted a number of reports, including a report from Abu Ja'far aṣ-Ṣâdiq in which he said: "Women do not inherit anything of land or property."[76]

Aṣ-Ṣadooq narrated, with his chain of narration going back to Maysar, who said: "I asked him (aṣ-Ṣâdiq) about women and what they are entitled to of inheritance. He said: 'As for land and property, they do not inherit them.'"[77] Thus it becomes clear that from their point of view, Fâṭimah (رضي الله عنها) was not entitled to anything of the inheritance — without even having to quote as

evidence the hadith, "We prophets are not inherited from."[78] If women do not inherit property or land, on what grounds could Fâṭimah (ﷺ) have asked for Fadak — according to what they say — which is undoubtedly property?[79] This indicates that they are lying and contradicting themselves, let alone the fact of their ignorance.[80]

They also claim that Abu Bakr (ﷺ) asked Fâṭimah (ﷺ) to bring witnesses, and she brought 'Ali and Umm Ayman (may Allah be pleased with them), but that Abu Bakr (ﷺ) refused to accept their testimony. This is an obvious and blatant lie. Ḥammâd ibn Isḥâq said: "As for what some people narrated about Fâṭimah (ﷺ) asking for Fadak and saying that the Messenger of Allah (ﷺ) had allocated it to her, and 'Ali (ﷺ) testifying to that but Abu Bakr (ﷺ) not accepting his testimony because he was her husband, this is something that has no basis, and no report could ever be proven concerning that; rather it is fabricated and has no proof."[81]

4. The Sunnah and scholarly consensus indicate that the Prophet (ﷺ) was not to be inherited from. Ibn Taymiyah said: "The fact that the Prophet (ﷺ) was not to be inherited from is definitively proven in the sound Sunnah and by the consensus of the Companions, either of which is definitive proof which cannot be contradicted by another report which appears to be general in meaning. If it is general in meaning, then the other report is an exception, because if we accept it as proof, it would be no more than speculation or probability which cannot contradict that which is definitive, because that which is speculative cannot contradict that which is definitive. This report was narrated by more than one of the Companions at different times and in different gatherings, and none of the Companions ever objected to it or denied it. Rather they all accepted it and believed it.

Hence none of his wives insisted on demanding inheritance, and his paternal uncle did not insist on demanding inheritance. Rather when he asked for that and was told of what the Prophet (ﷺ) had said, he gave up his demand, and this is how matters remained at the time of the Rightly Guided Caliphs, including 'Ali (ﷺ). Nothing was changed, and none of the Prophet's estate was divided."[82]

Ibn Taymiyah said: "Ali (ﷺ) was appointed caliph after Dhun-Noorayn 'Uthmân (ﷺ), and Fadak and other property came under his control, and he did not give any part of them to any of the children of Fâṭimah (ﷺ) or to any of the wives of the Prophet (ﷺ) or to any of the sons of al-'Abbâs. If there was any injustice and he was able to remove it, that would have been easier for him than fighting Mu'âwiyah and his armies. Do you think he would have fought Mu'âwiyah, with all the bad consequences that resulted from that, and not given these people a little wealth, which was much easier for him to do?"[83]

There was a consensus among the Rightly Guided Caliphs concerning this issue, and the Abbasid caliph Abu al-'Abbâs as-Saffâḥ used this consensus as evidence against some of those who debated with him concerning this issue. Ibn al-Jawzi said in *Talbees Iblees*: "We narrated from as-Saffâḥ that he addressed the people one day, and a man who was one of the descendants of 'Ali (ﷺ) stood up and said: 'O Amir al-Mu'mineen, help me against those who have wronged me.' He said: 'Who has wronged you?' He said: 'I am one of the descendants of 'Ali (ﷺ), and the one who wronged me was Abu Bakr (ﷺ) when he took Fadak from Fâṭimah.' As-Saffâḥ said: 'Did he persist in wronging you?' The man said: 'Yes.' He said: 'Who succeeded him?' The man said: ' 'Umar.' He said: 'Did he persist in wronging you?' The man said: 'Yes.' He said: 'Who succeeded

him?' The man said: ''Uthmân.' The man said: 'Did he persist in wronging you?' He said: 'Yes.' As-Saffâḥ said: 'Who succeeded him?' And the man began turning around as if he was looking for an escape route."[84]

Some of the descendants of 'Ali (ﷺ) from Fâṭimah (ﷺ) stated clearly that Abu Bakr (ﷺ) was correct in his judgement on the issue of Fadak, according to what was narrated by al-Bayhaqi with his chain of narration from Fuḍayl ibn Marzooq, who said: "Zayd ibn 'Ali ibn al-Ḥusayn ibn 'Ali ibn Abi Ṭâlib said: 'If I were in Abu Bakr's position, I would have given the same ruling as Abu Bakr did with regard to Fadak.'"[85] Abu al-'Abbâs al-Qurṭubi (may Allah have mercy on him) also narrated that there was consensus among Ahl al-Bayt, starting with 'Ali (ﷺ) and his sons after him, then the sons of al-'Abbâs, in whose hands was left the charity of the Messenger of Allah (ﷺ). They did not think that they had the right to possess it; rather they spent it for the sake of Allah (ﷻ). Al-Qurṭubi said: "When 'Ali (ﷺ) became caliph, he did not change its status from the way it had been at the time of Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them). He never tried to take possession of it or to take a share of it; rather he managed it in the way it had been managed before. Then it came under the control of Ḥasan ibn 'Ali, then Ḥusayn ibn 'Ali, then 'Ali ibn al-Ḥusayn, then al-Ḥusayn ibn al-Ḥasan, then Zayd ibn al-Ḥusayn, then Abdullah ibn al-Ḥusayn, then the Abbasids got control of it, according to what was stated by Abu Bakr al-Burqâni in his *Ṣaḥeeḥ*." They are senior figures of Ahl al-Bayt (may Allah be pleased with them) and are held in high esteem by the Shia and their scholars. It is not narrated from any of them that they took possession of it or inherited it or passed it on as an inheritance. If what the Shia say is true, then 'Ali (ﷺ) or another member of Ahl al-Bayt would have kept it when they got control of it.[86]

Ibn Katheer said: "The Râfiḍis spoke about this issue on the basis of ignorance and spoke of something of which they had no knowledge. They rejected something without having real knowledge of it, and they tried to get involved in something that did not concern them.[87] If they had understood the matter as it really was, they would have recognised the virtue of Abu Bakr (ﷺ) and accepted his explanation, which everyone should accept. But they are a doomed group, cheap and vile, who adhere to ambiguous matters and ignore issues that are well-established with the leaders of Islam, namely the Companions, Tâbi'oon and scholars who are respected in all places and in all eras, may Allah (ﷻ) be pleased with them all and make them pleased."[88]

5. Fâṭimah's goodwill towards Abu Bakr (ﷺ). It is proven that Fâṭimah (ﷺ) was pleased with Abu Bakr (ﷺ) after that, and she died pleased with him, according to what was narrated by al-Bayhaqi with his chain of narration from ash-Shu'bi, who said: "When Fâṭimah fell sick, Abu Bakr aṣ-Ṣideeq (ﷺ) came and asked for permission to see her. 'Ali (ﷺ) said: 'O Fâṭimah, here is Abu Bakr, asking permission to see you.' She said: 'Do you want me to give him permission?' He said: 'Yes.' So she gave him permission to enter upon her to try to reconcile with her. He said: 'By Allah, I never forsook my property, my wealth, my family and my tribe except to seek the pleasure of Allah and His Messenger and the pleasure of Ahl al-Bayt.' And he kept saying kind words to her until she was pleased with him."[89] Ibn Katheer said: "This is a good and strong chain of narration, and it seems that 'Âmir ash-Shu'bi heard it from 'Ali (ﷺ), or he was one of those who heard it from 'Ali (ﷺ)."[90]

Thus the Râfiḍi criticism of Abu Bakr (ﷺ), which they base on Fâṭimah's being angry with him, is refuted. If she was upset with Abu Bakr (ﷺ) in the beginning, she was pleased with him after that,

and when she died, she was pleased with him. The one who sincerely loves her cannot afford but to be pleased with whomever she is pleased with.[91] This cannot be contradicted by what is proven in the hadith of 'Â'ishah (رضي الله عنها): "The family of Muḥammad (ﷺ) could only live on this wealth, and by Allah I will not change anything of the charity of the Messenger of Allah (ﷺ) from the way it was at the time of the Messenger of Allah (ﷺ); I shall manage it as the Messenger of Allah (ﷺ) managed it." According to 'Â'ishah (رضي الله عنها), Abu Bakr (رضي الله عنه) refused to give Fâṭimah (رضي الله عنها) something from it, and Fâṭimah (رضي الله عنها) got upset with Abu Bakr (رضي الله عنه) because of that, so she forsook him and never spoke to him until she died.[92] This was as much as 'Â'ishah (رضي الله عنها) knew, but in the hadith of ash-Shu'bi there is additional information that proves that Abu Bakr (رضي الله عنه) visited Fâṭimah (رضي الله عنها) and that she spoke to him and was pleased with him. 'Â'ishah (رضي الله عنها) denied it and ash-Shu'bi affirmed it, and it is well known to the scholars that the words of one who affirms take precedence over the words of one who denies, because it is possible that something happened without the knowledge of the one who denied it, especially with regard to such issues. Abu Bakr's visit to Fâṭimah (رضي الله عنها) when she was sick was not a major issue that everyone would have known about; rather it was an ordinary matter that was not known to those who did not witness it, and no one would care to transmit it, because there was no need to mention it.

The scholars stated that Fâṭimah (رضي الله عنها) did not deliberately shun Abu Bakr (رضي الله عنه) in the first place; a woman like her is far above doing such a thing because the Prophet (ﷺ) forbade shunning for more than three days. Rather, she did not speak to him because there was no need to do so.[93] Al-Qurṭubi, the author of *al-Mufhim*, said in the context of commenting on the hadith of 'Â'ishah (رضي الله عنها) referred to above: "Moreover, she [meaning Fâṭimah (رضي الله عنها)] did not meet Abu Bakr (رضي الله عنه) because of her grief at the loss of the Messenger of Allah (ﷺ) and because she stayed in her house, and the narrator described

that as forsaking or shunning. But the Messenger of Allah (ﷺ) said: 'It is not permissible for a Muslim to forsake his brother for more than three days.'"[94] She was the most knowledgeable of people about what was permissible and forbidden in that regard, and she was the least likely of people to go against the command of the Messenger of Allah (ﷺ). How could she be like that when she was a part of the Messenger of Allah (ﷺ) and the leader of the women of paradise?[95]

An-Nawawi said: "With regard to what is mentioned about Fâṭimah (ﷺ) shunning Abu Bakr (ﷺ), what it means is that she kept to herself and did not meet him, and this is not the shunning that is ḥarâm, which involves not greeting the person and turning away when meeting him. The words in this hadith, 'she did not speak to him', mean that she did not speak to him about this matter, or that she kept to herself and did not ask him for any need, and she had no need to meet him or talk to him. There is no narration at all to suggest that they met and she did not greet or speak to him."[96] Fâṭimah (ﷺ) was distracted from everything by her grief at the loss of the noblest of creation, which was a calamity in comparison to which all other calamities look small. She was also preoccupied with her illness, which kept her bedridden and unable to participate in anything, let alone meeting the caliph of the Muslims, who was busy every minute of the day with the affairs of the Ummah, the wars of apostasy and other matters. She also knew that she would soon join her father, as the Messenger of Allah (ﷺ) had told her that she would be the first one of his family to join him.[97] The one who has this type of knowledge does not worry about any worldly affairs. How good are the words of al-Muhallab which were narrated by al-'Ayni: "No narrator said that they met and refused to greet one another; rather she stayed in her house, and the narrator described that as shunning."[98]

One of the things that indicate that the relationship between Abu Bakr (ﷺ) and Fâṭimah (ﷺ) was very strong is that the wife of

Abu Bakr (ﷺ), Asma' bint 'Umays, is the one who tended to Fâṭimah (ﷺ), the daughter of the Prophet (ﷺ), during her final illness, and she was with her until she took her last breath. She was one of those who washed her and prepared her for burial. 'Ali (ﷺ) tended her himself and was helped in that by Asma'. Fâṭimah (ﷺ) gave Asma' some instructions with regard to how she was to be shrouded and buried, and how her funeral was to be, and Asma' carried out those instructions.[99] Fâṭimah (ﷺ) said to Asma': "I do not like what is done to women: they cover the woman with a cloth that shows her shape." Asma' said: "O daughter of the Messenger of Allah (ﷺ), shall I tell you of something that I saw in Abyssinia?" She called for some fresh palm leaves, then she bent them and covered them with a cloth. Fâṭimah (ﷺ) said: "How good and beautiful this is! With this a woman can be told apart from a man."[100] It was narrated from Ibn 'Abdul-Barr that Fâṭimah (ﷺ) was the first one in Islam whose bier was covered in this manner, and Zaynab bint Jaḥsh was the next one.

Abu Bakr (ﷺ) was in constant contact with 'Ali (ﷺ) to ask about the condition of the daughter of the Prophet (ﷺ), contrary to what the people claim. Fâṭimah (ﷺ) was sick, and 'Ali (ﷺ) was praying the five daily prayers in the mosque. After he had prayed, Abu Bakr and 'Umar (may Allah be pleased with them) would ask him: "How is the daughter of the Messenger of Allah (ﷺ)?" At the same time, he was in contact with her through his wife Asma', as she was the one who was actually in charge of taking care of her.

On the day Fâṭimah (ﷺ) died, Madinah was shaken with the weeping of men and women alike, and the people were distraught just as they had been on the day the Messenger of Allah (ﷺ) died. Abu Bakr and 'Umar (may Allah be pleased with them) went to offer condolences to 'Ali (ﷺ) and said: "O Abu al-Ḥasan, do not offer the funeral prayer for the daughter of the Messenger of Allah before you

tell us."[101] She died the night before Tuesday, on the third of Ramadan 11 AH. Ibn Mâlik ibn Ja'far ibn Muḥammad narrated from his father that his grandfather 'Ali ibn al-Ḥusayn said: "Fâṭimah died between sunset and nightfall, and Abu Bakr, 'Umar, 'Uthmân, az-Zubayr and 'Abdur-Raḥmân ibn 'Awf (may Allah be pleased with them) were present. When she was placed for the funeral prayer to be offered over her, 'Ali (رضي الله عنه) said: 'Go forward, O Abu Bakr (to lead the prayer).' Abu Bakr (رضي الله عنه) said: 'What about you, O Abu al-Ḥasan?' 'Ali (رضي الله عنه) said: 'By Allah, no one but you will lead the prayer over her.' So Abu Bakr (رضي الله عنه) led the funeral prayer for her, and she was buried at night." It says in another report that Abu Bakr (رضي الله عنه) offered the funeral prayer for Fâṭimah (رضي الله عنها), the daughter of the Messenger of Allah (ﷺ), and said takbeer over her four times.[102] According to a report narrated by Muslim, 'Ali ibn Abi Ṭâlib (رضي الله عنه) offered the funeral prayer for her, and this is more likely to be correct.[103]

Muḥammad Iqbâl spoke eloquently in his ode to Fâṭimah az-Zahra', in which he said:

The lineage of the Messiah gives an honourable name to Maryam,
whose memory will live for ever,
But glory comes from three sources in the case of Fâṭimah,
and how great they are.
She is the daughter of whom? The wife of whom?
The mother of whom? Who can come close to the
honourable status of her father?
She is a flash of light from the eye of al-Muṣṭafa, the one who guided peoples who were lost.

He (the Prophet) is the one who awoke the sleeping
with his guidance, as if he brought them
back to life after they were dead.
He restored the course of history, just like a bride
in her adornment and beauty.

She is an example for mothers and an ideal;
the shining moon follows in her footsteps.
She resorted to beautiful patience as a means of
nourishment and steadfastness; she believed
that what pleased her husband pleased her...
Were it not for my adherence to the guidance of
al-Muṣṭafa and the limits set by Sharia,
may our souls be sacrificed for her,
I would have circumambulated her grave
and I would have kissed every spot of the
good dust that covers her resting place.[104]

1.6. Ties of marriage between Abu Bakr and Ahl al-Bayt, and Ahl al-Bayt giving the name Abu Bakr to some of their sons

The ties between Abu Bakr aṣ-Ṣideeq (ﷺ), the successor of the Messenger of Allah (ﷺ), and the members of the Prophet's family (Ahl al-Bayt) were friendly and respectful, as befits him and them. This love and trust were mutual and were so strong that it cannot be imagined that there would be any problems or disputes, regardless of the myths and tales fabricated by the storytellers. Aṣ-Ṣideeqah 'Â'ishah, daughter of aṣ-Ṣideeq Abu Bakr, was the wife of the Prophet (ﷺ) and one of the dearest of people to him, no matter how much the enviers resent this fact and no matter how many grudges those who hold different views may have in their hearts. This is a proven fact, and she is pure and innocent on the basis of the testimony of the Qur'an, even if the fabricators rejected and denied that.

Moreover, Asma' bint 'Umays had been the wife of Ja'far ibn Abi Ṭâlib, the brother of 'Ali (ﷺ); after Ja'far died, she married Abu Bakr (ﷺ) and bore him a son whom he called Muḥammad, who was

later appointed by 'Ali (ﷺ) as the governor of Egypt. When Abu Bakr (ﷺ) died, 'Ali ibn Abi Țâlib (ﷺ) married her, and she bore him a son whom he called Yaḥya.[105] The granddaughter of Abu Bakr (ﷺ) was married to Muḥammad al-Bâqir, a grandson of 'Ali (ﷺ) who is considered the fifth Imam by the Râfiḍis.

Professor Iḥsân Ilâhi Dhaheer quoted from the books of the Râfiḍis themselves proof of the strong connections and ties through marriage that existed between the family of the Prophet (ﷺ) and the family of Abu Bakr (ﷺ). It is proven that Qâsim ibn Muḥammad ibn Abi Bakr, the grandson of Abu Bakr (ﷺ), and 'Ali ibn al-Ḥusayn ibn 'Ali ibn Abi Țâlib, the grandson of 'Ali (ﷺ), were maternal cousins. Their mothers were among the female prisoners captured at the time of 'Umar (ﷺ); they were the daughters of Yazdagird ibn Shahriyâr and the granddaughters of Chosroes. Professor Dhaheer discussed the issue in detail in order to prove ties through marriage and a relationship of mutual love and compassion between Ahl al-Bayt and the family of Abu Bakr (ﷺ).[106]

One of the signs of the love and friendship that existed between Ahl al-Bayt and Abu Bakr (ﷺ) was the fact that many of them gave Abu Bakr's name to their sons. The first was 'Ali ibn Abi Țâlib (ﷺ), when he called one of his sons Abu Bakr. This is indicative of love, brotherhood and respect for Abu Bakr on the part of 'Ali (may Allah be pleased with them both). It is worth mentioning that this child was born after Abu Bakr (ﷺ) had died, so it was obviously after he had become the caliph and leader. Is there anyone among the Shia today who claims to love 'Ali (ﷺ) and his sons and carries this name? Are they supporters of 'Ali (ﷺ) or his opponents? 'Ali (ﷺ) only gave his son this name because he hoped that the child would be like Abu Bakr (ﷺ). It was an expression of love and loyalty towards him, even after his death; there was no one among Banu Hâshim before 'Ali (ﷺ) who gave his son this name.

Moreover, 'Ali (ﷺ) was not the only one who sought blessings and showed love and sincerity towards Abu Bakr (ﷺ). His sons followed in his footsteps; both al-Ḥasan and al-Ḥusayn had sons named Abu Bakr. This was mentioned by al-Ya'qoobi and al-Mas'oodi, who are both Râfiḍi historians.[107] Ahl al-Bayt continued to name their sons Abu Bakr; for example, the nephew of 'Ali ibn Abi Ṭâlib (ﷺ), Abdullah ibn Ja'far aṭ-Ṭayyâr ibn Abi Ṭâlib, called one of his sons Abu Bakr. This is one of the signs of love and friendship among people and is contrary to the claims of the Râfiḍis today that there was enmity, hatred and persistent arguments and differences among them.[108]

1.7. 'Ali (ﷺ) and the death of Abu Bakr aṣ-Ṣideeq

'Ali (ﷺ) was one of those whom Abu Bakr (ﷺ) consulted as to who should become caliph after he was gone. Ali's view was that 'Umar (ﷺ) should become caliph after Abu Bakr (ﷺ).[109]

When it was time to depart this world, and death came to Abu Bakr (ﷺ), the last words he spoke were the words of Allah (ﷻ): ﴾Cause me to die as a Muslim [the one submitting to Your Will], and join me with the righteous﴿ *(Qur'an 12: 101)*. Madinah was shaken by the death of Abu Bakr aṣ-Ṣideeq (ﷺ) on that sorrowful evening; not since the death of the Prophet (ﷺ) had this city seen so many men and women crying. 'Ali (ﷺ) came rushing in, weeping and saying, "*Inna Lillâhi wa inna ilayhi râji'oon* (Verily to Allah we belong, and to Him is our return)." He stood at the door of the room in which Abu Bakr (ﷺ) lay and said:

"May Allah have mercy on you, O Abu Bakr. You were a close friend of the Messenger of Allah (ﷺ), one with whom he felt at ease, in whom he confided and whom he consulted. You were the first of people to become Muslim and the most sincere in faith, the most

pious, the most fearing of Allah, the most effective in supporting the religion of Allah, the most protective towards the Messenger of Allah (ﷺ), the most caring about Islam, the closest in companionship, the greatest in virtue, the best among those who strive to do righteous deeds, the highest in status, the one who has closest access to his Lord, the most closely resembling the Messenger of Allah (ﷺ) in adherence to Islam and attitude, the noblest in position, the one held in the highest esteem by the Prophet (ﷺ) and the dearest to him. May Allah (ﷻ) give you the best reward on behalf of the Messenger of Allah (ﷺ) and on behalf of Islam. You believed the Messenger of Allah (ﷺ) when the people disbelieved him. You were as dear to him as his hearing and sight. Allah (ﷻ) called you *aṣ-Ṣideeq* in His revelation, as He said: ﴾And he [Muhammad], who has brought the truth [this Qur'an and Islamic Monotheism] and [those who] believed therein [*ṣaddaqa bihi*] [i.e. the true believers of Islamic Monotheism], those are *al-Muttaqoon* [the pious]﴿ *(Qur'an 39: 33).* You consoled him and supported him when others refrained; you stood with him at times of hardship when others held back; you gave him the best companionship at the time of difficulty. You were the second of two, his companion in the cave, the one to whom Allah (ﷻ) sent down His *sakeenah* (calmness, tranquillity, peace)[110], his companion during the migration to Madinah, his successor in leading the religion and Ummah of Allah, the best successor in dealing with the apostates. You have done what no successor of any Prophet ever did; you took initiatives when other companions hesitated; you strove when they kept quiet; you showed strength when they showed weakness; you adhered to the way of the Messenger of Allah (ﷺ) when they faltered. You were, as the Messenger of Allah (ﷺ) said, weak in physical being, strong in supporting the religion of Allah, humble in yourself and great in the sight of Allah (ﷻ), held in high esteem in people's eyes and highly thought of. None of them ever had any criticism against you, and no one could ever find anything

bad to say against you, and you never looked down on any person. The weak, in your view, were strong and powerful until you restored their rights; close relatives and strangers were all equal before you; the one who is more obedient or more pious is the closest of people to you. You were the man of truth, sincerity and kindness; when you said something, you meant what you said. You were a man of patience and resolve; your opinion spoke of knowledge and clarity; the religion was supported by you; faith was strengthened by means of you, and Islam prevailed. You went far ahead of everyone, and you are going to make your successors work hard (to emulate you); you attained a clear victory. Verily to Allah we belong, and to Him is our return; we accept the will of Allah and submit to His decree. By Allah, besides the Messenger of Allah (ﷺ), the Muslims will never be affected by the loss of a man as they will be by losing you. You brought support, protection and refuge to Islam. May Allah (ﷻ) cause you to join your Prophet Muḥammad (ﷺ) and not deprive us of reward for your loss or misguide us after you are gone."

The people fell silent until he had finished speaking, then they wept, and their voices grew loud as they said: "You have spoken the truth."[111]

According to another report, when 'Ali (رضي الله عنه) entered upon Abu Bakr (رضي الله عنه) after he had been laid out, he said: "There is no one with whose record of deeds I would love to meet Allah (ﷻ) more than this man who has been laid out."[112]

2. 'Ali (رضي الله عنه) at the time of 'Umar al-Farooq

'Ali (رضي الله عنه) was a prominent member of the consultative committee of 'Umar's state; indeed, he was the main consultant. 'Umar (رضي الله عنه) acknowledged 'Ali's virtue, understanding of Islam and

wisdom, and he had a good opinion of him. It is proven that he said concerning him: "The best of us in judiciary matters is 'Ali (ﷺ)."[113] Ibn al-Jawzi said: "Abu Bakr and 'Umar (may Allah be pleased with them) used to consult him, and 'Umar used to say: 'I seek refuge with Allah from a problem that Abu al-Ḥasan ('Ali) cannot handle.'"[114]

Masrooq said: "The people used to learn from six: 'Umar, 'Ali, Abdullah, Abu Moosa, Zayd ibn Thâbit and Ubayy ibn Ka'b." And he said: "I got to know the companions of Muḥammad (ﷺ), and I realised that the most prominent of them in knowledge were six: 'Umar, 'Ali, Abdullah, Abu ad-Dardâ', Ubayy ibn Ka'b and Zayd ibn Thâbit. Then I got to know the six, and I realised that the most prominent in knowledge among them were two: 'Ali and Abdullah."[115] He also said: "The most prominent in knowledge are three: a scholar in Madinah, a scholar in Syria and a scholar in Iraq. The scholar in Madinah was 'Ali ibn Abi Ṭâlib, the scholar in Kufa (in Iraq) was Abdullah ibn Mas'ood, and the scholar in Syria was Abu ad-Dardâ'." When they met, the scholar of Syria and the scholar of Iraq would ask the scholar of Madinah, and he would not ask them.[116]

'Ali (ﷺ) was one of those who were close to 'Umar and supported him. He did not withhold any suggestion or advice from him, and he strove with him to come up with solutions to problems concerning which there was no text, and to organise the affairs of the emerging state. There is a great deal of evidence to that effect, of which we will mention the following:

2.1. With regard to judicial matters

2.1.1. A woman who experienced a fit of madness

It was narrated from Abu Dhabyân al-Janbi that a woman who had committed adultery was brought to 'Umar ibn al-Khaṭṭâb (ﷺ),

and he ordered that she be stoned. They took her to stone her, but they were met by 'Ali, who said: "What is this?" They said: "She committed adultery, and 'Umar ordered that she be stoned." 'Ali took her away from them and sent them back, so they went back to 'Umar, who said: "Why have you come back?" They said: "Ali sent us back." He said: "Ali has only done this because of something that he knows." So he sent for 'Ali (ﷺ), who came, looking upset. 'Umar (ﷺ) said: "Why did you send them back?" 'Ali (ﷺ) said: "Did you not hear the Prophet (ﷺ) say: 'The pen is lifted from three: from the sleeper until he wakes up, from the child until he grows up and from the insane until he recovers'?" He said: "Yes." 'Ali (ﷺ) said: "This is the afflicted woman of Banu so-and-so; perhaps he (the adulterer) came to her while she was going through one of her fits of madness." 'Umar (ﷺ) said: "I did not know," and he did not stone her.[117] 'Umar (ﷺ) did not know that she was insane.

2.1.2. Doubling the ḥadd punishment for the one who drank alcohol

'Umar adopted the view of 'Ali (may Allah be pleased with them both) with regard to doubling the ḥadd punishment for the one who drank alcohol. The drinking of alcohol had become widespread, especially in the recently conquered countries that were newly Muslim, so 'Ali suggested to 'Umar (may Allah be pleased with them both) that eighty lashes should be given as the lightest punishment. He explained: "We see that when a person gets drunk, he speaks nonsense, and if he speaks nonsense, he fabricates, and the punishment for the fabricator is eighty lashes."[118] It is proven that 'Ali (ﷺ) said: "I never carry out a ḥadd punishment on anyone and I get upset if he dies, except in the case of the one who drank alcohol. If he dies, I pay the compensation to his family, because the Messenger of Allah (ﷺ) did not prescribe that."[119] Al-Bayhaqi explained his words "the Messenger of Allah (ﷺ) did not prescribe

that" as referring to anything more than forty lashes, or as meaning that he did not prescribe giving lashes with the whip; rather he prescribed using shoes and the hems of garments, striking forty times. And Allah (ﷻ) knows best.[120] The Islamic jurists derived from the actions of the Rightly Guided Caliphs the number of lashes for the ḥadd punishment. According to Mâlik, ath-Thawri, Abu Ḥaneefah and those who followed them, it is eighty, because of the consensus of the Companions. Those who said that the ḥadd punishment is forty lashes were Abu Bakr and ash-Shâfa'i, and it was one of the views of Aḥmad. The extra number added by 'Umar (رضي الله عنه) is to be interpreted as a disciplinary punishment that is permissible to carry out if the ruler sees fit. This is the correct view according to ash-Shâfa'i.[121] This opinion was also favoured by Ibn Taymiyah, who said: "But if drinking is not widespread and not excessive, then forty lashes is enough."[122]

2.1.3. "You have no authority over what is in her womb"

A pregnant woman was brought to 'Umar (رضي الله عنه). When he questioned her, she admitted committing adultery, so 'Umar ordered that she be stoned. She was met by 'Ali (رضي الله عنه), who said: "What is going on with this woman?" They said: "Amir al-Mu'mineen ('Umar) has ordered that she be stoned." 'Ali took her back and said: "Did you order that she be stoned?" 'Umar (رضي الله عنه) said: "Yes, she admitted to me that she had committed adultery." 'Ali (رضي الله عنه) said: "You have authority over her, but what authority do you have over what is in her womb?" And 'Ali (رضي الله عنه) said: "Perhaps you rebuked her or scared her." 'Umar (رضي الله عنه) said: "That is what happened." 'Ali (رضي الله عنه) said: "Did you not hear the Prophet (ﷺ) say: 'No ḥadd punishment is to be carried out on someone who admits wrongdoing if he is subjected to harshness. If you chain or detain or threaten someone, then his admission is not valid.'" So 'Umar (رضي الله عنه) let her

go, then he said: "Women are no longer able to bear sons like 'Ali ibn Abi Ṭâlib; were it not for 'Ali, 'Umar would be doomed."[123]

Ibn Taymiyah commented on this story: "If it is sound, it must be that 'Umar (ﷺ) did not know that she was pregnant, so 'Ali (ﷺ) told him. There is no doubt that the basic principle is that it was not known, and if the ruler does not know that the one who deserves to be executed or stoned is pregnant, then some of the people tell him about her situation, that comes under the heading of informing about people's situation." Then he said, concerning 'Umar (ﷺ): "He used to restore people's rights, carry out ḥadd punishments and judge among all people. During his caliphate, Islam spread and prevailed in an unprecedented manner, and he was always judging between people and giving fatwas; if he did not have a great deal of knowledge, he could not have done that. If he was uncertain about one case in a hundred thousand, then he came to know it, or had forgotten it then was reminded of it, what is wrong with that?"[124] He said this in refutation of the Râfiḍis.

2.1.4. "Misjudgements are to be reviewed in accordance with the Sunnah"

A woman who had gotten married during her 'iddah was brought to 'Umar (ﷺ), so he separated her from the man she married, took her mahr and put it in the public treasury and said: "I do not allow a mahr in a marriage that is invalidated." He also said: "You two should never marry again." News of that reached 'Ali (ﷺ), and he said: "If they were unaware of the ruling, she may keep the mahr because he was intimate with her, but they should be separated, and when her 'iddah ends, he will be like any other suitor." 'Umar (ﷺ) addressed the people and said: "Misjudgements are to be reviewed in accordance with the Sunnah, and 'Umar (ﷺ) judged according to the view of 'Ali (ﷺ)."[125]

2.1.5. "This man had his way with me and brought shame on me among my people"

Ja'far ibn Muḥammad said: "A woman was brought to 'Umar ibn al-Khaṭṭâb (رضي الله عنه) who had fallen in love with a young man of the Anṣâr. When he did not respond to her, she tried a trick against him. She took an egg, threw away the yolk and poured the white between her thighs and on her clothes, then she ran screaming to 'Umar (رضي الله عنه) and said: 'This man had his way with me and brought shame on me among my people, and here are the traces of what he did.' 'Umar (رضي الله عنه) asked the women, and they told him: 'There are traces of semen on her body and clothing.' 'Umar (رضي الله عنه) thought of punishing the young man, but the man started asking for help and saying: 'O Amir al-Mu'mineen, verify the issue, for by Allah I never did anything wrong and never even thought of it. She tried to tempt me, but I refused.' 'Umar (رضي الله عنه) said: 'O Abu al-Ḥasan ('Ali), what do you think about her case?' 'Ali (رضي الله عنه) looked at what was on the garment. Then he called for boiling hot water, which he poured onto the garment, and the egg white solidified. Then he took it and smelled it and tasted it, and he recognised the taste of egg. He rebuked the woman and she admitted it."[126]

From this event, we learn:

(a) That the means of proof in the Islamic judicial system include confession, testimony, oath and denial, and they also include circumstantial evidence and intuition.

(b) That 'Umar was keen to consult the senior Companions (may Allah be pleased with them) with regard to new issues, especially 'Ali, whom he held in the highest esteem.[127]

2.2. 'Ali (ﷺ) and the financial and administrative systems in 'Umar's state

2.2.1. Financial matters

2.2.1.a. The caliph's expenses

At first, after 'Umar ibn al-Khaṭṭâb (ﷺ) was appointed leader of the Muslims after Abu Bakr (ﷺ), he did not consume anything from the public treasury. Then he started going through hardship because he was distracted from his business by taking care of the people's affairs, so the small amount he earned from his trade was no longer sufficient. He sent for the Companions of the Messenger of Allah (ﷺ) to consult with them, and he asked: "I am distracted by this matter; what do you think is sufficient for me to take?" 'Uthmân ibn 'Affân (ﷺ) said: "Just your food," and this was also the view of Sa'eed ibn Zayd ibn 'Amr ibn Nufayl. 'Umar said to 'Ali: "What do you say about that?" He said: "The morning meal and the evening meal," so 'Umar followed that. 'Umar described what he took from the public treasury (to sustain himself) in the following terms: "My position with regard to the wealth of Allah is like that of one who is in charge of an orphan. If I have no need of it, I leave it alone, but if I become poor and in need, then I take from it on a reasonable basis."[128]

2.2.1.b. 'Ali's opinion concerning the land of as-Sawâd (Iraqi lowlands) in Iraq

When the land of as-Sawâd (the lowlands) in Iraq was conquered by force, a number of the Companions (may Allah be pleased with them) suggested to 'Umar (ﷺ) that it should be divided among the conquerors. Because the land was so vast and fertile, and because of 'Umar's farsightedness, bearing in mind the coming generations, he was not comfortable with the idea of dividing it. He consulted 'Ali (ﷺ), and 'Ali's opinion was the same as his, that it

should not be divided. He followed his opinion and said: "Were it not for the sake of the coming generations of Muslims, I would not have conquered any city but I would have divided it among the conquerors as the Prophet (ﷺ) divided Khaybar."[129]

2.2.1.c. "You should certainly share it out"

Some wealth was brought to 'Umar (ﷺ), and he divided it among the Muslims. There was some left over, so he consulted the Companions about it, and they suggested that he keep it for any emergencies that might arise. 'Ali (ﷺ) was among the people, but he kept quiet. 'Umar (ﷺ) wanted to hear 'Ali's opinion, so 'Ali (ﷺ) reminded him of the hadith about the wealth of Bahrain, when it was brought to the Prophet (ﷺ) and he divided it all. 'Umar said to 'Ali (may Allah be pleased with them): You should certainly share it out. So 'Ali (ﷺ) shared it out.[130] It seems that this took place before the setting up of the government ministries.[131]

2.2.2. 'Ali (ﷺ) and administrative matters

When 'Umar (ﷺ) needed to establish a fixed calendar in order to organise the affairs of state, he gathered the people together and asked them from which date the calendar should begin. 'Ali (ﷺ) said: "From the day the Messenger of Allah (ﷺ) migrated and left the land of polytheism," so 'Umar (ﷺ) did that.[132] 'Umar (ﷺ) thought of 'Ali (ﷺ) as one of the best of those who could lead the people. It was narrated from him that he was talking with a man among the Anṣâr and he said: "Who do you think will succeed me?" The Anṣâri listed the names of some of the Muhâjireen, but he did not mention 'Ali. 'Umar said: "What do you think of 'Ali? For by Allah, if you appointed him, he would lead you on the path of truth even if you were reluctant."[133] After 'Umar (ﷺ) was stabbed, he said to his son Abdullah ibn 'Umar (ﷺ): "If they appoint the bald one ('Ali), he will lead them on the straight path."[134]

2.2.3. 'Umar often appointed 'Ali in charge of Madinah in his absence

(a) 'Umar (رضي الله عنه) put 'Ali (رضي الله عنه) in charge when he went out to the water of Sarra' and camped there. That was just before Qâdisiyyah, when the Persians had mobilised to fight the Muslims. 'Umar (رضي الله عنه) gathered the people and consulted them, and they all said that he should go out to fight.[135]

(b) He left him in charge when he went out and camped at al-Jâbiyyah. That was when 'Amr ibn al-'Âṣ (رضي الله عنه) camped at Ajnadeen, and Artaboon of Byzantium wrote to him, saying: "By God, you will never be able to conquer any part of Palestine after Ajnadeen; go back and do not deceive yourself. The one who will conquer it is a man whose name has three letters." 'Amr realised that this was 'Umar (رضي الله عنه) [whose name in Arabic has three letters], so he wrote to him to tell him that the conquest was being kept for him. 'Umar (رضي الله عنه) called the people to go out and fight, and he selected 'Ali ibn Abi Ṭâlib (رضي الله عنه) to be in charge of Madinah while he was gone.[136]

(c) 'Umar (رضي الله عنه) appointed 'Ali (رضي الله عنه) to be in charge of Madinah when he took the wives of the Prophet (ﷺ) for hajj. This was in 23 AH, and it was the last hajj he led. The Mothers of the Believers had their next of kin with them, in front of whom they did not have to veil themselves.[137]

2.3. 'Umar (رضي الله عنه) consulted 'Ali (رضي الله عنه) with regard to jihad and matters of state

One of the most prominent things that may be noted by anyone who studies 'Umar's caliphate is the special relationship and sincere cooperation that existed between 'Umar and 'Ali (may Allah be pleased with them both). 'Ali (رضي الله عنه) was one of the main consultants

for 'Umar ibn al-Khaṭṭâb (ﷺ); 'Umar used to seek advice from him concerning both major and minor matters. 'Ali (ﷺ) gave him sincere advice concerning all his affairs,[138] and 'Ali never made a suggestion to 'Umar, but the latter implemented it out of conviction. He consulted with him when the Muslims conquered Jerusalem, when al-Madâ'in was conquered, when 'Umar wanted to head towards Nahawand to fight the Persians, when he wanted to go out to fight the Byzantines, when he wanted to establish the Islamic calendar and at many other times.[139] 'Ali (ﷺ) was a sincere adviser throughout 'Umar's life; he loved him and feared for him, and 'Umar loved 'Ali. There was mutual trust and friendship between them. Despite all that, the enemies of Islam insist on falsifying history and narrating false reports that suit their ideas and inclinations, so that they may depict the era of the Rightly-Guided Caliphs as if everyone was lying in wait for another in order to destroy him, as if they were all plotting behind the scenes.[140]

For example, when the Persians gathered in large numbers in Nahawand with the aim of attacking the Muslims, 'Umar (ﷺ) gathered the people and consulted them as to whether he should march out to fight them himself. Most of the people suggested that he should do that, but then 'Ali (ﷺ) stood up and said: "O Amir al-Mu'mineen, if you send the troops of Syria away from their country, the Byzantines will attack their families; if you send the troops of Yemen away from their families, the Abyssinians will attack their families; if you leave this land (Madinah), the Arabs from all over will rebel against you, then what you leave behind you will become more urgent than what lies ahead on the borders. Leave these people in their lands and write to the people of Basra. Let them form three groups: one group to protect their women and children; another group to keep an eye on those who have a covenant with them, so that they will not break the treaty and rebel; and let another group go to Kufah as reinforcements for their brothers there. If the Persians see

you going out tomorrow, they will say, 'This is the leader of the Arabs', and that will make them more vicious in their fight against you. As for what you mentioned about the Persians mobilising, Allah (ﷻ) hates their mobilisation more than you do, and He is more able to change what He dislikes. As for their numbers, we never fought in the past on the basis of superior numbers; rather we fought with the help of Allah." 'Umar (رضي الله عنه) said: "This is what I thought, and I wanted someone to support me in that."[141]

'Ali's advice was that of one who loved 'Umar (رضي الله عنه) and was sincere towards him. He was very keen that he should not go out and leave Madinah and that he should direct the affairs of war by means of the other Arabs, while staying where he was. He warned him that if he left, there would emerge behind him vulnerabilities that would be more dangerous than the enemy he was going to confront. If the Messenger of Allah (ﷺ) had left instructions that 'Ali (رضي الله عنه) should succeed him after he was gone, would 'Ali (رضي الله عنه) have ignored those instructions and then supported — in such a co-operative, constructive and sincere manner — those who had usurped his right, nay his duty, to become caliph? Indeed, would all the Companions (may Allah be pleased with them) have ignored the instructions of the Messenger of Allah (ﷺ)? Can it be imagined that they would all unanimously agree to do that, with 'Ali (رضي الله عنه) first and foremost among them? Hence we may easily conclude that the Muslims, up until that point at the end of 'Umar's era, and even until the end of 'Ali's era, were of one group, and that there was no problem or confusion in the mind of any Muslim with regard to the caliphate or with regard to who was most deserving of it.[142]

The frequency with which 'Umar consulted 'Ali (may Allah be pleased with them both) and other Companions does not mean that he had less understanding and knowledge than them. The sound hadiths highlight the great extent of his knowledge and his perfect commitment to religion. He asked for advice because of his faith and

love of consultation, and his desire to encourage the rulers after him to consult advisers and not act like dictators, forcing their opinions on others. In many cases, 'Ali (ﷺ) retracted his opinion and followed that of 'Umar (ﷺ).[143] It was narrated from 'Â'ishah (ﷺ) that she said about 'Umar (ﷺ): "Ali (ﷺ) used to follow the opinion of 'Umar ibn al-Khaṭṭâb with regard to what 'Umar thought was right, even though 'Umar frequently consulted 'Ali, to such an extent that 'Ali (ﷺ) said: ' 'Umar consulted me about such and such; my opinion was such and such, and his opinion was such and such, but ultimately I decided to follow 'Umar's view.' "[144]

2.4. 'Ali (ﷺ) and his children, and their relationship with 'Umar (may Allah be pleased with them all)

'Umar (ﷺ) had such great respect for the family of the Messenger of Allah (ﷺ) that he preferred them to his own sons and family. We will mention a few examples:

2.4.1. "You are more deserving of permission to enter than Abdullah ibn 'Umar"

Among the things narrated by al-Ḥusayn ibn 'Ali (ﷺ) was: "Umar said to me one day: 'O my son, why don't you visit us and spend time with us?' So I came one day and found him on his own with Mu'âwiyah; Ibn 'Umar was at the door and had not been given permission to enter, so I went back. He met me after that and said: 'O my son, why did I not see you coming to visit us?' I said: 'I came, but you were on your own with Mu'âwiyah, and I saw that Ibn 'Umar was not given permission to enter, so I went back.' He said: 'You are more deserving of permission to enter than Abdullah ibn 'Umar. All the blessings that we are enjoying, as you see, are because of Allah (ﷻ), then you [the Prophet (ﷺ) and Ahl al-Bayt].' "[145]

2.4.2. "I am very upset that I did not clothe you"

Ibn Sa'd narrated from Ja'far ibn Muḥammad al-Bâqir that his father 'Ali ibn al-Ḥusayn said: "Some suits were brought to 'Umar (ﷺ) from Yemen, and he gave them to the people to wear, so they began walking about wearing the suits. He was sitting between the grave (of the Prophet) and the minbar, and the people were coming and greeting him and praying for him. Al-Ḥasan and al-Ḥusayn came out of the house of their mother, Fâṭimah (ﷺ), walking through the rows of people, not wearing any of those suits. 'Umar (ﷺ) started to frown, then he said: 'By Allah, I am very upset that I did not clothe you.' They said: 'O Amir al-Mu'mineen, you clothed your people and you did well.' He said: 'I am upset because of these two young men who are going among the people, not wearing any of these new clothes.' The suits were too big for them, and they were too small for the suits. Then he wrote to the governor of Yemen, asking him to send two suits for al-Ḥasan and al-Ḥusayn, and he quickly sent the suits, which 'Umar (ﷺ) gave to them to wear."[146]

2.4.3. Giving precedence to Banu Hâshim in allocating stipends

It was narrated from Abu Ja'far that when 'Umar (ﷺ) wanted to give a regular stipend to the people, after Allah (ﷻ) granted him victory, he assembled some of the Companions of the Prophet (ﷺ). 'Abdur-Raḥmân ibn 'Awf (ﷺ) said: "Start with yourself." He said: "No, by Allah, rather I will start with those who are closest to the Messenger of Allah (ﷺ) and those who are closest to Banu Hâshim, the tribe of the Messenger of Allah (ﷺ)." He allocated a stipend to al-'Abbâs, then to 'Ali, until he had listed five clans and reached Banu 'Adiyy ibn Ka'b. Then he wrote: "Those of Banu Hâshim who were present at Badr, then those of Banu Umayyah ibn 'Abd Shams who were present at Badr, then the next closest and the next closest."

He allocated stipends to them and also to al-Ḥasan and al-Ḥusayn (may Allah be pleased with them) because of their status with the Messenger of Allah (ﷺ).[147]

2.4.4. "I was given this garment to wear by my brother and close friend"

'Ali (ﷺ) went out wearing a cloak from Aden, and he said: "I was given this garment to wear by my brother and close friend, Amir al-Mu'mineen 'Umar."[148] A report from Abu as-Safar said: " 'Ali ibn Abi Ṭâlib (ﷺ) was seen wearing a cloak that he used to wear often. It was said: 'O Amir al-Mu'mineen, you wear this cloak a great deal.' He said: 'Yes, I was given this garment to wear by my brother and close friend 'Umar ibn al-Khaṭṭâb (ﷺ); he was sincere to Allah, and Allah rewarded him.' Then he wept."[149]

2.4.5. The allocation of Yanbu'

'Umar ibn al-Khaṭṭâb (ﷺ) allocated Yanbu' to 'Ali, who then bought other lands in addition to what 'Umar had given him. Then he dug, looking for water, and while they were digging, water started gushing like the necks of camels. The workers came to 'Ali (ﷺ) with the good news, and he gave it in charity to the poor and needy for the sake of Allah (ﷻ). He did that for the day when some faces will become white and some faces will become black[150], so that Allah (ﷻ) would keep his face away from the fire and keep the fire away from his face. He wrote in the document of endowment: "These are the instructions of 'Ali ibn Abi Ṭâlib (ﷺ) with regard to the disposal of his wealth: I give Yanbu', Wadi al-Qura, al-Adhniyah and Râ'ah in charity for the sake of Allah (ﷻ), seeking the pleasure of Allah, to spend from it in every useful way for the sake of Allah, at times of war and peace, on relatives close and distant. It is not to be sold or given away or inherited, whether I am alive or dead. I seek

thereby the countenance of Allah and the home of the hereafter. I seek nothing except that Allah (ﷻ) should accept it and inherit it, and He is the best of inheritors. That is my decision concerning it, a deal between me and Allah, may He be glorified and exalted."[151]

2.4.6. "You should speak, O Abu al-Ḥasan"

A number of people from Quraysh, including 'Ali (ﷺ), met with 'Umar (ﷺ), and they started to discuss the honourable things that they had done. 'Ali (ﷺ) remained silent, so 'Umar (ﷺ) said: "You should speak, O Abu al-Ḥasan. Why are you silent?" 'Ali did not want to speak, so 'Umar (ﷺ) said again: "You should speak, O Abu al-Ḥasan." Then 'Ali (ﷺ) said:

In every battle, our swords separate the enemy's heads
from their bodies.
Allah honoured us by causing us to support His Prophet,
and by means of us, Allah made the religion of Islam prevail.
Jibreel visits us in our houses to bring
the laws of Islam and its rulings.[152]

2.4.7. A discussion between Amir al-Mu'mineen 'Umar (ﷺ) and 'Ali (ﷺ) about dreams

'Umar ibn al-Khaṭṭâb (ﷺ) said to 'Ali ibn Abi Ṭâlib (ﷺ): "The most amazing thing about dreams is that a man may sleep and see something that never crossed his mind, and then the dream materializes. And a man may see something in a dream, and it does not mean anything." 'Ali ibn Abi Ṭâlib (ﷺ) said: "Shall I not tell you about that, O Amir al-Mu'mineen? Allah (ﷻ) says[153]: ﴾It is Allah Who takes away the souls at the time of their death, and those that die not [He takes] during their sleep. He keeps those [souls] for which He has ordained death and sends the rest for a term appointed.﴿ *(Qur'an 39: 42)*"

2.5. Marriage of 'Umar to Umm Kulthoom bint 'Ali ibn Abi Ṭâlib (may Allah be pleased with them)

'Ali ibn Abi Ṭâlib (ﷺ) gave his daughter — whose mother was Fâṭimah, the daughter of the Prophet (ﷺ) — in marriage to 'Umar (ﷺ) when 'Umar asked him to do so, because he had great confidence in him and held him in high esteem. This was an acknowledgement of his good character and a demonstration of the strong and good relationship that existed between them and the strong and blessed ties which burn the hearts of the envious enemies of the Ummah and rub their noses in the dust.[154] 'Umar felt a special love for Ahl al-Bayt that he did not have for anyone else, because of their closeness to the Messenger of Allah (ﷺ) and because of the urging of the Messenger of Allah (ﷺ) to honour the members of his family and take care of their rights. Based on this motive, 'Umar (ﷺ) proposed marriage to Umm Kulthoom, the daughter of 'Ali and Fâṭimah (ﷺ). 'Umar (ﷺ) spoke to 'Ali (ﷺ) in a very gentle way, saying: "By Allah, there is no man on earth that would be so kind to her as I will be." 'Ali (ﷺ) said: "I will do that." 'Umar (ﷺ) turned to the Muhâjireen gladly and said: "Congratulate me." Then he said that the reason for his marrying her was what he heard from the Prophet (ﷺ): "All ties and connections will be severed on the Day of Resurrection except ties and connections to me." He said: "I wanted to have ties between me and the Messenger of Allah (ﷺ)."[155]

This marriage was confirmed by all historians and genealogists, and by all the Shia narrators of hadith, jurists, stubborn persons and their so-called infallible Imams. Shaykh Iḥsân Ilâhi Dhaheer quoted a number of reports about that in his book *Ash-Shi'ah was-Sunnah*.[156] This marriage was also mentioned by the Sunni historians, and all their sources are agreed upon it. Among the scholars who mentioned it were aṭ-Ṭabari[157], Ibn Katheer[158], adh-

Dhahabi[159], Ibn al-Jawzi[160] and ad-Diyarbakri[161]. The marriage[162] was also mentioned in books of biography, such as Ibn Ḥajar[163], Ibn Sa'd[164] and *Asad al-Ghâbah.* Professor Abu Mu'âdh al-Isma'eeli, in his book *Zawâj 'Umar ibn al-Khaṭṭâb min Umm Kulthoom bint 'Ali ibn Abi Ṭâlib (raḍiya Allâhu 'anhu) Ḥaqeeqah wa laysa Iftirâ'* (The Marriage of 'Umar ibn al-Khaṭṭâb to Umm Kulthoom the daughter of 'Ali ibn Abi Ṭâlib is a Fact and not a Fabrication), examined the reports in the sources of both the Shia and Ahl as-Sunnah, and he refuted the specious arguments that were raised concerning this blessed marriage. I have written about Umm Kulthoom, including some of her biography and her deeds at the time of 'Umar (ﷺ), in my book *Faṣl al-Khiṭâb fi Seerat Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭâb: Shakhṣiyatuhu wa 'Asruhu.*

Umm Kulthoom bint 'Ali bore 'Umar a daughter named Ruqayyah and a son named Zayd. The companions of Zayd ibn 'Umar narrated that he was present when a fight broke out one night among some people from Banu 'Adiyy ibn Ka'b. Zayd went out to them to try to reconcile between them; he received a blow that made his head bleed, and he died instantly. His mother was so aggrieved by his killing that she immediately fell unconscious and died. Umm Kulthoom and her son Zayd ibn 'Umar were buried at the same time. Al-Ḥasan ibn 'Ali ibn Abi Ṭâlib made Abdullah ibn 'Umar ibn al-Khaṭṭâb go forward to lead the funeral prayer, and he prayed behind him.[165]

2.6. "O daughter of the Messenger of Allah, no one in this world is dearer to us than your father, and no one after your father is dearer to us than you."

It was narrated that Aslam al-'Adawi said: "When allegiance was sworn to Abu Bakr (ﷺ) after the death of the Prophet (ﷺ), 'Ali and az-Zubayr ibn al-'Awwâm went to Fâṭimah (ﷺ) to consult with

her. News of that reached 'Umar (ﷺ), and he entered upon Fâṭimah (ﷺ) and said: 'O daughter of the Messenger of Allah, no one in this world is dearer to us than your father, and no one after your father is dearer to us than you,' and he spoke to her. 'Ali and az-Zubayr came to Fâṭimah (ﷺ), and she said: 'You may leave. May Allah guide you.' They did not come back to her until they had sworn allegiance (to Abu Bakr)."[166] This is what is proven and sound; in addition to the soundness of its chain of narration, it is in harmony with the spirit of that generation and the fact that Allah (ﷻ) praised them.

The Râfiḍis added to this report and fabricated lies and falsehoods. They said that 'Umar (ﷺ) said: "If these people meet with you, I am going to burn this house down with them inside, because they want to divide the Muslims by delaying their oath of allegiance." Then he went out, and it was not long before they came back to her, and she said to them: "Do you know that 'Umar (ﷺ) came to me and swore by Allah (ﷻ) that if you returned to this house, he would burn it down with you inside? By Allah, he will fulfil his oath, so leave and do not come back to me." So they did that, and they did not come back to her until after they had sworn allegiance.[167] This story is not proven from 'Umar, and the claims that 'Umar thought of burning down the house of Fâṭimah (ﷺ) is one of the lies of the Râfiḍis, the enemies of the Companions of the Messenger of Allah. It was narrated, along with other lies, by aṭ-Ṭabari aṭ-Ṭubrusi in his book *Dalâ'il al-Imâmah*,[168] from Jâbir al-Ja'fi, who is a lying Râfiḍi according to the imams of hadith, as it says in *al-Meezân*[169] by adh-Dhahabi and *Tahdheeb at-Tahdheeb*.[170]

Some of the Râfiḍis claimed that 'Umar struck Fâṭimah (ﷺ) and caused her to miscarry her son Muḥsin, who was in her womb, but this is another Râfiḍi lie that has no basis in truth. They failed to realise that they were implicitly condemning 'Ali (ﷺ) by accusing him of cowardice and keeping quiet about 'Umar (ﷺ), when he was one of the bravest of the Companions of the Prophet (ﷺ).[171] Indeed,

even some of the Râfiḍi books deny the soundness of this weird and false story,[172] knowing that Muḥsin was actually born during the lifetime of the Prophet (ﷺ), as is proven in sound reports.

2.7. The dispute between al-'Abbâs and 'Ali, and 'Umar's judgement between them

Mâlik ibn Aws said: "While I was sitting with my family around the noon hour, the envoy of 'Umar ibn al-Khaṭṭâb came to me and said: 'Amir al-Mu'mineen wants you to come.' So I went with him and entered upon 'Umar (رضي الله عنه), whom I found sitting on a bed of palm tree leaves, with no blanket between him and the mattress, reclining on a leather pillow. I greeted him, then I sat down, and he said: 'O Mâlik, there has come to us from your people a group from different families, and I have issued orders that they be given a little money. Take it and divide it among them.' I said: 'O Amir al-Mu'mineen, would that you had ordered someone other than me to do this.' He said: 'Take it, O Mâlik.' While I was sitting with him, his doorkeeper Yarfa' came to him and said: 'Will you let 'Uthmân, 'Abdur-Raḥmân ibn 'Awf, az-Zubayr and Sa'd ibn Abi Waqqâṣ come in, as they are asking permission to see you?' He said: 'Yes.' Permission was given to them, so they entered and greeted him and sat down. Yarfa' sat down for a while, then he said: 'Will you let 'Ali and 'Abbâs come in?' He said: 'Yes.' So permission was given to them, and they came in and greeted him and sat down.

"Abbâs said: 'O Amir al-Mu'mineen, judge between me and this man.' They were arguing over what Allah (ﷻ) had granted to His Messenger (ﷺ) of the property of Banu an-Naḍeer. The group — 'Uthmân and his companions — said: 'O Amir al-Mu'mineen, judge between them and give them relief from one another.' 'Umar (رضي الله عنه) said: 'Wait a moment. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Messenger of Allah (ﷺ) said:

"We prophets are not inherited from; what we leave behind is charity,' meaning himself?' The group said: 'He did say that.' 'Umar turned to 'Ali and 'Abbâs and said: 'I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) said that?' They said: 'He did say that.' 'Umar said: 'Shall I tell you about this matter? Allah gave this fay' exclusively to His Messenger, and He did not give it to anyone else.' Then he recited: ﴾And what Allah gave as booty [*fay'*] to His Messenger [Muhammad] from them — for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things,﴿ *(Qur'an 59: 6)*

"He said: 'This was exclusively for the Messenger of Allah (ﷺ), and by Allah, he did not keep it to himself in exclusion of you, and he did not prefer himself over you. Rather he gave it to you and divided it among you until there was nothing left of it except this property. The Messenger of Allah (ﷺ) spent on his family's needs from this property every year, then he took what was left and regarded it as the property of Allah (charity). This is how the Messenger of Allah (ﷺ) acted throughout his life. I adjure you by Allah, do you know this?'

"Umar said: 'Then Allah took His Messenger (ﷺ) in death, and Abu Bakr said: "I am the successor of the Messenger of Allah (ﷺ)," and Allah knows that he was sincere, righteous and wise, adhering to the right way in the way he dealt with it. Then Allah took Abu Bakr (in death) and I am the successor of Abu Bakr, so it was under my control for two years of my rulership, and I dealt with it as the Messenger of Allah (ﷺ) and as Abu Bakr did, and Allah knows that I was sincere, righteous and wise, adhering to the right way in the way I dealt with it. Then you came to me and spoke to me, and I spoke to you both when you were in agreement. You came, O 'Abbâs, asking me for your share from your nephew, and this one

[meaning 'Ali (ﷺ)] came to me asking for his wife's share from her father, and I said to you both that the Messenger of Allah (ﷺ) said: "We prophets are not inherited from; what we leave behind is charity."

" 'Then when I decided to put it under your control, I said: "If you wish, I will give it to you, on the condition that you will administer it as the Messenger of Allah (ﷺ) had administered it and as Abu Bakr administered it and as I administered it since I took charge of it." And you said: "Give it to us." And it was on that basis that I gave it to you. I adjure you by Allah, did I give it to you on that basis?' The people said: 'Yes.' Then he turned to 'Ali and 'Abbâs and said: 'I adjure you by Allah, did I give it to you on that basis?' They said: 'Yes.' He said: 'Do you want me to change the deal with you? For by Allah, by Whose leave heaven and earth exist, I cannot allow you to administer it in any other way. If you are unable to fulfil the condition, then give it back to me, and I will take care of it for you.' "[173]

2.8. Umar's nomination of 'Ali for the caliphate alongside members of the consultative committee, and what 'Ali said about 'Umar after he was martyred

2.8.1. Nomination of 'Ali (ﷺ) alongside the members of the consultative committee

When 'Umar (ﷺ) thought that he was going to depart this world, after being stabbed, the Muslims began to enter upon him, saying: "Give us instructions, O Amir al-Mu'mineen, and appoint a successor." He said: "I do not think there is anyone more deserving of that than this group with whom the Messenger of Allah (ﷺ) was pleased when he died." He named six men: 'Ali, 'Uthmân, az-Zubayr,

Ṭalḥah, Sa'd ibn Abi Waqqâṣ and 'Abdur-Raḥmân ibn 'Awf (may Allah be pleased with them).[174] Then he summoned the most prominent among them, namely 'Abdur-Raḥmân, 'Uthmân and 'Ali, and exhorted them.[175] As the ruler, 'Umar (رضي الله عنه) had to appoint a successor who was the most suited to managing the affairs of the Muslims. He gave it a great deal of thought and decided that these six, with whom the Messenger of Allah (ﷺ) was pleased when he died, were more capable than others. He was correct, for no one said that anyone else was more deserving or qualified than them. He left the issue of appointing the caliph to these people, lest he appoint one of them and someone else be more qualified. It was clear to him that these six were more qualified, but he was not sure which one of them was the most qualified. He said: "The decision is up to these six to appoint one from their group." This was the view of a just and sincere ruler who was not affected by whims and desires. This is a real life example of the application of the words of Allah: ❴And who [conduct] their affairs by mutual consultation,❵ *(Qur'an 42: 38)* and ❴And consult them in the affairs❵ *(Qur'an 3: 159)*. The way he did this, by means of consultation, served the best interests of the Muslims.[176]

'Umar (رضي الله عنه) thought that these six were very similar in their qualifications, even though some of them possessed virtues that others did not; one who had a disadvantage in one way had another advantage that the others did not have. 'Umar thought that if he appointed one of them, this could result in some shortcomings that could be attributed to him, so he refrained from appointing a successor out of fear of Allah (ﷻ). He realised that there was no one more qualified for this position other than these people, so he combined two interests: he nominated them because no one was more qualified than them, but he refrained from singling out one of them for fear of shortcoming. Allah (ﷻ) obliges His slaves to do what best serves the interests as much as they can, thus what 'Umar (رضي الله عنه) did was in the best possible interests.[177] It cannot be said that

when he left the matter in the hands of these six members of the consultative committee, he differed from his predecessors, as the Râfiḍi Shia claim, because differing is of two types: it may mean being contrary or it may refer to a variation. What 'Umar (ﷺ) did was of the second type.[178] All the Companions approved of his decision, and we have not heard of anyone who disagreed with it. I have discussed in detail the new method invented by 'Umar (ﷺ) for selecting the caliph who was to succeed him in my book *Faṣl al-Khiṭâb fi Seerat Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭâb: Shakhṣiyatuhu wa 'Aṣruhu*, which may be consulted by those who wish to know more about it.

2.8.2. What 'Ali (ﷺ) said about 'Umar (ﷺ) after he was martyred

Ibn 'Abbâs said, according to what is narrated by Bukhari: "Umar ibn al-Khaṭṭâb was placed on his bier, and the people gathered around him praying for him and praising him before he was lifted up, and I was among them. Nothing surprised me except a man who seized my shoulder from behind. I turned to him and saw that it was 'Ali (ﷺ). He prayed for mercy for 'Umar (ﷺ) and said: 'You have not left behind anyone with the like of whose deeds I would like to meet Allah more than you. By Allah, I think that Allah will unite you with your two Companions, because I often heard the Messenger of Allah (ﷺ) say, "Abu Bakr, 'Umar and I came; Abu Bakr, 'Umar and I went in; Abu Bakr, 'Umar and I went out." ' "[179]

2.8.3. 'Ali's describing 'Umar as wise and mature, and his keenness not to go against him after he died

It was narrated that 'Abd Khayr said: "I was close to 'Ali (ﷺ) when the people of Najrân came. I thought: If he is going to alter

anything that 'Umar (ﷺ) used to do, he will show it today. They greeted him and stood before him, then one of them put his hand in his sleeve and brought out a document, which he placed in 'Ali's hand. They said: 'O Amir al-Mu'mineen, it was written by your hand and dictated by the Messenger of Allah (ﷺ) to you.' I saw 'Ali (ﷺ) with tears flowing down his cheeks. He looked up at them and said: 'O people of Najrân, this is the last letter I wrote in the presence of the Messenger of Allah (ﷺ).' They said: 'Give us what is mentioned in it.' He said: 'Let me explain it to you. What 'Umar (ﷺ) took, he did not take for himself; rather he took it on behalf of the Muslim community, and what he took is better than what he gave you. By Allah, I will not alter anything that 'Umar (ﷺ) did, for 'Umar (ﷺ) was wise and mature.'"[180] Based on this incident, the jurists established the principle that no judge should overturn the verdict of the judges who came before him, according to 'Ali (ﷺ).[181] It was narrated from him that he said: "Judge as you used to judge so that you will act as one, for I fear division."[182] This is the view of the majority of jurists.[183] 'Ali said: I would not undo a knot that 'Umar (ﷺ) tied.[184]

2.8.4. "Umar ibn al-Khaṭṭâb (ﷺ) would not like to stay there, so I dislike it too"

When 'Ali (ﷺ) had finished with the Battle of the Camel, he entered Basra and then travelled for a short distance with Mother of the Believers 'Â'ishah (ﷺ), because she wanted to go back to Makkah. Then he marched from Basra to Kufah, which he entered on Monday, 12 Rajab 36 AH. It was said to him: "Stay in the white palace." He said: "No, 'Umar ibn al-Khaṭṭâb (ﷺ) would not like to stay there, so I dislike it too." Instead, he stayed in ar-Raḥbah and prayed two raka'ahs in the main mosque.[185]

2.8.5. The love of Ahl al-Bayt for 'Umar (ﷺ)

One of the indications of the love that Ahl al-Bayt had for 'Umar (ﷺ) was that they gave his name to their sons out of love and admiration for his character, in appreciation for his good deeds and noble attitude, because of the great services that he had rendered to Islam and as an affirmation of the strong ties of blood, marriage and friendship that existed between him and Ahl al-Bayt. The first one to name his son after him was Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ); his son from Umm Ḥabeeb bint Rabee'ah al-Bakriyyah was named 'Umar.[186] In the book *Ṣâḥib al-Fuḍool*, in a list of the children of 'Ali ibn Abi Ṭâlib (ﷺ), it mentions his son 'Umar from at-Taghlibiyyah, whose full name was aṣ-Ṣahba' bint Rabee'ah; she was one of the female prisoners who were captured by Khâlid ibn al-Waleed in 'Ayn at-Tamar. This 'Umar lived to the age of eighty-five and acquired half the estate of 'Ali (ﷺ), because all of his brothers — Abdullah, Ja'far and 'Uthmân — were killed before him, along with al-Ḥusayn (ﷺ). He was not killed with them at aṭ-Ṭaff, so he inherited from them.[187]

Al-Ḥasan followed in 'Ali's footsteps with regard to love for 'Umar ibn al-Khaṭṭâb (may Allah be pleased with them all), and he also named one of his sons 'Umar.[188] Al-Ḥusayn ibn 'Ali also named one of his sons 'Umar, and al-Ḥusayn's son 'Ali, who is known as Zayn al-'Âbideen, also gave one of his sons the name 'Umar.[189] Moosa ibn Ja'far, who is known as al-Kâdhim, gave one of his sons the name 'Umar.[190] These are the Imams of Ahl al-Bayt who followed the true path of the Prophet (ﷺ) and the way of Ahl as-Sunnah wal-Jamâ'ah with their beautiful attitude. They demonstrated the love they had in their hearts for 'Umar (ﷺ), and they remained loyal to him long after his death.

The names 'Umar, Abu Bakr and 'Uthmân are found among the offspring of Ahl al-Bayt who followed the truth, and this is still

the way of Ahl as-Sunnah wal-Jamâ'ah until the present day. We find the names of the Companions and those of the Mothers of the Believers among the Hâshimi families who adhered to the Qur'an and Sunnah; they called their children Ṭalḥah, 'Abdur-Raḥmân, 'Â'ishah and Umm Salamah. We invite the Shia today to follow the example of 'Ali, al-Ḥasan, al-Ḥusayn and all the Imams of Ahl al-Bayt, and name some of their sons and daughters after the Rightly-Guided Caliphs and the Mothers of the Believers.[191] This is something that we hope for.

2.8.6. Allah (ﷻ) made 'Umar ibn al-Khaṭṭâb (رضي الله عنه) a cause of the survival of the offspring of al-Ḥusayn ibn 'Ali ibn Abi Ṭâlib

When 'Umar ibn al-Khaṭṭâb (رضي الله عنه) received the booty from Persia, he gave the daughter of Yazdagird, the King of Persia, to al-Ḥusayn ibn 'Ali (رضي الله عنه). She bore him Zayn al-'Âbideen 'Ali ibn al-Ḥusayn, who was the only one his sons to survive. All the descendants of al-Ḥusayn are descended from Zayn al-'Âbideen.[192] Let those beware who slander 'Umar ibn al-Khaṭṭâb (رضي الله عنه) while claiming descent from al-Ḥusayn, because were it not for 'Umar (رضي الله عنه), after Allah (ﷻ), they would not have existed.[193] Moreover, 'Umar (رضي الله عنه) gave her sister in marriage to Muḥammad ibn Abi Bakr, so he was a brother-in-law of al-Ḥusayn, and she bore him al-Qâsim ibn Muḥammad ibn Abi Bakr. This means that al-Qâsim ibn Muḥammad ibn Abi Bakr and 'Ali ibn al-Ḥusayn Zayn al-'Âbideen were maternal cousins.[194]

2.8.7. What Abdullah ibn al-Ḥasan said about 'Umar[195]

It was narrated that Ḥafṣ ibn Qays said: "I asked Abdullah ibn al-Ḥasan about wiping over the leather socks, and he said: 'Wipe

over them, because 'Umar ibn al-Khaṭṭâb (ﷺ) wiped over them.' I said: 'I am asking you — do you wipe over them?' He said: 'May you be doomed! I tell you about 'Umar (ﷺ) and you ask me about my opinion! 'Umar (ﷺ) was an earthful better than me.' I said: 'O Abu Muḥammad, some people are claiming that this is taqiyyah on your part.' He said to me – when we were between the grave and the minbar [in Madinah] — 'By Allah, this is my opinion in private and in public. Do not listen to anyone who says anything about me that is different from what I am telling you.' Then he said: 'Who is this who claims that 'Ali (ﷺ) was suppressed, and that the Messenger of Allah (ﷺ) told him to do something and he did not do it? What a great undermining and criticism of 'Ali (ﷺ) it is to suggest that the Messenger of Allah (ﷺ) told him to do something and he did not carry it out.'"[196]

3. 'Ali (ﷺ) at the time of 'Uthmân ibn 'Affân

3.1. 'Ali's oath of allegiance to 'Uthmân (ﷺ)

The people had barely finished burying 'Umar ibn al-Khaṭṭâb (ﷺ) when the consultative committee and the members of the high council of state hastened to meet in the house of 'Â'ishah (ﷺ), the Mother of the Believers (or it was said that they met in the house of Fâṭimah bint Qays al-Fihriyyah, the sister of aḍ-Ḍaḥḥâk ibn Qays) in order to decide the most important issue facing the Muslims after the death of 'Umar (ﷺ). The people spoke and gave their opinions, and they were guided by the help of Allah (ﷻ) to reach an agreement that was accepted by prominent and ordinary Muslims alike.[197]

The consultative process and the selection of the caliph were supervised by 'Abdur-Raḥmân ibn 'Awf (ﷺ), who demonstrated the consultative process in a systematic fashion for the first time in selecting the one who would bear the burdens of caliphate and manage the affairs of the Muslims. He resorted to a method of great deliberation, patience, resolve and proper management that guaranteed him success in fulfilling his great mission.[198] He led the consultative council in a skilful and unbiased manner that deserves the greatest respect.[199] Adh-Dhahabi said: "Among the best deeds of 'Abdur-Raḥmân were his withdrawal from the race at the time of consultation and his choosing for the Ummah the one recommended by the people of prominence and evidence. He performed his mission in the best manner and united the Ummah behind 'Uthmân (ﷺ). If he had been biased, he would have taken the caliphate for himself or he would have appointed his cousin and the closest of the people to him, Sa'd ibn Abi Waqqâṣ."[200]

There was unanimous agreement that allegiance would be sworn to 'Uthmân (ﷺ) following the dawn prayer on the chosen day, which was the last day of Dhul-Ḥijjah 23 AH/ 6 November 644 CE. Ṣuhayb ar-Roomi was leading the prayer when 'Abdur-Raḥmân ibn 'Awf came, wearing the turban that the Messenger of Allah (ﷺ) had put on his head. The men of the consultative committee had gathered by the minbar, and he sent for those of the Muhâjireen, Anṣâr and army commanders who were present, among whom were Mu'âwiyah the governor of Syria, 'Umayr ibn Sa'd the governor of Homs and 'Amr ibn al-'Âṣ the governor of Egypt. They had gone for hajj with 'Umar (ﷺ) and had come with him to Madinah.[201] According to the report of Bukhari: "When the people had prayed the dawn prayer, and those men (the consultative committee) had gathered by the minbar, he sent for those of the Muhâjireen and Anṣâr who were present and the commanders of the army, who had

come to perform hajj with 'Umar (ﷺ). When they had gathered, 'Abdur-Raḥmân recited the the testimony of faith [that there is none worthy of worship other than Allah, that He has no partners, and that Muhammad (ﷺ) is His Slave and Messenger], then he said: 'O 'Ali, I have spoken to the people and asked for their opinions, and I do not believe that they think anyone is as good as 'Uthmân (ﷺ), but do not give anyone a reason to criticise you (by expressing disagreement with the majority).' 'Abdur-Raḥmân said (to 'Uthmân): 'I swear allegiance to you in accordance with the way of Allah and His Messenger and the two caliphs who came after him.' So the people swore allegiance to him; they included the Muhâjireen, the Anṣâr, the commanders of the army and the other Muslims."[202] According to the report of the author of *at-Tamheed wal-Bayân*, 'Ali ibn Abi Ṭâlib was the first one to swear allegiance after 'Abdur-Raḥmân ibn 'Awf.[203]

3.2. Râfiḍi myths that have been inserted into the story of the consultative committee

There are many Râfiḍi myths that have been inserted into Islamic history concerning the story of the consultative committee and the selection of 'Uthmân (ﷺ) for the caliphate. These reports were then picked up by the Orientalists, who circulated them further. Many modern historians and thinkers have been influenced by them, without examining the reports or checking their chains of transmission and texts, and thus they have become widespread among the Muslims.

The Râfiḍi Shia historians gave their attention to the story of the consultation and the appointment of 'Uthmân ibn 'Affân (ﷺ) as caliph, and they inserted lies and false ideas. Some of them wrote entire books on this topic; Abu Makhnaf wrote a book entitled *Kitâb ash-Shoora*, and Ibn 'Uqdah and Ibn Bâbawayh also wrote similar

books.[204] Ibn Sa'd narrated nine reports via al-Wâqidi about the consultative committee, the oath of allegiance to 'Uthmân (ﷺ) and the story of how he was appointed caliph.[205] He narrated another report via 'Ubaydullah ibn Moosa that included the murder of 'Umar (ﷺ), his limiting the committee to six men, his advice to both 'Ali and 'Uthmân if either of them were to be appointed caliph, and his advice to Ṣuhayb regarding this matter.[206]

Al-Balâdhuri narrated reports about the committee and the oath of allegiance to 'Uthmân (ﷺ) from Abu Makhnaf[207], from Hishâm al-Kalbi (some of which was quoted from Abu Makhnaf and some of which was narrated only by him)[208], from al-Wâqidi[209] and from 'Ubaydullah ibn Moosa.[210] Aṭ-Ṭabari based his version of this story on a number of reports, such as that of Abu Makhnaf.[211] Ibn Abil-Ḥadeed narrated some of the events via Aḥmad ibn 'Abdul-'Azeez al-Jawhari,[212] and he mentioned that he was quoting from the book *ash-Shoora* by al-Wâqidi.[213] The Shia reports include a number of interpolations for which there is no sound evidence, including:

3.2.1. Accusation against the Companions of favouritism in issues concerning the Muslims

The Râfiḍi Shia reports accuse the Companions of favouritism in issues concerning the Muslims and suggest that 'Ali (ﷺ) was not happy about 'Abdur-Raḥmân choosing the caliph. It was narrated by Abu Makhnaf and Hishâm al-Kalbi, from his father and Aḥmad al-Jawhari, that 'Umar (ﷺ) gave the deciding vote, in the event of an equal split, to 'Abdur-Raḥmân ibn 'Awf, so 'Ali (ﷺ) realized that the caliphate had slipped from his grasp because 'Abdur-Raḥmân would choose 'Uthmân (ﷺ), to whom he was related by marriage.[214] However, Ibn Taymiyah denied that there was any close relationship by blood between 'Uthmân and 'Abdur-Raḥmân. He said: "Abdur-Raḥmân was not a brother or cousin of 'Uthmân, and he

was not from the same clan at all. Rather, one was from Banu Zuhrah, and the other was from Banu Umayyah, and Banu Zuhrah were closer to Banu Hâshim than Banu Umayyah. Banu Zuhrah were maternal uncles of the Prophet (ﷺ), including 'Abdur-Raḥmân ibn 'Awf and Sa'd ibn Abi Waqqâṣ, of whom the Prophet (ﷺ) said: 'This is my maternal uncle; who dares to compare his maternal uncle to mine?'"[215] The Prophet (ﷺ) did not establish brotherhood between one Muhâjir and another, or between one Anṣâri and another, rather he established brotherhood between the Muhâjireen and the Anṣâr. He established brotherhood between 'Abdur-Raḥmân ibn 'Awf and Sa'd ibn ar-Rabee' al-Anṣâri.[216] This hadith is well known and established in the books of authentic hadiths and elsewhere, and all the scholars know that.[217] The Shia based their reports of 'Abdur-Raḥmân's favouring 'Uthmân on the fact that they were related by marriage, but they forgot that the ties of blood are stronger than ties through marriage. They also forgot the nature of the relationship among the believers in the first generation of Islam, and that it was based on neither ties of blood nor ties through marriage. The way in which 'Abdur-Raḥmân and 'Uthmân were related through marriage was that 'Abdur-Raḥmân was married to Umm Kalthoom bint 'Uqbah ibn Abi Mu'eet, the sister of al-Waleed.[218]

3.2.2. The party of Banu Umayyah and the party of Banu Hâshim

The report of Abu Makhnaf suggests that there was a dispute between Banu Hâshim and Banu Umayyah during the swearing of allegiance, but this is not true. It is not mentioned in any report, sound or weak.[219] Some historians were influenced by the reports of the Râfiḍi Shia and based their incorrect analysis on these reports, so they portrayed the discussion among the Companions of the Messenger (ﷺ) about the appointment of the new caliph as a tribal

dispute, saying that the people divided into two groups, the party of Banu Umayyah and the party of Banu Hâshim. This is an imaginary idea and incorrect conclusion for which there is no evidence at all, because that is not the kind of atmosphere in which the Companions of the Messenger of Allah (ﷺ) were living where one of the Muhâjiroon would stand with an Anṣâri against his own father or brother or cousin or tribe. It ignores the fact that these Companions are the ones who sacrificed all worldly gains in order to protect their religion. It is not based on sound knowledge of these elite who had been given the glad tidings of paradise. There are many events in their lives which prove that these people were far above looking at things from such a narrow perspective when dealing with their affairs. It was not a matter of family or tribal representation; they were appointed to the consultative council because of their status in Islam.

3.2.3. Words that were falsely attributed to 'Ali (رضي الله عنه)

Ibn Katheer said: "What is said by many historians, such as Ibn Jareer and others, who narrated from unknown men about 'Ali (رضي الله عنه) saying to 'Abdur-Raḥmân: 'You deceived me; you only appointed him because he is related to you through marriage and so that he would seek your advice every day,' and that he did not swear allegiance to 'Uthmân (رضي الله عنه) until 'Abdur-Raḥmân ibn 'Awf said, ﴾Verily, those who give *Bay'ah* [pledge] to you [O Muhammad] they are giving *Bay'ah* [pledge] to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward﴿ *(Qur'an 48: 10)* is false."

There are other reports that are contrary to what is proven in the books of authentic hadiths; they are to be rejected and thrown back at those who narrate them. And Allah (ﷻ) knows best. What is

to be expected from the Companions (may Allah be pleased with them) is utterly different from the ideas of many of the Râfiḍis and narrators of strange stories, who cannot distinguish between sound and weak reports.[220]

3.3. Ruling on preferring 'Ali over 'Uthmân (may Allah be pleased with them both)

The view of Ahl as-Sunnah is that the one who prefers 'Ali over Abu Bakr and 'Umar (may Allah be pleased with them) is a misguided innovator, and the one who prefers 'Ali over 'Uthmân is mistaken, but they did not regard him as misguided or an innovator.[221] One of the scholars spoke harshly about the one who prefers 'Ali over 'Uthmân, though, saying: "The one who prefers 'Ali over 'Uthmân is claiming that the Companions of the Messenger (ﷺ) betrayed the trust when they chose 'Uthmân over 'Ali."[222]

Ibn Taymiyah said: "Ahl as-Sunnah are agreed that 'Uthmân (رضي الله عنه) is of a higher status, although this issue — the issue of 'Uthmân and 'Ali — is not a basic issue such that the one who differs concerning it is regarded as misguided, according to the majority of Ahl as-Sunnah. The issue concerning which the one who differs is regarded as misguided is the issue of caliphate. That is because they believe that the caliph after the Messenger of Allah (ﷺ) was Abu Bakr, then 'Umar, then 'Uthmân, then 'Ali, and whoever criticizes the caliphate of any of these leaders is more misguided than his people's donkey."[223]

He mentioned the comments of the scholars about the issue of preferring 'Ali over 'Uthmân, concerning which there are two reports:

- The first is that this is not acceptable. The one who prefers 'Ali over 'Uthmân (may Allah be pleased with them) has

transgressed beyond the Sunnah and introduced an innovation, because he disagreed with the consensus of the Companions (may Allah be pleased with them). Hence it was said that the one who prefers 'Ali over 'Uthmân has thought badly of the Muhâjireen and the Anṣâr. This was narrated from more than one scholar, including Ayyoob as-Sakhtiyâni, Aḥmad ibn Hanbal and ad-Dâraquṭni.

- The second view is that the one who prefers 'Ali (رضي الله عنه) is not to be regarded as an innovator, because 'Uthmân and 'Ali are so close in status.[224]

3.4. 'Ali (رضي الله عنه) carried out ḥadd punishments and was consulted with regard to matters of state during the rule of 'Uthmân (رضي الله عنه)

3.4.1. 'Ali's carrying out ḥadd punishments during the rule of 'Uthmân (رضي الله عنه)

It was narrated that Ḥusayn ibn al-Mundhir said: "I was with 'Uthmân ibn 'Affân (رضي الله عنه) when al-Waleed was brought to him, and two men bore witness against him. One of them was Humrân, who said that he had drunk wine, and the other testified that he vomited. 'Uthmân (رضي الله عنه) said: 'He would not have vomited unless he drank it.' He said: 'O 'Ali, get up and whip him.' 'Ali (رضي الله عنه) said: 'O Ḥasan, get up and whip him.' Al-Ḥasan said: 'Let those who are enjoying the position of leadership carry out the punishment.' It was as if he ('Ali) got upset with him and he said: 'O Abdullah ibn Ja'far! Get up and whip him.' So he whipped him, and 'Ali (رضي الله عنه) counted until he had reached forty, then he said: 'Stop.' Then he said: 'The Prophet (ﷺ) gave forty lashes, and Abu Bakr gave forty, and 'Umar (رضي الله عنه) gave eighty. All are Sunnah, but this is dearer to me.'"[225]

It may be understood from this hadith that 'Ali (رضي الله عنه) was close to 'Uthmân (رضي الله عنه) and helped him to obey Allah (سبحانه وتعالى). 'Ali (رضي الله عنه) used to say, when defending 'Uthmân (رضي الله عنه) and refuting the criticisms against him because of the actions attributed to al-Waleed[226]: "The way you criticize 'Uthmân (رضي الله عنه) is like one who stabs himself to kill his help. What is the mistake of 'Uthmân (رضي الله عنه) with regard to a man on whom he carried out the punishment because of his actions and dismissed him from his post? What error did 'Uthmân (رضي الله عنه) make when he acted on our advice?"[227]

3.4.2. 'Uthmân's consulting 'Ali and the senior Companions with regard to the conquest of North Africa

In *Riyaḍ an-Nufoos,* it is narrated that word reached Amir al-Mu'mineen 'Uthmân ibn 'Affân from his governor in Egypt, Abdullah ibn Sa'd, that the Muslims sometimes raided the borders of North Africa and inflicted damage on their enemies, and that their enemies were close to where the Muslims were located. As a result of that, 'Uthmân ibn 'Affân (رضي الله عنه) expressed to al-Miswar ibn Makhramah his wish to send the armies to conquer North Africa. Al-Miswar ibn Makhramah narrated: "['Uthmân (رضي الله عنه) said:] 'What is your opinion, O Ibn Makhramah?' I said: 'Conquer them.' He said: 'Assemble the senior Companions of the Messenger of Allah today, so that I can seek their advice; whatever they agree on, I will do, or whatever most of them agree on, I will do.' I saw 'Ali, Ṭalḥah, az-Zubayr and al-'Abbâs [and he mentioned some of them]. 'Uthmân conversed with each one on his own in the mosque, then he summoned Abu al-A'war (Sa'eed ibn Zayd) and said to him: 'Why did you — O Abu al-A'war — object to sending the troops to North Africa?' He said: 'I heard 'Umar (رضي الله عنه) say, "I will never send any Muslims to conquer it as long as I am alive," and I do not think that you should go against 'Umar's decision.' 'Uthmân said to him: 'By

Allah, we do not fear them, and they will be more than happy to be left alone in their land with no one bothering them.' None of those from whom 'Uthmân sought advice differed with him. Then he addressed the people and urged them to join the campaign to North Africa. Some of the Companions went out on this campaign, including Abdullah ibn az-Zubayr and Abu Dharr al-Ghifâri."[228]

3.4.3. 'Ali's view on 'Uthmân's uniting the people on one Qur'anic recitation

'Uthmân (ﷺ) assembled the Muhâjireen and the Anṣâr and consulted them with regard to this matter. Among this group were the most prominent Companions, foremost among whom was 'Ali ibn Abi Ṭâlib (ﷺ). 'Uthmân (ﷺ) presented this topic to the elite of the Ummah and its leaders who were guided and were beacons of guidance. He discussed the issue with them, and they discussed it with him, until he found out their view, and they came to know his view. What they agreed upon became known to people throughout the land, and it is not known that anyone opposed their decision or objected to this idea. The issue of the Qur'an is not something that could be hidden from any ordinary member of the Ummah, let alone the scholars and prominent figures.[229]

'Uthmân (ﷺ) did not introduce any innovations when collecting the Qur'an because Abu Bakr aṣ-Ṣiddeeq (ﷺ) had done it before him. 'Uthmân did not decide this matter by himself; he did it in consultation with the Companions (may Allah be pleased with them), who approved of this action and said it was a good idea. They also said that he did well with regard to what he did with the muṣḥafs.[230] Mus'ab ibn Sa'd met the Companions of the Prophet (ﷺ) when 'Uthmân burned the (other) muṣḥafs, and he saw that they were impressed by this action of his.[231] 'Ali (ﷺ) used to rebuke those who criticized 'Uthmân (ﷺ) for that, and he used to say: "O

people, do not go to extremes (in criticising) 'Uthmân, and do not say anything but good about him, for by Allah, he did not do what he did (to the Muṣḥafs) except on the basis of the agreement of us all — meaning the Companions. If I were in his position, I would have done the same as he did."[232] According to another report from 'Ali (ﷺ), he said: "When the people differed concerning the Qur'an, and news of that reached 'Uthmân, he assembled us, the Companions of the Messenger of Allah, and consulted us with regard to uniting the people on one recitation, and we agreed with him concerning that." After that he said: "If I were in his position, I would have done the same as he did."[233]

3.5. 'Ali's attitude concerning the turmoil faced by 'Uthmân (may Allah be pleased with them both)

There were various, interconnected reasons that contributed to the murder of 'Uthmân (ﷺ), such as prosperity and its effect on society, the nature of social changes, the fact that 'Uthmân came after 'Umar (may Allah be pleased with them both), the departure of the senior Companions from Madinah, ignorant tribalism, the conspiracy of those who bore grudges, the careful preparation of plots against 'Uthmân, the use of means and methods to provoke the people and the role of the Saba'is in bringing about turmoil. I have discussed these causes in detail in my book *Tayseer al-Kareem al-Mannân fi Seerat 'Uthmân ibn 'Affân — Shakhṣitayatuhu wa 'Aṣruhu* (available in English translation as *The Biography of 'Uthmân ibn 'Affân: Dhun-Noorayn*).

In stirring up the unrest that led to the murder of 'Uthmân (ﷺ), the enemies of Islam used various means of provocation and incitement, such as spreading rumours which became numerous and widespread, inciting people, debating and arguing with the caliphs in

front of the people, criticising the governors, and using forged letters which were falsely attributed to the Companions, including 'Â'ishah, 'Ali, Ṭalḥah and az-Zubayr (may Allah be pleased with them all). They also spread the rumour that 'Ali ibn Abi Ṭâlib (ﷺ) was more entitled to the caliphate, and that he had been appointed as the heir to succeed the Messenger of Allah (ﷺ). They organised groups in Basra, Kufah and Egypt, four groups in each region, which is indicative of prior planning. They gave the impression to the people of Madinah that they had only come at the invitation of the Companions, and they fabricated the events that led to the murder.[234] In addition to these methods, they also used a number of slogans such as the takbeer (*Allâhu akbar*, Allah is the most great). They claimed that their campaign was against injustice, that they were only enjoining what is good and forbidding what is evil, and that this was a demand to change and dismiss some governors. Then their demands escalated until they called for the dismissal of 'Uthmân (ﷺ). They went so far in their audacity that they hastened to kill the caliph, especially when news reached them that the people of the regions were coming to support him. Their crazed enthusiasm led to their tightening the stranglehold on the caliph and their efforts to kill him by any means.[235]

The Saba'i organization, led by the Jew Abdullah ibn Saba', was behind these events and what came after them. We will discuss this more below, and we will discuss the murder of 'Uthmân, which shook the Muslim world and affected many events until the present day.

3.5.1. 'Ali's attitude at the beginning of the turmoil

'Ali (ﷺ) continued with his usual attitude towards the caliphs, which was to hear and obey and to offer sincere advice. He himself expressed the extent of his obedience to the caliph 'Uthmân

(رضي الله عنه), and how he followed his commands even when it was difficult to do so, when he said: "If 'Uthmân sent me to Ṣirâr, I would hear and obey."[236]

When the rebels camped in Dhul-Marwah, approximately one and a half months before the murder of 'Uthmân (رضي الله عنه), 'Uthmân (رضي الله عنه) sent 'Ali (رضي الله عنه) and another man, whom the reports do not name, to meet with them. 'Ali (رضي الله عنه) said to them: "Why not resolve all the issues on the basis of the Book of Allah, and all your objections will be dealt with?", and they agreed to that.[237] According to another report, they argued with him two or three times, then they said to themselves: "He is the cousin of the Messenger of Allah (ﷺ) and the envoy of the caliph, who is offering to resolve the issue on the basis of the Book of Allah," and they accepted that.[238] They agreed on five things: the one who was banished would be allowed to return, the one who was deprived of his share would be given it, the fay' would be divided, there would be fairness in the way things were distributed, and people of honesty and capability would be appointed as governors. They wrote in the document that Ibn 'Âmir was to be restored as governor of Basra and that Abu Moosa would remain as governor of Kufah.[239] Thus 'Uthmân (رضي الله عنه) reached a deal with each delegation on its own, and each delegation returned to its homeland.[240]

After this treaty was drawn up and the people of the regions returned home content, it became apparent to those who sought to create dissent that their plan had failed and that their vile aims had not been achieved. Hence they drew up a new plan to revive the turmoil and make it stronger, and they hoped this would lead to destroying the deals between 'Uthmân (رضي الله عنه) and the people of various regions. This plan was manifested in the following ways:

As the Egyptian delegation was travelling homeward, they saw someone riding a camel; he repeatedly approached them and then

moved away, as if he was fleeing from them and wanting them to capture him. They caught him and asked: "What is the matter with you?" He said: "I am the envoy of the caliph to his agent in Egypt." They examined him and found a letter addressed to the governor; it bore 'Uthmân's seal but was a forgery. When they opened it, they found that it contained orders to crucify them or kill them, or cut off their hands and feet. They went back to Madinah,[241] but 'Uthmân (ﷺ) denied ever writing this letter. He said to them: "There are two ways you can reach a verdict; either bring two Muslim men to testify, or accept my oath by Allah (ﷻ), besides Whom there is no other god, that I did not write it or dictate it or have any knowledge of it. A letter may be attributed to a man and a seal may be put on it." But they did not believe him.[242]

This letter, which the hateful rebels claimed was from 'Uthmân (ﷺ), bore his seal and was carried by his slave on one of the zakâh camels to his governor in Egypt, Ibn Abis-Sarḥ, ordering him to kill these rebels. It was a forged letter that was falsely attributed to 'Uthmân (ﷺ). This is clear for a number of reasons, including the following:[243]

The Iraqis were in the east, and the Egyptians were in the west, yet they all came back at the same time, as if they had an appointment. How did the Iraqis know about this matter when they had set out for their own country and were separated from the Egyptians — who intercepted this fabricated letter — by a huge distance? That could not have happened unless those who fabricated the letter and hired someone to carry it and play his role in al-Buwayb with the Egyptians had also hired another rider to go and tell the Iraqis that the Egyptians had discovered a letter sent by 'Uthmân (ﷺ) with instructions to kill the Egyptian rebels. This is what 'Ali ibn Abi Ṭâlib (ﷺ) was thinking when he said: "O people of Kufah and Basra, how did you know what had happened to the people of

Egypt, when you had travelled a long distance, then you came back?"[244] In fact, 'Ali (ﷺ) was certain about that and said: "By Allah, this was a plan that was drawn up in Madinah."[245]

This cursed letter was not the first letter fabricated by these criminals. They also fabricated letters that were attributed to the Mothers of the Believers, as well as 'Ali, Ṭalḥah and az-Zubayr. 'Â'ishah (ﷺ) was accused of having written to the people, telling them to rebel against 'Uthmân (ﷺ), but she denied it and said: "No, by the One in Whom the believers believe, and in Whom the disbelievers disbelieve, I never wrote anything to them until I sat here where I am."[246]

Al-A'mash commented: "They thought that it had been falsely attributed to her."[247] The delegates accused 'Ali (ﷺ) of having written to them, telling them to come to Madinah, but he denied that and swore: "By Allah, I did not write any letter to you."[248]

Letters to people in other regions, telling them to come to Madinah because the religion of Muḥammad (ﷺ) had been corrupted and abandoned and stating that jihad in Madinah was better than staying in remote outposts, were also attributed to the Companions.[249] Ibn Katheer commented on this report by saying: "This is a lie against the Companions, and the letters were fabrications against them. Fabricated letters that were attributed to 'Ali, Ṭalḥah and az-Zubayr, which they denied, were sent to the rebels — the killers of 'Uthmân (ﷺ). This letter was also falsely attributed to 'Uthmân (ﷺ); he did not tell anyone to write it for him, and he was not aware of it."[250] The words of Ibn Katheer are confirmed by the report of aṭ-Ṭabari, as quoted by Khaleefah, which says that the senior Companions themselves — 'Ali, 'Â'ishah and az-Zubayr — denied these letters, according to the most sound reports.[251]

The criminals who fabricated these letters and attributed them falsely to the Companions (may Allah be pleased with them) are the same ones who fanned the flames of turmoil from beginning to end and stirred up all the far-reaching corruption. They are the ones who invented and propagated all these lies against 'Uthmân (ﷺ) and tried to spread them among the people, until the hooligans began to accept them. Then they forged that letter which they attributed to 'Uthmân (ﷺ), so that 'Uthmân (ﷺ) would end up as a victim and thus become a blessed martyr.

But the martyr 'Uthmân (ﷺ) was not the only victim of this Saba'i conspiracy. Islam itself was a victim before that, and the many generations who learned that distorted history were also victims of this evil Jew and his helpers, who were motivated by greed, whims and desires, and grudges. Is it not time for the Muslims to learn the truth about their history and its great men? Rather, is it not time for contemporary Muslim writers to fear Allah (ﷻ) and not have the audacity to criticize the innocent before examining the reports and investigating thoroughly, so that they do not fall into the same trap as others?[252]

3.5.2. 'Ali's attitude during the siege

The siege against 'Uthmân (ﷺ) intensified until he was even prevented from attending prayers in the mosque, but he bore this calamity with patience, as the Messenger of Allah (ﷺ) had commanded him to do. Guided by his strong belief in the divine will and decree, he tried to find a solution to this calamity. Sometimes he addressed the people and told them of the sanctity of Muslim blood, and that it was not permissible to shed it except as dictated by Sharia. At other times, he highlighted his virtues and great services to Islam, calling as witnesses those who remained of the ten who had been given the glad tidings of paradise (may Allah be pleased with

them).[253] It was as if he was saying: If a person's actions and virtues are like this, is it possible that he could have worldly ambitions and give them precedence over the hereafter? Does it make sense that he would betray the trust and tamper with the wealth of the Ummah and the lives of its people, knowing what consequences that will have for him before Allah (ﷻ), when he is one who was taught and educated by the Prophet (ﷺ), when the Prophet (ﷺ) is the one who testified to his virtues and praised him, as did the senior Companions? Is this the proper way to treat such a man?

But the rebel siege of Madinah intensified until the insurgents were leading the people in prayer most of the time.[254] The Companions realised that the situation was not as they thought, and they feared that something might happen that would lead to bad consequences. They had heard that the people wanted to kill 'Uthmân (رضي الله عنه), so they offered to defend him and expel the thugs from Madinah, but he refused to allow blood to be shed on his account.[255] The senior Companions (may Allah be pleased with them) sent their sons to defend 'Uthmân (رضي الله عنه) without asking him; among them were al-Ḥasan ibn 'Ali and Abdullah ibn az-Zubayr (رضي الله عنه). Some of the reports state that al-Ḥasan was carried wounded from the house,[256] and others were also wounded, namely Abdullah ibn az-Zubayr, Muḥammad ibn Ḥâṭib and Marwân ibn al-Ḥakam. Al-Ḥusayn ibn 'Ali and Ibn 'Umar (may Allah be pleased with them) were also with them.[257]

'Ali (رضي الله عنه) defended 'Uthmân (رضي الله عنه) the most of all the people, as Marwân ibn al-Ḥakam testified.[258] He was one of the closest of people to 'Uthmân (رضي الله عنه), and he remained close to him throughout that painful and harsh turmoil. Ibn 'Asâkir narrated from Jâbir ibn Abdullah (رضي الله عنه) that 'Ali (رضي الله عنه) sent word to 'Uthmân (رضي الله عنه), saying: "I have five hundred armed fighters with me; give me permission so that I can protect you against those people. You have not done

anything to make it permissible to shed your blood." 'Uthmân (رضي الله عنه) replied: "May you be rewarded with good; I would not like blood to be shed on my account."[259] Numerous reports have been narrated indicating that 'Ali stood beside 'Uthmân (may Allah be pleased with both) during the siege. For example, when the rebels withheld water from 'Uthmân (رضي الله عنه) until his family almost died of thirst, 'Ali (رضي الله عنه) sent him three skins filled with water. A number of the freed slaves of Banu Hâshim and Banu Umayyah were wounded trying to deliver the water skins, but they did not give up until the water reached him.[260]

Events followed one after another until the criminals pounced on 'Uthmân and killed him (may Allah be pleased with him and make him pleased). News of that reached the Companions when most of them were in the mosque, and they lost their minds with grief. 'Ali (رضي الله عنه) said to his sons and nephews, "How could 'Uthmân (رضي الله عنه) be killed when you were at the door?" He slapped al-Ḥasan, who had been wounded,[261] struck the chest of al-Ḥusayn, and reviled the son of az-Zubayr and the son of Ṭalḥah. Then he went out angrily to his house, saying: "May you perish and be doomed forever. O Allah, I declare myself innocent before You of his blood. I was not part of his murder and did not support his murder in any way."[262] This was the attitude of 'Ali (رضي الله عنه), sincere in offering advice and consultation, hearing and obeying, standing firmly by the side of 'Uthmân (رضي الله عنه) during the turmoil and defending him the most among the people. He never said anything negative about him; he tried to bring about reconciliation and bridge the gap between the caliph and the rebels, but the matter was beyond his control. It was the will of Allah (ﷻ) that Amir al-Mu'mineen 'Uthmân ibn 'Affân (رضي الله عنه) should attain martyrdom.[263]

3.5.3. Ties of marriage between the family of 'Ali (ﷺ) and the family of 'Uthmân (ﷺ)

There were no feelings of resentment, hatred, or enmity between Banu Hâshim and Banu Umayyah such as those fabricated and invented by the enemies of Islam and the Muslims, who made up myths and tales about that. It is clear to every fair-minded individual that the relationship between Banu Umayyah and Banu Hâshim was that of cousins, brothers and close friends. They were the closest of people to one another, between whom there was mutual love, appreciation and respect, and they shared grief, pain and sorrow. Banu Umayyah and Banu Hâshim were descendants of a common ancestor; they were the grandsons of a single grandfather and branches of a single tree both before and after Islam. They all sprang from the same origin and were nourished by the fruits of the religion of Allah (ﷻ) that was brought by the Messenger of Allah (ﷺ), the trustworthy one, the teacher, the seal of the prophets and messengers.

There was a legendary friendship between Abu Sufyân and al-'Abbâs[264], as well as ties through marriage, both before and after Islam. The Messenger of Allah (ﷺ) gave three of his four daughters in marriage to men of Banu Umayyah: one married Abu al-'Âṣ ibn ar-Rabee', and two of his daughters married 'Uthmân ibn 'Affân ibn Abil-Âṣ ibn Umayyah, whose maternal grandmother was the paternal aunt of the Messenger of Allah (ﷺ), al-Bayḍa' bint 'Abdul-Muṭṭalib. She was called Umm Ḥakeem, and she had given birth to twins at the same time as the Prophet's father, Abdullah ibn 'Abdul-Muṭṭalib, was born. One of these twins was Arwa bint Kurayz ibn Ḥabeeb ibn 'Abd Shams, the mother of 'Uthmân (ﷺ). The son of 'Uthmân ibn 'Affân (ﷺ), Abân, also married a woman from Banu Hâshim; he married Umm Kulthoom, who was the daughter of Abdullah ibn Ja'far (aṭ-Ṭayyâr) ibn Abi Ṭâlib, the brother of 'Ali (may Allah be pleased with them all).[265] Sakeenah, the granddaughter of 'Ali (ﷺ)

and daughter of al-Ḥusayn, was married to the grandson of 'Uthmân (ﷺ), Zayd ibn 'Amr ibn 'Uthmân (may Allah be pleased with them all). The second granddaughter of 'Ali, another daughter of al-Ḥusayn, Fâṭimah, was married to another grandson of 'Uthmân, Muḥammad ibn Abdullah ibn 'Amr ibn 'Uthmân ibn 'Affân. Umm Ḥabeebah, the daughter of Abu Sufyân, the chief of Banu Umayyah, was married to the chief of Banu Hâshim and the leader of the sons of Adam, the Messenger of Allah (ﷺ), as is well known. Hind bint Abi Sufyân was married to al-Ḥârith ibn Nawfal ibn al-Ḥârith ibn 'Abdul-Muṭṭalib ibn Hâshim, and she bore him his son Muḥammad.[266]

Lubâbah bint 'Ubaydullah ibn 'Abbâs ibn 'Abdul-Muṭṭalib married al-'Abbâs ibn 'Ali ibn Abi Ṭâlib; after he passed away, she married al-Waleed ibn 'Utbah (the nephew of Mu'âwiyah) ibn Abi Sufyân.[267] Ramlah bint Muḥammad ibn Ja'far aṭ-Ṭayyâr ibn Abi Ṭâlib married Sulaymân ibn Hishâm ibn 'Abdul-Malik al-Umawi. After he died, she married Abu al-Qâsim ibn Waleed ibn 'Utbah ibn Abi Sufyân.[268] Ramlah, the daughter of 'Ali ibn Abi Ṭâlib, married Mu'âwiyah, the son of Marwân ibn al-Ḥakam[269] ibn Abi al-'Âṣ ibn Umayyah, after her previous husband Abu al-Hayyâj died.[270] Nafeesah bint Zayd ibn al-Ḥasan ibn 'Ali ibn Abi Ṭâlib married al-Waleed ibn 'Abdul-Malik ibn Marwân, and she died while she was married to him. Her mother was Lubâbah bint Abdullah ibn 'Abbâs.[271]

I have listed just some of the marriages between the two tribes, and this is sufficient for one who seeks the truth and proper understanding.[272]

3.6. Sayings of 'Ali about the Rightly-Guided Caliphs

There is consensus on the legitimacy of the caliphates of Abu Bakr, 'Umar, 'Uthmân and 'Ali (may Allah be pleased with them all).

The Companions were all agreed on that, and whoever criticises any one of them has gone against the words of Allah (ﷻ):

﴾And whoever contradicts and opposes the Messenger [Muhammad] after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in hell — what an evil destination!﴿ *(Qur'an 4: 115)*

Such a person also denies the words of the Prophet (ﷺ): "I urge you to adhere to my Sunnah and the way of the Rightly Guided Caliphs; hold on to it firmly." They are Abu Bakr, 'Umar, 'Uthmân and 'Ali (may Allah be pleased with them) and those who followed them in truth.[273] How good are the words of Ayyoob as-Sakhtiyâni in this context, when he said: "Whoever loves Abu Bakr has established true faith; whoever loves 'Umar, his path has become clear; whoever loves 'Uthmân has been guided by the light of Allah (ﷻ); whoever loves 'Ali has grasped the firm handhold; and whoever speaks well of the Companions of Muḥammad (ﷺ) is free of hypocrisy."[274]

The poet said:

I am pleased with 'Ali as an example and guide,
as I am pleased with Abu Bakr,
the companion of (the Prophet) in the cave.
I am pleased with Abu Ḥafṣ ('Umar) and his party,
and I am not pleased with the slaying of 'Uthmân in the house.
All of the Companions for me are examples and guides.
Is there anything wrong with my saying this?
If You know that I only love them for Your sake,
then free me from the fire.[275]

There is definitive evidence and clear proof of the distinct relationship between 'Ali and the Rightly Guided Caliphs (may Allah be pleased with them). This has been explained in the previous pages, and here we will add some further evidence to the definitive proof

that has been quoted above of the status of the Rightly Guided Caliphs in the opinion of Amir al-Mu'mineen 'Ali (ﷺ).

3.6.1. The leader of the mature people and youth of paradise

It was narrated that 'Ali (ﷺ) said: "I was with the Prophet (ﷺ), and Abu Bakr and 'Umar came. He said: 'O 'Ali, these two are the leaders of the mature people and youth of paradise, after the prophets and messengers.'"[276]

3.6.2. I only think of them in the way I hope to be

It was narrated that Suwayd ibn Ghaflah said: "I passed by a group of the Shia who were reviling Abu Bakr and 'Umar, then I entered upon 'Ali (ﷺ) and said: 'O Amir al-Mu'mineen, I passed by a group of your companions just now who were reviling Abu Bakr and 'Umar in a way that is not befitting to their status in the Ummah. Were it not for the fact that you think of them (Abu Bakr and 'Umar) privately as these men said publicly, they would not have dared to speak like that.' 'Ali (ﷺ) said: 'I only think of them in the way I hope to be. May Allah curse those who think of them in any except the best of terms.'

"Then he got up with tears running down his cheeks, and he held my hand until he entered the mosque. He ascended the minbar and sat on it, holding onto his beard and looking at it — and it was white — until the people gathered. Then he stood up and delivered an eloquent and moving speech, and he said: 'What is the matter with people who mention the two leaders of Quraysh and the two leading figures of the Muslims? I disavow what they say, and I shall punish them for it. By the One Who causes the seed to split and sprout and the One Who created the soul, no one loves them (Abu Bakr and

'Umar) but a pious believer, and no one hates them but an immoral evildoer. They accompanied the Messenger of Allah (ﷺ) with sincerity and loyalty, enjoining what is good and forbidding what is evil, and they never did anything contrary to what the Messenger of Allah (ﷺ) wanted to do. The Messenger of Allah (ﷺ) never regarded anyone else's advice as equal to theirs, and he never loved anyone else as he loved them.

"'When the Messenger of Allah (ﷺ) died, he was pleased with them; and when they died, the believers were pleased with them. The Messenger of Allah ordered Abu Bakr (رضي الله عنه) to lead the believers in prayer, and he led them in prayer for nine days[277] while the Messenger of Allah (ﷺ) was still alive. When Allah took His Prophet (ﷺ) in death and chose for him that which is with Him, the believers appointed him (Abu Bakr) in charge of their affairs, and they paid zakâh to him, because the two go together. Then they gave him their allegiance willingly and not under compulsion. I was the first one to do that from among Banu 'Abdul-Muṭṭalib, and he was reluctant to accept it, wishing that someone else could have taken care of that, but he was the best of those who remained. He was more merciful than anyone else, more kind, more pious and senior in terms of age and Islam. He led us as the Messenger of Allah (ﷺ) had led us until he died like that, then 'Umar was appointed in charge after him.

"'Some of them were pleased, and some of them were not, but he ('Umar) did not depart this world until those who had disapproved of him approved of him. He conducted affairs according to the way of the Prophet (ﷺ) and his companion (Abu Bakr), following in their footsteps as the camel calf follows its mother. He was, by Allah, kind and compassionate, a merciful helper and supporter of the oppressed, not fearing the blame of anyone for the sake of Allah (ﷻ). Allah caused his tongue to speak the truth always and made sincerity second nature to him, until we thought an angel was speaking on his

lips. Allah (ﷻ) supported Islam by means of his becoming Muslim, and his migration was a support and help to the faith. Allah (ﷻ) instilled fear of him in the hearts of the hypocrites and instilled love for him in the hearts of the believers.

"'Who do you know who is like them? May Allah have mercy on them, and may Allah help us to follow their path. No one can attain what they attained except by following in their footsteps and loving them. So whoever loves me, let him love them; whoever does not love them hates me, and I have nothing to do with him. Had I already explained my position regarding them to you, I would have given the harshest punishment for this, but I should not punish anyone before explaining and warning. After today, if anyone is brought to me who says this, I shall carry out on him the punishment of the fabricator. Verily the best of this Ummah after its Prophet are Abu Bakr and 'Umar, and if I wished, I could name the third one. I ask Allah for forgiveness for me and for you.'"[278]

3.6.3. "This is 'Uthmân ibn 'Ali; I named him after 'Uthmân ibn 'Affân"

It was narrated from Abu Sa'eed al-Khudri: "I saw a young, prepubescent boy with braided hair down to his shoulders, and Allah (ﷻ) knows that I had my doubts about him; I did not know whether he was a boy or a girl. Then I passed by one who was even better than him, who was sitting beside 'Ali (رضي الله عنه). I said: 'May Allah bless you, who is this young man beside you?' He said: 'This is 'Uthmân ibn 'Ali. I named him after 'Uthmân ibn 'Affân, and I named another of my sons after 'Umar ibn al-Khaṭṭâb, another after 'Abbâs, the paternal uncle of the Messenger of Allah (ﷺ), and another after the best of creation Muḥammad. As for al-Ḥasan, al-Ḥusayn and Muḥsin[279], they were named by the Messenger of Allah (ﷺ), who offered a sacrifice for them, shaved the hair on their heads[280] and

gave its weight in charity, and ordered that they be given their names and circumcised.[281] They were born at the time of the Messenger of Allah (ﷺ), and he is the one who named them and offered the sacrifice on their behalf.'"

3.6.4. Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them) were held in particular esteem by the Prophet

It is known through mutawâtir reports, and it is not hidden from the common folk or the elite, that Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them) were held in high esteem by the Prophet (ﷺ), and they were among the most special of people to him. He was closest to them, and they were closest to him, and he had ties to all of them through marriage. He loved them and praised them. There can only be two cases: either they were righteous, both outwardly and inwardly, during his lifetime and after his death, or they were the opposite of that during his lifetime or after his death. If they were not righteous, despite this closeness to the Prophet (ﷺ), then one of two things must be true: either he did not know how they were, or he knew about it but was turning a blind eye to it. Whatever the case, this is one of the most serious criticisms against the Messenger (ﷺ), as the poet said: "If you did not know, that is a calamity; and if you did know, it is even worse."

If they deviated after becoming righteous, then this would indicate that Allah (ﷻ) had let down His Messenger with regard to the elite of his Ummah and his senior Companions, and with regard to the promise that his religion would prevail over all others. How could the senior members of his inner circle become apostates? This and similar notions are among the most serious criticisms that the Râfiḍis make against the Messenger of Allah (ﷺ). As Imam Mâlik and others said: These Râfiḍis only wanted to undermine the

Messenger (ﷺ), so that one might say that he was a man who had bad companions, for if he was a righteous man, then his companions would have been righteous. Hence the scholars say: "Râfiḍi ideas were introduced by heretics."[282]

3.6.5. Implications of the Râfiḍis' regarding the Companions as disbelievers

The view of the Râfiḍis, that the Companions were disbelievers, implies that Amir al-Mu'mineen 'Ali (رضي الله عنه) was also a disbeliever, because he failed to carry out the command of Allah (ﷻ). This would imply that the Sharia texts did not reach us through a proper, mutawâtir chain of narration; rather that chain is invalid because the transmitters were apostates. This in turn leads to criticism of the noble Qur'an, because it reached us through Abu Bakr, 'Umar, 'Uthmân and their brethren. This was the aim of the one who came up with this idea. Hence Abu Zar'ah said: If you see a man reviling any of the Companions of the Messenger of Allah (ﷺ), then you should know that he is a heretic, because the Messenger (ﷺ) is true and the Qur'an is true. Those who transmitted the Qur'an and Sunnah to us were the Companions of the Messenger of Allah (ﷺ). What these people want to do is to shed doubt on our witnesses, so as to undermine the Qur'an and Sunnah, but they are the ones who deserve to be criticised, and they are heretics.[283] Hence the books of the Shia admit that the one who came up with this idea was Ibn Saba'. They say that he was the first one to openly criticise and disavow Abu Bakr, 'Umar, 'Uthmân and the Companions, and he claimed that 'Ali (رضي الله عنه) told him to do that.[284]

3.6.6. Real life evidence of the true nature of the relationship between 'Ali and the Rightly Guided Caliphs

Actual, practical evidence is established from the biography of Amir al-Mu'mineen 'Ali (ﷺ) concerning his relationship with his brethren Abu Bakr, 'Umar and 'Uthmân; it is well known and widely transmitted. In the previous pages, we have quoted a great deal of that evidence, which proves the sincere love and strong bonds of brotherhood that existed among these chosen pioneers, the elite of the generation of the Companions (may Allah be pleased with them).

First and foremost is the fact that Amir al-Mu'mineen 'Ali (ﷺ) gave his daughter Umm Kulthoom in marriage to Amir al-Mu'mineen 'Umar (ﷺ).[285] If 'Umar (ﷺ), who was held in high esteem by the Ummah as al-Farooq (the Criterion), is regarded by the Shia as a worse disbeliever than Iblees himself, shouldn't the Shia come back to their senses and think about the corrupt nature of their school of juristic thought and what that implies? Because if Abu Bakr and 'Umar (may Allah be pleased with them) were disbelievers, as they falsely claim, then the fact that 'Ali (ﷺ) gave his daughter Umm Kulthoom al-Kubra in marriage to 'Umar (ﷺ) means that 'Ali (ﷺ) became a disbeliever or evildoer who subjected his daughter to a great sin, because marriage of a a Muslim woman to a disbeliever is pure fornication.[286] The wise and fair-minded person with no ulterior motive, who is sincere in his love for the Prophet (ﷺ) and the members of his household and their followers, cannot but submit to the reality of the love and friendship that existed among all four caliphs (may Allah be pleased with them all). Hence, when it was said to Mu'izz ad-Dawlah Aḥmad ibn Bawayh — a Râfiḍi who reviled the Companions of the Messenger of Allah — that 'Ali (ﷺ) gave his daughter Umm Kulthoom in marriage to 'Umar ibn al-Khaṭṭâb (ﷺ), he was shocked and said: "I did not know that." He

repented, gave most of his wealth in charity, freed his slaves, set right a great deal of his earlier wrongdoing, and worked until he fell unconscious[287] because he realised the enormity of his previous crimes, in which he had attacked the honour of these pure ones as a result of being deceived by the false arguments of the Râfiḍis.[288]

The leaders of the Râfiḍi Shia tried to undermine the significance of this proof by fabricating reports that were falsely attributed to the Imams, claiming that she "was a woman who belonged to us and was taken by force."[289] Thus they made matters worse, to such an extent that they depicted Amir al-Mu'mineen 'Ali (ﷺ) as one who could not defend his honour and who approved of immorality in his family. Is this something that could be imagined with regard to Amir al-Mu'mineen 'Ali (ﷺ), the hero of Islam? Even the lowest of the Arabs would offer himself as a sacrifice to defend his honour and would expose himself to death in order to defend his womenfolk, so how about Banu Hâshim, who were the leaders of the Arabs and the noblest of them in lineage and the highest in terms of chivalry and gallantry? How could they attribute such abhorrent shortcomings to 'Ali (ﷺ) and his daughter, the granddaughter of the Messenger of Allah (ﷺ), when 'Ali (ﷺ) was so courageous and brave, the lion of Banu Ghâlib, Asadullah (the lion of Allah) in the east and west?[290]

It seems that some of them did not like the implications of this marriage, so they tried to find a way out of this problem by means of stranger and weirder logic. They claimed that Umm Kulthoom was not the daughter of 'Ali (ﷺ); rather she was a jinn who took her shape![291] Thus they came up with a notion that is an insult to the intelligence of men and women of sound reason. Anyone can claim that the one whom he hates is a male or female jinn; thus people live with myths and lose sight of the truth.

Another piece of evidence is the strong blood relationship and ties of kinship that existed among the Rightly Guided Caliphs, as well as the expressions of love among them. As we have seen, 'Ali, al-Ḥasan and al-Ḥusayn named some of their children after Abu Bakr and 'Umar. Could anyone name his children after the worst of his enemies among the disbelievers and those whom he hates the most? Could he bear to hear the names of his enemies reverberating around his house throughout the day, time and time again?[292]

The Companions, the Tâbi'oon who followed them and the imams of the Muslims did not learn anything from Amir al-Mu'mineen 'Ali (ﷺ) except love for Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them) during their lifetimes, during their caliphates and after their deaths. During their caliphates, 'Ali (ﷺ) listened to them and obeyed them; he loved them, and they loved him; he respected them, and they respected him. He was sincere in his love for and obedience to them. He strove in jihad against those whom they strove against, loved those that they loved and hated those that they hated. They used to consult him with regard to new issues that arose, and he would offer sincere advice on the basis of compassion and love; many of their decisions were based on his advice.[293] These feelings were mutual, and it was said that love of Abu Bakr, 'Uthmân, 'Umar and 'Ali (may Allah be pleased with them all) could not be combined except in the hearts of the most pious of this Ummah.[294] Sufyân ath-Thawri said: "Love for 'Uthmân and 'Ali cannot be combined except in the hearts of the noblest of men."[295] Anas ibn Mâlik said: "They said: 'Love for 'Uthmân and 'Ali (may Allah be pleased with them) cannot be combined in the heart of a believer,' but they lied, for Allah combined love for them both in our hearts, praise be to Allah."[296]

3.7. Description of the Companions of the Prophet (ﷺ) in the Noble Qur'an

Allah (ﷻ) says:

﴾Muḥammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate [in prayer], seeking bounty from Allah and [His] good pleasure. The mark of them [i.e. of their Faith] is on their faces [foreheads] from the traces of prostration [during prayers]. This is their description in the Tawrât [Torah]. But their description in the Injeel [Gospel] is like a [sown] seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe [i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection] and do righteous good deeds, forgiveness and a mighty reward [i.e. paradise].﴿ *(Qur'an 48: 29)*

It is appropriate to end this section with this verse, which serves as evidence for what I have mentioned of love, compassion and cooperation among the Rightly Guided Caliphs and the noble Companions (may Allah be pleased with them all). This verse mentions the status of the Messenger of Allah (ﷺ) by praising him, then Allah (ﷻ) praises all the Companions (may Allah be pleased with them all). Allah (ﷻ) mentions their attitude of harshness and sternness towards the disbelievers, and He also mentions the mutual compassion and kindness that existed among them. He describes them as doing many righteous deeds, accompanied by sincerity and great hope of mercy. Foremost among these righteous deeds is their offering frequent prayers, seeking the bounty and good pleasure of Allah (ﷻ). In this verse, Allah (ﷻ) also describes the effect of that,

which is clearly seen on their faces: "The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)." It was said that this mark is whiteness on their faces that will be seen on the Day of Resurrection. This is the view of al-Ḥasan and Sa'eed ibn Jubayr, and it is one narration from Ibn 'Abbâs (ﷺ). The other narration from him, which was also narrated from Mujâhid, is that the mark which can be seen in this world is dignity. It was also narrated from Mujâhid that it refers to humility and humbleness.[297]

There is no contradiction among these opinions because in this world, dignity may result from humility and modesty, while in the hereafter, it will be light on their brows.[298] Ibn Katheer said: "The intentions of the Companions (may Allah be pleased with them) were pure, and their deeds were good, so everyone who looked at them would admire their dignity and their attitude and behaviour." Mâlik (ﷺ) said: "I heard that when the Christians saw the Companions (may Allah be pleased with them) who conquered Syria, they said: 'By God, these people are better than the Disciples, according to what we have heard.'" And they spoke the truth in that, because this Ummah is spoken highly of in the earlier Books, and the greatest and most virtuous of them are the Companions of the Messenger of Allah (ﷺ). Allah (ﷻ) referred to mention of them in the previous Books and reports which were in circulation (before Islam). He said: ﴾This is their description in the Tawrât [Torah]. But their description in the Injeel [Gospel] is like a [sown] seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers.﴿ *(Qur'an 48: 29)*

This is exactly how the Companions of the Messenger of Allah (ﷺ) were; they supported him "that He may enrage the disbelievers with them." According to one report, Imam Mâlik (may Allah have mercy on him) concluded from this verse that the Râfiḍis who hate

the Companions (may Allah be pleased with them) are disbelievers. He said: "Because they (the Râfiḍis) are enraged by them (the Companions), and the one who is enraged by the Companions (may Allah be pleased with them) is a disbeliever because of this verse." A number of the scholars agreed with him on that.

The verse continues: ﴾Allah has promised those among them who believe [i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection] and do righteous good deeds,﴿ *(Qur'an 48: 29)*. This means that He has promised great reward and good provision, and the promise of Allah (ﷻ) is true; He does not break it. Everyone who follows in the footsteps of the Companions (may Allah be pleased with them) is given the same promise, but they have an advantage because of their precedence and the perfection that they obtained. No one else of this Ummah can catch up with them, may Allah be pleased with them and make them pleased, and may He make Jannat al-Firdaws their abode, and that is indeed the case.[299]

The fact that Allah says about the noble Companions (may Allah be pleased with them), "that He may enrage the disbelievers with them" points to the most serious ruling, the sternest threat and the strongest warning with regard to those who are enraged by the Companions of the Messenger of Allah (ﷺ) or who harbour in their hearts any grudge against them.[300] With regard to the words of Allah, the Exalted, the Almighty, at the end of the verse, ﴾Allah has promised those among them who believe [i.e. all those who follow Islamic Monotheism, the religion of Prophet Muḥammad (ﷺ) till the Day of Resurrection] and do righteous good deeds,﴿ this is a promise of paradise from Allah (ﷻ) to all the Companions, and also to everyone who believes and does righteous deeds among the Ummah of Islam, because this promise is for all the believers until the Day of Resurrection.[301] The word '*min*' (translated here as 'among') in this

verse means those who are like them, and does not mean some of them.

Ibn Taymiyah said: "No doubt this is praise for them for the attributes mentioned, namely harshness towards the disbelievers, mercy amongst themselves, bowing and prostrating, seeking the bounty and pleasure of Allah (ﷻ), the mark of prostration on their faces and the fact that they started from a position of weakness and attained perfect strength, like the plants mentioned in the verse. The promise made to them of forgiveness and great reward is not only for these characteristics; rather it is for their faith and righteous deeds. Allah (ﷻ) mentions that for which they deserve this promise, even though all of them are like that, because if He did not mention that, it might be thought that they are deserving of forgiveness merely by virtue of what is mentioned, without explaining the reason why they deserve this reward."[302]

What I have mentioned in this section is in complete accordance with what the noble Qur'an says about mercy and compassion among the Companions and harshness against the disbelievers, especially among the Rightly Guided Caliphs. They are the noble leaders, the elite of the people and the leaders of the Ummah after the death of its Prophet. Beware of the weak reports and fabricated stories that were made up by the enemies of this Ummah in order to distort the history of the early generations of Islam. Should we believe false reports and worthless stories that depict enmity among the Rightly Guided Caliphs, or should we believe the Book of our Lord, what was said concerning them by our Prophet, and what is in accordance with reports narrated by trustworthy scholars of Ahl as-Sunnah wal-Jamâ'ah?

Allah (ﷻ) says:

﴾And He has united their [i.e. believers'] hearts. If you had spent all

that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.﴿

(Qur'an 8: 63)

This is the Qur'an's description of the real harmony among the Companions. This is a great blessing that Allah (ﷻ) bestowed upon that pure generation, and human beings have nothing to do with it. The noble Qur'an states that harmony among the Companions is a blessing that Allah (ﷻ) bestowed upon the Messenger of Allah (ﷺ). This Qur'anic depiction of the reality of the Companions is in harmony with the sound reports which show love and friendship among them, thus exposing the deceit of those who fabricated false reports. The verse also includes everyone who follows the guidance of the noble Qur'an and the Sunnah of the leader of the Messengers. Ibn 'Abbâs said: "Ties between relatives may be severed, and a person's kindness may be rejected and unappreciated, but there is nothing like closeness between hearts."[303]

The poet said:

I accompanied people and learned about their nature
and attitude, and I examined the ties connecting them,
and I have realised that blood ties cannot bring together
people who want to sever these ties,
and love and kindness are the strongest of ties.[304]

* * *

CHAPTER THREE
The Oath of Allegiance to 'Ali (ﷺ), the most important of his characteristics and his way of life in society

1. The oath of allegiance to 'Ali (ﷺ)

1.1. How allegiance was sworn to 'Ali (ﷺ)

On Friday, 18 Dhul-Ḥijjah 35 AH,[1] the Rightly Guided Caliph 'Uthmân ibn 'Affân (ﷺ) was martyred at the hands of outlaw rebels, who killed him (ﷺ) unlawfully and wrongfully. They had come from various regions and various tribes that were not known for any service to Islam or any good achievement in this world. After this, all of the Companions of the Messenger of Allah (ﷺ) who were left in Madinah swore allegiance to 'Ali (ﷺ) as caliph. There was no one better than him at that time, so no one else claimed leadership after 'Uthmân (ﷺ). 'Ali (ﷺ), the father of the two grandsons of the Prophet (ﷺ), was not eager for it, and he only accepted it after strong urging from those of the Companions who were left in Madinah, for fear that the tribulations might increase and spread further. Despite that, he was not spared the criticism of some ignorant people as the result of turmoil that took place later on, such as the battles of the Camel and Ṣiffeen, the flames of which were fanned by those who

hated Islam, such as Ibn Saba' and his followers, whom he led astray due to their evil nature and the deviation of their hearts from true guidance.

The manner in which they selected 'Ali (ﷺ) for the caliphate was narrated by some of the scholars.[2] Abu Bakr al-Khallâl narrated with his sound chain of narration going back to Muhammad ibn al-Ḥanafiyyah that the latter said: "I was with 'Ali (ﷺ) when 'Uthmân (ﷺ) was under siege. A man came to 'Ali and said: ' 'Amir al-Mu'mineen has just been killed.' 'Ali (ﷺ) got up, and I grabbed him by the waist, fearing for him. He said: 'Let me go, may you be bereft of your mother!' 'Ali (ﷺ) went to the house where 'Uthmân had been killed, may Allah have mercy on him. He went into his house and shut the door. The people came to him and knocked at the door, then they entered upon him and said: 'This man has been killed, and the people must have a caliph. We do not know of anyone more deserving of that than you.' 'Ali (ﷺ) said to them: 'You do not want me; I would rather be an adviser to you than a leader.' They said: 'No, by Allah, we do not know of anyone more deserving of it than you.' He said: 'If you insist on me, then allegiance to me should not be sworn in secret. Rather I will go out to the mosque and accept the people's allegiance.' "[3]

According to another report narrated from Sâlim ibn Abi Ja'd from Muhammad ibn al-Ḥanafiyyah: "The Companions of the Messenger of Allah came to him and said: 'This man has been killed, and the people must have a leader. We do not find anyone who is more deserving of that than you, or who is more senior in Islam, or closer to the Messenger of Allah (ﷺ).' 'Ali (ﷺ) said: 'Do not do it, for I would rather be an adviser to you than a leader.' They said: 'No, by Allah, we will not do anything until we swear allegiance to you.' He said: 'Then (do it) in the mosque, for allegiance to me should not be hidden, and it should only be with the approval of the Muslims.' "

CHAPTER THREE
The Oath of Allegiance to 'Ali (ﷺ), the most important of his characteristics and his way of life in society

1. The oath of allegiance to 'Ali (ﷺ)

1.1. How allegiance was sworn to 'Ali (ﷺ)

On Friday, 18 Dhul-Ḥijjah 35 AH,[1] the Rightly Guided Caliph 'Uthmân ibn 'Affân (ﷺ) was martyred at the hands of outlaw rebels, who killed him (ﷺ) unlawfully and wrongfully. They had come from various regions and various tribes that were not known for any service to Islam or any good achievement in this world. After this, all of the Companions of the Messenger of Allah (ﷺ) who were left in Madinah swore allegiance to 'Ali (ﷺ) as caliph. There was no one better than him at that time, so no one else claimed leadership after 'Uthmân (ﷺ). 'Ali (ﷺ), the father of the two grandsons of the Prophet (ﷺ), was not eager for it, and he only accepted it after strong urging from those of the Companions who were left in Madinah, for fear that the tribulations might increase and spread further. Despite that, he was not spared the criticism of some ignorant people as the result of turmoil that took place later on, such as the battles of the Camel and Ṣiffeen, the flames of which were fanned by those who

hated Islam, such as Ibn Saba' and his followers, whom he led astray due to their evil nature and the deviation of their hearts from true guidance.

The manner in which they selected 'Ali (ﷺ) for the caliphate was narrated by some of the scholars.[2] Abu Bakr al-Khallâl narrated with his sound chain of narration going back to Muhammad ibn al-Ḥanafiyyah that the latter said: "I was with 'Ali (ﷺ) when 'Uthmân (ﷺ) was under siege. A man came to 'Ali and said: ' 'Amir al-Mu'mineen has just been killed.' 'Ali (ﷺ) got up, and I grabbed him by the waist, fearing for him. He said: 'Let me go, may you be bereft of your mother!' 'Ali (ﷺ) went to the house where 'Uthmân had been killed, may Allah have mercy on him. He went into his house and shut the door. The people came to him and knocked at the door, then they entered upon him and said: 'This man has been killed, and the people must have a caliph. We do not know of anyone more deserving of that than you.' 'Ali (ﷺ) said to them: 'You do not want me; I would rather be an adviser to you than a leader.' They said: 'No, by Allah, we do not know of anyone more deserving of it than you.' He said: 'If you insist on me, then allegiance to me should not be sworn in secret. Rather I will go out to the mosque and accept the people's allegiance.' "[3]

According to another report narrated from Sâlim ibn Abi Ja'd from Muhammad ibn al-Ḥanafiyyah: "The Companions of the Messenger of Allah came to him and said: 'This man has been killed, and the people must have a leader. We do not find anyone who is more deserving of that than you, or who is more senior in Islam, or closer to the Messenger of Allah (ﷺ).' 'Ali (ﷺ) said: 'Do not do it, for I would rather be an adviser to you than a leader.' They said: 'No, by Allah, we will not do anything until we swear allegiance to you.' He said: 'Then (do it) in the mosque, for allegiance to me should not be hidden, and it should only be with the approval of the Muslims.' "

Sâlim ibn Abi Ja'd said: "Abdullah ibn 'Abbâs said: 'I did not want him to go to the mosque for fear of troublemakers, but he insisted on going to the mosque.' When he entered the mosque, the Muhâjiroon and the Anṣâr came and swore allegiance to him, and the people did likewise."[4]

From these sound reports we learn a number of lessons, including the following:

1.1.1. The support of 'Ali ibn Abi Ṭâlib (ﷺ) for 'Uthmân (ﷺ) and his defence of him

This is narrated in mutawâtir reports from 'Ali (ﷺ). Indeed, he defended 'Uthmân (ﷺ) most out of all the people. That is narrated with many chains of narration, and Marwân ibn al-Ḥakam bore witness to that when he said: "There was no one among the people who defended our companion more than your companion," meaning that 'Ali defended 'Uthmân.[5]

1.1.2. 'Ali's lack of interest in caliphate

He did not seek or desire the caliphate, and he stayed at home until the Companions came to him, asking to swear allegiance to him.

1.1.3. The consensus of the Companions, both Muhâjiroon and Anṣâr, and the people in general of Madinah, on swearing allegiance to him

Those who swore allegiance to 'Ali (ﷺ) included the decision makers and the prominent people. They are the ones who went to 'Ali (ﷺ) and asked him to accept the oath of allegiance, insisting until he agreed. It was not the thugs and killers of 'Uthmân (ﷺ), as some weak and fabricated reports suggest.

1.1.4. 'Ali was the most deserving of the caliphate among the people at that time

This is indicated by the fact that the Companions went to him and insisted that he should accept the oath of allegiance, and they stated clearly that they did not know anyone who was more deserving of the caliphate at that time than him.

1.1.5. The importance of the caliphate

Hence we see that the Companions hastened to appoint 'Ali (ﷺ), who used to say: "Were it not for my fear for the religion of Allah, I would not have agreed."[6]

1.1.6. The dubious idea that they inserted concerning the oath of allegiance to 'Ali (ﷺ)

This idea suggests that the rebels who besieged 'Uthmân (ﷺ), some of whom took part in his murder, were in Madinah and were the first ones to swear allegiance to 'Ali (ﷺ), and that Ṭalḥah and az-Zubayr swore allegiance reluctantly, as was narrated by the historians. This idea has no basis, and the reports concerning it have no sound chains of narration. The correct view is that the people could find no one after Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them) who was like the fourth in status, knowledge, piety, religious commitment, seniority and track record of jihad. The Muhâjiroon and the Anṣâr insisted on him, and he thought it was an obligation upon him, so he agreed to it. If they had not hastened to swear allegiance to 'Ali (ﷺ), that could have led to turmoil and division throughout the Muslim regions.

It was in the best interests of the Muslims for 'Ali (ﷺ) to accept the oath of allegiance regardless of the circumstances, and none of the Companions who were in Madinah held back from

swearing allegiance to him. Some people confused this with a later incident when some of the Companions stayed behind instead of marching to Basra with him. With regard to the oath, no one held back from that, but with regard to marching to Basra, some stayed behind because it was a matter of ijtihâd.[7] 'Ali (ﷺ) did not force them to come out with him, as we shall see in detail below when we discuss the Battle of the Camel.

1.1.7. Awareness of the exaggerations of storytellers

We must be aware of the exaggerations of some storytellers who claim that for five days following the murder of 'Uthmân (ﷺ), Madinah remained under the control of al-Ghâfiqi ibn Ḥarb while they looked for someone to accept the position of caliphate and could not find anyone.[8] Other reports claimed that the rebels of Egypt made an offer to 'Ali (ﷺ) to become caliph, but he refused; that the rebels of Kufah offered the caliphate to az-Zubayr, but he did not accept; and that those who came from Basra offered allegiance to Ṭalḥah. This is not proven in any sound reports, and its chain of narration is not sound.[9] Moreover, it is well known that the Companions were in full control of Madinah and would have been able to destroy these criminals were it not for the request of 'Uthmân (ﷺ) to refrain from using force against them. This is explained in my book *Tayseer al-Kareem al-Mannân fi Seerat 'Uthmân ibn 'Affân*. The correct view is that allegiance to 'Ali (ﷺ) was given voluntarily and freely by the Muslims, and the troublemakers played no part in that. All of the Companions in Madinah[10] elected Amir al-Mu'mineen 'Ali (ﷺ).

1.1.8. Sound reports about the oath of allegiance to 'Ali

There are eleven sound reports about the oath of allegiance to 'Ali (ﷺ).[11] We will discuss some of them in detail below.

1.2. 'Ali's entitlement to the caliphate

The most deserving of people to be caliph, after Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them), was 'Ali ibn Abi Ṭâlib (ﷺ). This is the belief of Ahl as-Sunnah wal-Jamâ'ah, and this is what the Muslim is required to believe as part of his faith in regard to the sequence of the Rightly Guided Caliphs. There is an indication of 'Ali's being entitled to the caliphate in more than one Islamic text, including the following:

1. The verse in which Allah says: ﴿Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to [the present rulers] in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them [i.e. Islam]. And He will surely, give them in exchange a safe security after their fear...﴾ *(Qur'an 24: 55)*. The point here regarding the legitimacy of 'Ali's caliphate is that he was one of those who were granted succession to (the present rulers) in the land and to whom was granted the authority to practice their religion.

2. The words of the Prophet (ﷺ): "I urge you to adhere to my Sunnah and the way of the Rightly Guided Caliphs who come after me; hold fast to it and cling to it strongly."[12] The relevant point in this hadith with regard to the validity of 'Ali's caliphate is that he was one of the Rightly Guided Caliphs who enjoined what is good and forbade what is evil, adhered to the limits set by Allah (ﷻ), established regular prayer, paid zakâh and followed the way of the Messenger of Allah (ﷺ) in justice and establishing truth.

3. The words of the Prophet (ﷺ) as narrated in the hadith of Safeenah: "Caliphate in the footsteps of the Prophet will last for

thirty years, then Allah (ﷻ) will grant power to whomever He wills."[13] This hadith is indicative of the validity of 'Ali's caliphate, as his caliphate brought to a close the thirty year period of caliphate in the footsteps of the Prophet (ﷺ) that are mentioned in this hadith, and this was the basis of the scholars' opinions.[14] Aḥmad ibn Hanbal said: "The hadith of Safeenah about the caliphate is sound, and I based my opinion about the caliphate on it."[15] Abdullah ibn Aḥmad said: "I said to my father: 'Some people are saying that he ('Ali) was not a caliph.' He said: 'This is a bad and corrupt view.' He said: 'The Companions of the Messenger of Allah (ﷺ) used to address him as Amir al-Mu'mineen; should we disbelieve them? He led people on hajj, cut off the hand of the thief and stoned the adulterer; could the one who did that be anything other than a caliph?'"[16]

Ibn Taymiyah said concerning the hadith of Safeenah: "It is a well-known hadith that was narrated by Ḥammâd ibn Salamah, 'Abdul-Wârith ibn Sa'eed and al-'Awwâm ibn Hawshab from Sa'eed ibn Jamhân from Safeenah, the freed slave of the Messenger of Allah (ﷺ). It was narrated by the authors of *as-Sunan* such as Abu Dâwood and others, and Imam Aḥmad and others based their views on it when affirming the caliphate of the four Rightly Guided Caliphs. Aḥmad regarded it as sound and quoted it as evidence against those who were not certain about the caliphate of 'Ali (رضي الله عنه) because the people were divided concerning him. Aḥmad said: 'Whoever does not regard 'Ali (رضي الله عنه) as the fourth caliph is more misguided than his family's donkey,' and he forbade accepting such a person's proposal of marriage."[17]

The commentator of *aṭ-Ṭaḥḥâwiyyah* said: "And we affirm 'Ali as caliph after 'Uthmân (may Allah be pleased with them both).

When 'Uthmân (ﷺ) was murdered, and the people swore allegiance to 'Ali (ﷺ), he became a true leader to whom obedience became obligatory. He was the caliph of his time, following in the footsteps of prophetic leadership, as indicated by the hadith of Safeenah...."[18]

4. It was narrated that 'Ikrimah said: "Ibn 'Abbâs said to me and his son 'Ali: 'Go to Abu Sa'eed, and listen to him.' So we went and found him working in a garden. He took his garment and wrapped it around himself, then he began talking to us until he mentioned the building of the mosque. He said: 'We were carrying bricks one at a time, and 'Ammâr was carrying bricks two at a time. The Prophet (ﷺ) started removing dust from him and saying: "Poor 'Ammâr! He will be killed by a group that is in the wrong. He will call them to paradise, and they will call him to hell." 'Ammâr said: "I seek refuge with Allah (ﷻ) from tribulation."'"[19]

   According to a report narrated by Muslim from Abu Sa'eed, he said to 'Ammâr, when he started digging the ditch and he started wiping his head: "Poor[20] son of Sumayyah, you will be killed by a group that is in the wrong."[21] Ibn Taymiyah said, after quoting the Prophet's words that 'Ammâr would be killed by a group that is in the wrong: "This is indicative of the validity of 'Ali's leadership and the obligation of obeying him, and that the one who called people to obey him was calling people to paradise, and the one who called people to fight him was calling them to hellfire, regardless of whether his view was based on misinterpretation or he was a transgressor who had no such justification. This is the more correct of the two opinions held by our companions, and it is the view that those who fought 'Ali (ﷺ) were in the wrong. This is the view of the leading jurists, who derived many rulings from that with regard to fighting

rebels who have their own justification based on some misinterpretation.

"When Yaḥya ibn Ma'een objected to ash-Shâfa'i quoting as evidence events from the life of 'Ali with regard to formulating rulings on fighting rebels who find justification in some misinterpretation, he said: 'Is he regarding both Ṭalḥah and az-Zubayr as wrongdoers?' Imam Aḥmad responded by saying: 'Woe to you! What else could he do with regard to this issue?' – meaning that if he did not derive rulings on the basis of 'Ali's handling of events that occurred during his caliphate, he would not have any guidelines from the Rightly Guided Caliphs with regard to fighting rebels. Neither Aḥmad nor any of the Sunni imams ever hesitated with regard to that."[22]

If someone were to say that the killing of 'Ammâr took place at Ṣiffeen when he was fighting alongside 'Ali (ﷺ), and those who killed him were with Mu'âwiyah, on whose side there was a group of the Companions, so how could that hadith refer to them as people who were calling to hellfire? The answer is that they thought that they were calling to paradise and they based their argument on what they thought was correct evidence, so there is no blame on them for following what they thought was correct. What is meant by calling to paradise is calling to that which leads to it, which is obeying the ruler. Thus 'Ammâr was calling them to obey 'Ali (ﷺ), who was the leader to whom obedience was obligatory at that time, whereas they were calling to something other than that, because of what appeared to them to be the right thing to do.[23]

An-Nawawi said, after quoting the Prophet's words, "Poor son of Sumayyah, you will be killed by a group that is in the wrong":[24] "The scholars said: This hadith is clear evidence that 'Ali (ﷺ) was in the right, and the other group was in the wrong,

but they thought they were doing the right thing, so there is no blame on them for that. This is clearly a miracle of the Messenger of Allah (ﷺ) for several reasons, including the fact that it foretold that 'Ammâr would be slain and that Muslims would kill him and they would be in the wrong, and that the Companions would fight one another and they would be two groups, one of which would be transgressing and the other group. All of that came to pass as clear as day. May Allah send blessings and peace upon His Messenger, who did not speak on the basis of whims and desires, rather it was a revelation that was revealed."[25]

5. It was narrated that Abu Sa'eed al-Khudri said: "The Messenger of Allah (ﷺ) said: 'A group will secede from my Ummah at a time of division among the Muslims, and they will be killed by the group that is closer to the truth.'" It is also narrated that he said: "There will be among my Ummah two groups, from among whom (a third) group will secede, and they will be killed by those who are closer to the truth." According to another version, he said: "A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth."[26] His words "at a time of division" mean when the people are divided, when there is division among the Muslims. This is the division that occurred between 'Ali and Mu'âwiyah (may Allah be pleased with them both).[27] What is meant by the group that seceded is the people of Nahrawân; they were in 'Ali's camp at the battle of Ṣiffeen, then when 'Ali and Mu'âwiyah agreed to arbitration by the two arbitrators, they seceded. They said: "'Ali and Mu'âwiyah are racing towards disbelief like two horses on which bets are placed; Mu'âwiyah committed an act of disbelief by fighting 'Ali, then 'Ali committed an act of disbelief by accepting the arbitration of the two arbitrators." They also regarded Ṭalḥah and az-Zubayr as

disbelievers. They were killed by the group that was with 'Ali (ﷺ). The Prophet (ﷺ) testified that the group who would fight them would be closer to the truth, and this is testimony from the Prophet (ﷺ) that 'Ali and his companions (may Allah be pleased with them) were in the right. This is one of the miracles of the Prophet (ﷺ) because he foretold what was to happen, and events unfolded as he said. It also offers clear evidence for the validity of 'Ali's caliphate and the error of those who opposed him.[28]

1.3. The oath of allegiance sworn by Ṭalḥah and az-Zubayr (may Allah be pleased with them)

It was narrated that Abu Basheer al-'Âbidi said: "I was in Madinah when 'Uthmân (ﷺ) was killed. The Muhâjireen and Anṣâr, including Ṭalḥah and az-Zubayr, gathered together and went to 'Ali (ﷺ). They said: 'O Abu al-Ḥasan, come and let us swear allegiance to you.' He said: 'I have no need of that position. I am with you, and whomever you choose, I will accept him, so choose someone.' They said: 'By Allah, we will not choose anyone but you...' "[29] This shows that there was universal allegiance to 'Ali (ﷺ). There are many reports concerning this, some of which were quoted by Ibn Jareer in his *Tareekh*.[30]

This clearly indicates that the Companions (may Allah be pleased with them) swore allegiance to 'Ali (ﷺ), and that they, including Ṭalḥah and az-Zubayr, were agreed on doing so. As for what is mentioned in some reports, that Ṭalḥah and az-Zubayr swore allegiance reluctantly, this is not proven in any sound transmission, and the sound reports state something different.[31]

At-Ṭabari narrated that 'Awf ibn Abi Jameelah said: "As for me, I bear witness that I heard Muhammad ibn Sireen say: ''Ali came and said to Ṭalḥah: "Give me your hand, O Ṭalḥah, so that I might

give you my allegiance." Ṭalḥah said: "You are more deserving, you are Amir al-Mu'mineen; give me your hand." So 'Ali gave him his hand, and Ṭalḥah swore allegiance to him.'"[32]

It was narrated from 'Abd Khayr al-Khaywâni that he went to Abu Moosa and said: "O Abu Moosa, were these two men — meaning Ṭalḥah and az-Zubayr — among those who swore allegiance to 'Ali (ﷺ)?" He said: "Yes."[33]

Imam al-Muḥaqqiq ibn al-'Arabi also stated that the claim that they swore allegiance reluctantly is false; he said that this was not something befitting them or 'Ali. He said: "If it is said that they (Ṭalḥah and az-Zubayr) swore allegiance reluctantly, we say: Allah forbid that they could ever have been reluctant. If they were reluctant, that could not have affected them because a ruler may become fully legitimate with the allegiance of one or two people. But this view is not acceptable, and whoever swore allegiance after that, it was something that he had to do and was compelled to do so by Sharia. But if they (Ṭalḥah and az-Zubayr) did not swear allegiance, that would not have affected them, and it would not have affected the validity of the leader to whom allegiance had already been sworn. As for the suggestion that he had a paralysed hand, so his oath of allegiance was not valid,[34] the one who said that thought that Ṭalḥah was the first one to swear allegiance, but that was not the case. If it was said that Ṭalḥah said: 'I swore allegiance with the sword over my head,' we would say that this is a fabricated report, for linguistic reasons."[35] So it is a lie.

As for the idea that someone objected on the grounds that his hand was paralysed, even if that were so, it is irrelevant, because a hand that was paralysed as a result of defending the Messenger of Allah (ﷺ) is a blessed hand.[36] The reports which say that Ṭalḥah and az-Zubayr were forced to swear allegiance are false.[37] As we have mentioned, there are sound reports indicating that they gave their

allegiance to 'Ali (may Allah be pleased with them all), and there is a sound report narrated by Ibn Ḥajar,[38] via al-Aḥnaf ibn Qays, which says that 'Â'ishah, Ṭalḥah and az-Zubayr (may Allah be pleased with them) all told Aḥnaf that he should give his allegiance to 'Ali (ﷺ) when he asked them to whom allegiance should be given after 'Uthmân (ﷺ).[39]

'Ali's seniority in Islam, virtue, strict adherence to the rulings of the Qur'an and Sunnah, and promise in his speech to implement the commands and prohibitions of Sharia left no room for anyone to object to his right to be the leader of the Muslims. It might be said that 'Ali (ﷺ) was the strongest candidate to lead the Ummah after the murder of 'Umar (ﷺ), and 'Umar did in fact appoint him among the six whom he recommended. However, four members of the consultative committee — namely 'Abdur-Raḥmân, Sa'd, Ṭalḥah and az-Zubayr — withdrew their names, leaving the choice between 'Ali (ﷺ) and 'Uthmân; thus there were only two candidates. This amounts to consensus on the part of the members of the consultative committee that if the caliphate had not gone to 'Uthmân, it would have gone to 'Ali (may Allah be pleased with them). After the death of 'Uthmân (ﷺ), when the people of Madinah recommended him and gave him precedence as the best candidate, he thus became entitled to the position of caliphate on the basis that none of the Companions of the Messenger of Allah (ﷺ) who were present at that time was more qualified than him (ﷺ). He was one of the earliest Muslims and one of the earliest migrants, the cousin and son-in-law of the Messenger of Allah (ﷺ). In addition to that, he was undeniably able and qualified. He possessed courage, intelligence and rare wisdom in judging; he knew how to tackle new situations and crises; he was firm in adhering to the truth and farsighted in his handling of affairs. All of these factors made him indisputably the only candidate to lead the Muslims during that crucial period of their history.[40]

Despite all that, his caliphate only became valid after there was consensus among the Muhâjireen and Anṣâr and they swore allegiance to him.

1.4. Consensus on the appointment of 'Ali (ﷺ) as Caliph

There is consensus among Ahl as-Sunnah wal-Jamâ'ah that 'Ali (ﷺ) was entitled to the position of caliphate after 'Uthmân (ﷺ), as the Muhâjireen and Anṣâr swore allegiance to him, because of his superiority over the remaining Companions. He was the first of them to become Muslim, the most knowledgeable, the closest to the Prophet (ﷺ) in lineage, the most courageous, the dearest to Allah (ﷻ) and His Messenger (ﷺ), the best in calibre, the most superior, the highest in status and the one who most resembled the Messenger of Allah (ﷺ) in attitude and character. He was better suited for the caliphate than anyone else. The Companions of the Prophet (ﷺ) who were left in Madinah swore allegiance to him as caliph unanimously. At that point, he became a legitimate ruler whom all the people were obliged to obey, and it was forbidden to rebel against him or oppose him. Many scholars have narrated that there was consensus on his caliphate, including the following:

1. Muhammad ibn Sa'd narrated that there was consensus on swearing allegiance to 'Ali (ﷺ) among those Companions in Madinah who were known for their piety and seniority in Islam. He said: "Allegiance was sworn to 'Ali ibn Abi Ṭâlib (ﷺ) in Madinah on the day after the killing of 'Uthmân (ﷺ). Allegiance was sworn to him by Ṭalḥah, az-Zubayr, Sa'd ibn Abi Waqqâṣ, Sa'eed ibn Zayd ibn 'Amr ibn Nufayl, 'Ammâr ibn Yâsir, Usâmah ibn Zayd, Sahl ibn Ḥaneef, Abu Ayyoob al-Anṣâri, Muḥammad ibn Maslamah, Zayd ibn Thâbit, Khuzymah

ibn Thâbit, all those Companions of the Messenger of Allah (ﷺ) who were left in Madinah and others."[41]

2. Ibn Qudâmah (may Allah have mercy on him) stated that Imam Aḥmad (may Allah have mercy on him) narrated with his chain of narration from 'Abdur-Razzâq from Muhammad ibn Râshid that 'Awf said: "I was with al-Ḥasan and it was as if a man criticised Abu Moosa for following 'Ali (ﷺ). Al-Ḥasan got angry, then he said: 'Glory be to Allah! Amir al-Mu'mineen 'Uthmân was killed, and the people rallied behind the best of them and swore allegiance to him. Why should Abu Moosa be blamed for following him?'"[42]

3. Abu al-Ḥasan al-Ash'ari said: "We affirmed the validity of 'Ali's leadership after 'Uthmân (ﷺ) on the basis of the allegiance sworn by those of the Companions who were people of prominent position and decision-makers, because none of the members of the consultative committee was nominated other than him at that time, and there was consensus on his virtues and justice. The fact that he refrained from nominating himself for the caliphate at the time of the caliphs was the right thing to do, because he knew that his time had not yet come. Then when he was appointed to the position, he gave it his all and did not fall short, thus he followed the straight path, as did the caliphs and leaders of justice before him, following the Book of their Lord and the Sunnah of their Prophet. These four are the ones on whom there is consensus with regard to their justice and virtue, may Allah be pleased with them."[43]

4. Abu Na'eem al-Asbahâni said: "When there were differences of opinion among the Companions as to who were the first to migrate and who were the first to enter Islam and who were the early supporters who defended the faith, the Ummah is agreed on their seniority because of their virtue and prominence in

religious and worldly affairs, and they never disputed concerning them (the four caliphs) with regard to who was most entitled to the position of caliphate among the group whom the Messenger of Allah (ﷺ) testified were people of paradise among the ten with whom he was pleased when he died. Those who were left of those ten accepted 'Ali's pre-eminence, and no one denied that he was one of the most prominent and highest in status among the Ummah, because of his seniority and his virtues and knowledge, and because he had been present at major events. Allah and His Messenger loved him, and he loved Allah and His Messenger. The believers loved him, and the hypocrites hated him. His position is not undermined by the fact that some other Companions of the Messenger of Allah (ﷺ) were more senior than him; rather that increased his standing because he recognised the virtue of those to whom he gave precedence over himself, because that even existed among the Prophets and Messengers (blessings and peace of Allâh be upon them). Allah says: ﴿Those Messengers! We preferred some of them to others; ...but Allah does what He likes.﴾ *(Qur'an 2: 253)* The fact that some are superior to others did not undermine the position of those who are of lesser status. All of the Messengers are chosen by Allah and are the best of His creation. 'Ali (رضي الله عنه) became the leader of the Muslims and ran their state on the basis of justice and lack of interest in worldly gains, following in his conduct the way of the Messenger (ﷺ) and of his Companions (may Allah be pleased with them) until Allah took him as a martyr, guided and guiding others, leading them on the path of truth."[44]

5. Abu Manṣoor al-Baghdâdi said: "All people of truth and justice are agreed on the validity of the caliphate of 'Ali (رضي الله عنه) when he was appointed to it after the killing of 'Uthmân (رضي الله عنه)."[45]

6. Az-Zuhri said: "He was loyal and sincere to 'Uthmân (ﷺ) until he was killed, and he was the best of those Companions who remained. No one was more deserving of the caliphate than him, but he did not accept it, even though he was the most entitled of the people to it, until allegiance was sworn to him and the remaining members of the consultative committee (shoora) swore allegiance to him along with the rest of the people."[46]

7. Abdullah al-Juwayni said: "With regard to 'Umar, 'Uthmân and 'Ali (may Allah be pleased with them), the way to prove that their caliphates were valid, and that they met the conditions of being qualified for this post, is the same as that of proving the validity of the caliphate of Abu Bakr (ﷺ). The evidence of anyone who discusses the position of leadership is to be based on mutawâtir reports and consensus. No attention should be paid to the one who says that there was no consensus on the caliphate of 'Ali (ﷺ), because his caliphate was not denied; rather there was division and turmoil because of other issues."[47]

8. Abu Abdullah ibn Baṭṭah said: "The oath of allegiance to 'Ali (ﷺ) was based on consensus and was a mercy. He did not want this position, and he did not force them to swear allegiance to him by the sword; nor did he gain power by means of his clan. The position of caliphate itself was honoured when 'Ali (ﷺ) became caliph; he adorned it with his high status, gave it a sense of dignity by means of his justice, and elevated it by his noble attitude. He refused that position, but they forced him; he was reluctant, but they put pressure on him."[48]

9. Al-Ghazâli said: "They all agreed on the superiority of Abu Bakr, then Abu Bakr nominated 'Umar, then they all agreed on 'Uthmân, then on 'Ali (may Allah be pleased with them all). These people are not to be thought of with suspicion — as treacherous with regard to the religion of Allah or as betraying

the faith for personal gain. Their consensus on that is the best evidence that highlights the level of their superiority. Hence the belief of Ahl as-Sunnah is that their superiority is to be ranked in this order. Then they looked for reports and found in them the basis for the views of the Companions and the people of consensus with regard to this ranking of superiority."[49]

10. Abu Bakr ibn al-'Arabi said: "When Allah decreed what He decreed (the murder of 'Uthmân), it was well known that the people could not be left without an authority and that the people after him needed a caliph, so they had to look and see who was best for that position. There was no one after the first three caliphs who was like the fourth in status, knowledge, piety and religious commitment. So allegiance was sworn to him, and were it not for their haste in swearing allegiance to 'Ali (ﷺ), these thugs could have caused further damage that could never have been repaired. But the Muhâjiroon and the Anṣâr insisted on him, and he thought it was an obligation upon him, so he yielded to their pressure and accepted."[50]

11. Ibn Taymiyah said: "The Companions of the Messenger of Allah (ﷺ) agreed to swear allegiance to 'Uthmân after 'Umar, and it is proven from the Prophet (ﷺ) that he said: 'I urge you to adhere to my Sunnah and the way of the Rightly Guided Caliphs after me; adhere to it and cling firmly to it. And beware of newly introduced matters, because every innovation is a going astray.'[51] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was the last of the Rightly Guided Caliphs, and all of Ahl as-Sunnah, scholars, worshippers, commanders and troops were unanimously agreed that they should say: Abu Bakr, then 'Umar, then 'Uthmân, then 'Ali."[52]

12. Ibn Ḥajar said: "The swearing of allegiance to 'Ali (ﷺ) as caliph came immediately after the slaying of 'Uthmân (ﷺ), at

the beginning of the month of Dhul-Ḥijjah in 35 AH. All of the Muhâjireen and Anṣâr, and everyone who was present, swore allegiance to him. He wrote letters to other provinces telling them that they should also swear allegiance to him; they all agreed except Mu'âwiyah and the people of Syria, and there happened between them what happened."[53]

What we learn from the above quotations, which describe consensus, is that the caliphate of 'Ali was the subject of consensus with regard to its validity at the time it took place. That was after the slaying of 'Uthmân (ﷺ), and there was no one left on earth who was more entitled to it than 'Ali (ﷺ). So the position of caliph finally came to him at the right time.[54]

Some people have objected to the view that there was consensus concerning the caliphate of 'Ali (ﷺ) for several reasons:

1. The abstention of the Companions Sa'd ibn Abi Waqqâṣ, Muhammad ibn Maslamah, Ibn 'Umar, Usâmah ibn Zayd and others like them.[55]

2. People only swore allegiance to him on condition that he execute the killers of 'Uthmân (ﷺ).[56]

3. The people of Syria, Mu'âwiyah and those who were with him, did not swear allegiance to him; rather they fought him.[57]

These objections do not have any effect on the consensus referred to above, and they do not contradict or undermine it, because they are to be refuted on several counts:

1. The claim that a number of the Companions abstained from swearing allegiance to 'Ali (ﷺ) is incorrect because no one refrained from swearing allegiance to him. Some people, including those mentioned above, did not join him; that was an

issue that is subject to individual opinion, so each individual worked it out for himself and acted accordingly.[58] With regard to Ibn Khaldoon's comment that the people were scattered throughout the regions at the time of 'Uthmân's murder and were not present when the oath of allegiance was sworn to 'Ali (رضي الله عنه), and that of those who were present, some swore allegiance and some (Sa'd, Sa'eed, Ibn 'Umar and others)[59] refrained until the people gathered and agreed on a leader, what is mentioned is an exaggeration on the part of Ibn Khaldoon (may Allah have mercy on him). With regard to Sa'd ibn Abi Waqqâs, his swearing allegiance to 'Ali (رضي الله عنه) was narrated by Ibn Sa'd, Ibn Ḥibbân, adh-Dhahabi and others.[60] The same is true for the rest; they swore allegiance, as we have mentioned, and there was consensus on that among the Companions who were present in Madinah. Ibn Khaldoon himself has narrated that there was consensus among the second generation after the Companions in Madinah that the caliphate of 'Ali (رضي الله عنه) became valid and was binding on all Muslims. I have quoted what Ibn Khaldoon said because many writers and researchers relied on it later on.

2. Appointing a caliph and leader is obligatory and essential, but basing that on the condition that the entire Ummah be present and agree to it is something impossible. It is not permissible to stipulate this condition, because that will lead to this duty not being fulfilled, and many evils may arise as a result.[61]

3. Consensus regarding the caliphate of Abu Bakr (رضي الله عنه) was achieved by means of the oaths of allegiance of 'Umar and Abu 'Ubaydah and those of the Anṣâr who were present with them, even though 'Ali, 'Uthmân and other Companions were not present. Similarly, consensus regarding the caliphate of 'Ali (رضي الله عنه) was achieved when Sa'd ibn Abi Waqqâṣ, Ibn 'Umar, Usâmah ibn Zayd, 'Ammâr and others of those who had been

present at Badr and other Companions swore allegiance to him, and that consensus was not undermined by the fact that some were absent or that some did not swear allegiance (may Allah be pleased with them all). Al-Ḥasan al-Basri said: "By Allah, the oath of allegiance to 'Ali was like the oath of allegiance to Abu Bakr and 'Umar (may Allah be pleased with them)."[62]

4. The claim that allegiance was only sworn to him on the condition that he would execute the killers of 'Uthmân (ﷺ) could not be a valid condition. Rather they swore allegiance on the condition that he rule on the basis of justice and truth, which is by summoning the one who is asking for retaliation and the one who is accused, then allowing everyone to present his case and allowing questioning and examination of evidence; only after that can the verdict be given.[63] As for the reports claiming that Ṭalḥah, az-Zubayr and some of the other Companions (may Allah be pleased with them all) stipulated when swearing allegiance that 'Ali (ﷺ) should carry out the ḥadd punishments, these reports are weak in their chains of narration, and the texts are also subject to further discussion.[64] Concerning that, Ibn al-'Arabi said: "If it is said that they swore allegiance to him on the basis that he would execute the killers of 'Uthmân (ﷺ), we say: That is not valid as a condition of swearing allegiance."[65]

5. Mu'âwiyah (ﷺ) did not fight 'Ali (ﷺ) for the position of caliph, and he never denied the validity of his leadership; rather he fought him so that the ḥadd punishments might be carried out on those who had taken part in the slaying of 'Uthmân (ﷺ), because in his estimation, that this was the right thing to do. He was mistaken in that, though, so he would have the reward of ijtihâd only.[66] The sound reports prove that his disagreement with 'Ali (ﷺ) had to do with the execution of the killers of 'Uthmân (ﷺ), and he did not dispute with him with regard to

the caliphate; rather he affirmed his right to that position. It was narrated from Abu Muslim al-Khawlâni that he and some other people came to Mu'âwiyah (ﷺ) and said: "You are disputing with 'Ali (ﷺ); are you like him?" He said: "No, by Allah. I know that he is better than me and has more right to the position of caliph than me. But don't you know that 'Uthmân (ﷺ) was killed unlawfully, and I am his cousin and am seeking retribution for his blood? So go and tell him that he should hand over to me the murderers of 'Uthmân (ﷺ), and I will stop disputing with him." So they went to 'Ali (ﷺ) and spoke to him, but he did not hand the murderers over to him.[67]

Ibn Katheer narrated via Ibn Deezeel, with his chain of narration going back to Abu ad-Dardâ' and Abu Umâmah (may Allah be pleased with them both), that they entered upon Mu'âwiyah and said to him: "O Mu'âwiyah, why are you fighting this man? For by Allah, he has more seniority in Islam than you and your father, he was closer to the Messenger of Allah (ﷺ) than you and he is more deserving of this position than you." He said: "I am fighting him because of the issue of seeking retribution for the blood of 'Uthmân (ﷺ), and he has given refuge to his killers. So go to him and tell him: Let him exact retribution on the murderers of 'Uthmân (ﷺ), then I will be the first of the people of Syria to swear allegiance to him."[68]

The reports concerning this matter are many, and they are well known to the scholars.[69] They indicate that Mu'âwiyah (ﷺ) was not disputing with 'Ali (ﷺ) for the caliphate, and this was stated by the scholars who examined this issue and established this fact.[70] Imam al-Ḥaramayn al-Juwayni said: "Even though Mu'âwiyah fought 'Ali, he did not deny the validity of his caliphate, and he never wanted it for himself; rather he was pursuing the killers of 'Uthmân (ﷺ) because he thought that he was correct, but he was wrong."[71] Ibn

Ḥajar al-Haythami said: "Among the beliefs of Ahl aṣ-Sunnah wal-Jamâ'ah is that what happened between 'Ali and Mu'âwiyah (may Allah be pleased with them both) of fighting was not because Mu'âwiyah was competing with 'Ali (ﷺ) for the caliphate, because there was consensus that 'Ali (ﷺ) was more qualified for it, as we have seen. So the turmoil was not because of that; rather it is because Mu'âwiyah (ﷺ), and those who were with him, asked 'Ali (ﷺ) to hand over the killers of 'Uthmân (ﷺ) to them because Mu'âwiyah was 'Uthmân's cousin, but 'Ali (ﷺ) refused."[72] We will explain 'Ali's stance and why he did not hand over the killers of 'Uthmân (ﷺ) later on, but the point here is to prove that Mu'âwiyah's not swearing allegiance did not mean that he objected to 'Ali becoming the caliph.

Ibn Taymiyah said: "Mu'âwiyah did not seek the caliphate, and no one swore allegiance to him as caliph when he fought 'Ali (ﷺ). He was not fighting on the basis that he should be caliph or that he was entitled to the caliphate. All the scholars affirm that, and Mu'âwiyah confirmed that to those who asked him about it. In addition to that, the supporters of both groups[73] affirmed that Mu'âwiyah was not equal to 'Ali (ﷺ) with regard to the position of caliph, and he could not be caliph while it was possible to appoint 'Ali (ﷺ) to that position. 'Ali's superiority, seniority, knowledge, religious commitment, courage and all of his virtues were obvious and well known to them."[74] Thus it is proven that no one was competing with 'Ali (ﷺ) for the caliphate, either among those who differed with him or any others.[75] These scholarly opinions all have to do with the belief of Ahl as-Sunnah wal-Jamâ'ah with regard to the order of the Rightly Guided Caliphs, so it is essential to defend this belief, tell people about it, raise the new generation with it and be proud of it.

1.5. Conditions stipulated by Amir al-Mu'mineen 'Ali (ﷺ) in the oath of allegiance, and the first speech that he delivered

Some reports state that Amir al-Mu'mineen 'Ali (ﷺ) stipulated a number of conditions with regard to the oath of allegiance to him, including: that allegiance should be sworn in public and not in secret, that it should be done in the mosque, that it should be done with the approval of the Muslims, and that he would run their affairs as he saw fit and on the basis of what he knew. They agreed and arranged to meet in the mosque the following morning to swear the oath of allegiance.[76] That was an eventful and important day. Amir al-Mu'mineen came out wearing complete formal clothing. After praising and glorifying Allah (ﷻ), he explained to the people the attempts that had been made to convince him to accept the caliphate, and he said: "I was reluctant to be appointed in charge of your affairs, but you insisted that I should be in charge of you. I have no authority without your support, and indeed the keys of your wealth are with me. Verily I have no right to keep even a single dirham to myself in exclusion of you."[77] Then he said: "O people, this issue of leadership is your affair, and no one has any right to it except the one whom you appoint. Yesterday we parted after agreeing on a matter, so if you want, I will sit to receive your oath of allegiance; otherwise, I do not have any hard feelings towards anyone (if you change your minds)." Then he raised his voice and said: "Do you agree?" They said: "Yes." He said: "O Allah, bear witness over them," and the people started to give their oath of allegiance to him.[78] After the oath of allegiance had been sworn, Amir al-Mu'mineen said: "O people, you have sworn allegiance to me on the same basis as you swore allegiance to my companions. As you have sworn allegiance to me, you have no other option than to follow me, and the ruler is obliged to follow the right path and to be upright and just. This is a general oath of allegiance..."[79]

Among the lessons we learn from this are the following:

1.5.1. The principle of consultation

The swearing of allegiance to the fourth caliph 'Ali (ﷺ) was no different, with regard to the principle of consultation, from those that came before it, despite the crisis that the Ummah was going through and the turmoil and problems that were coming one after another. Allegiance was not sworn on the basis of clan, family or tribe, or on the basis of instructions or a covenant from the Messenger of Allah (ﷺ). If there was anything of that nature, there could not have been that lengthy a discussion, and Amir al-Mu'mineen 'Ali (ﷺ) would not have refused; he would have been the first one to demand his rights. On the contrary, the people were pushing and urging him to accept the oath of allegiance, and he was trying to avoid them and keep out of it, hoping that something would happen to prevent him from getting involved, until he accepted it reluctantly. If there were any instructions from the Messenger of Allah (ﷺ) to that effect, they would not have hesitated to carry them out, but they did not ask him to do that on the basis of instructions. Nor did they ask him on the grounds that he was from the tribe of 'Abd Manâf or because he was one of Quraysh; rather it was because he was one of the earliest to become Muslim, he was one of the ten who were given the glad tidings of paradise, and he was the people's second choice after 'Uthmân (ﷺ) when the consultation process was carried out after the murder of 'Umar ibn al-Khaṭṭâb (ﷺ). Whenever 'Abdur-Raḥmân ibn 'Awf consulted someone and they recommended appointing 'Uthmân as the caliph after 'Umar, he asked the person whom he would choose if 'Uthmân were not there, and the answer every time was 'Ali (ﷺ).[80]

1.5.2. The decision-makers and prominent people at the time of Amir al-Mu'mineen 'Ali (ﷺ)

When Abu Bakr, 'Umar and 'Uthmân (may Allah be pleased with them) were appointed as caliphs, the decision-makers and prominent people comprised the remainder of the ten who had been given the glad tidings of paradise, as well as the clan chiefs of al-Aws and al-Khazraj. They were all residents of Madinah, among the first to become Muslim, and well-versed in knowledge and faith.[81]

'Ali (ﷺ) thought that the selection of the caliph was a matter for those who were still in Madinah of the Muhâjireen and Anṣâr, the decision-makers among those who had been present at Badr and the consultative committee, but al-Ḥasan ibn 'Ali (ﷺ) thought that attention should be paid to the new elements in Muslim society. That is clarified in the discussion that took place between al-Ḥasan ibn 'Ali and his father 'Ali ibn Abi Ṭâlib (may Allah be pleased with them both). Al-Ḥasan said: "I told you, but you did not listen to me, and next you will be killed when you are alone with no one to support you." 'Ali (ﷺ) said: "You are still nagging like a little girl. What is it that you told me to do and I did not listen to you?" He said: "I told you on the day that 'Uthmân (ﷺ) was besieged to leave Madinah, so that if he was killed you would not be there. Then I told you on the day that he was killed not to accept the oath of allegiance until the delegations from different regions and Arab tribes had each sworn their allegiance."[82] 'Ali's response was: "As for your telling me not to accept the oath of allegiance until the allegiance of the regions came, this matter is something to be decided by the people of Madinah, and we did not want this decision to be made by others."[83]

'Ali (ﷺ) thought that swearing allegiance to appoint the caliph could be done by people other than the people of Madinah and the Muhâjiroon and Anṣâr, but he did not want this position to be moved away from them to others or that others should participate in it

at that time. He was concerned that a person from elsewhere might introduce new things that drifted away from the ways of the Messenger of Allah (ﷺ) and the earlier caliphs, or that it was still too early to allow anyone other than the Muhâjiroon and Anṣâr to participate in the selection of the Muslim ruler. Therefore he did not want this issue to be taken away from the Muhâjiroon and Anṣâr.[84] The evidence for that is that when the people of Kufah suggested to him that allegiance should be given to al-Ḥasan, he said: "I neither forbid you nor enjoin you." This indicates that it is permissible for people other than the people of Madinah to choose the ruler.

From this discussion that took place between al-Ḥasan ibn 'Ali and his father (may Allah be pleased with them both), we learn a number of things:

(a) Respect for the other side's opinion in discussions.

(b) Kind and gentle treatment of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) towards his son.

(c) Frankness of the son towards his father in expressing everything he thought was right in this discussion.

(d) Listening properly to the other side, as Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) listened to all the arguments presented by his son al-Ḥasan.

(e) Discussing the points one after another in a systematic manner.[85]

1.5.3. Keenness that the position of caliph should not remain vacant

The Muhâjiroon and Anṣâr in Madinah insisted that 'Ali (رضي الله عنه) should accept the position of caliph, even though he was reluctant, so as to ward off the danger of the Ummah falling into chaos and

division. So he accepted and was keen to push the rebels a step backwards by stipulating that allegiance should be sworn to him openly in the mosque. The people of prominent position and the decision-makers are the ones who should appoint the caliph; as for the common folk, their place is in swearing the general oath of allegiance, which is to be done openly.[86] He was keen to confirm this principle from the minbar when he said: "O people, this matter of yours (appointing someone to the caliphate) is your affair, and no one has the right to take that position except the one whom you appoint."[87]

1.5.4. Response to some contemporary writers who talk about the oath of allegiance to 'Ali (ﷺ)

Al-'Aqqâd says, speaking about the election of the caliph after the murder of 'Uthmân (ﷺ): "This report, even though it is brief, listed for us the names of all the possible candidates for the caliphate in Madinah after the killing of 'Uthmân (ﷺ). Perhaps those who sought it most were Ṭalḥah and az-Zubayr, who declared war on 'Ali (ﷺ) later on. They were paving the way for that during 'Uthmân's lifetime; they thought that Quraysh had already decided that no Hâshimi should take that position, and that 'Ali (ﷺ) would soon be pushed away from the post of caliph after 'Uthmân (ﷺ), as he had been before. 'Â'ishah (ﷺ) preferred for the caliphate to end up with one of these two or with Abdullah ibn az-Zubayr, because Ṭalḥah was from the tribe of Taym, and az-Zubayr was the husband of her sister Asma'. The support of 'Â'ishah for one of them would give great hope of success."[88]

Elsewhere, he said: "The matter concerning which there is no doubt is that Imam ['Ali (ﷺ)] was annoyed at the injustice done to him when allegiance was sworn to someone else after the death of his cousin (ﷺ), and he thought that his kinship with the Prophet was an

advantage that would make him more qualified to become caliph after him, because it was a branch of prophethood as he thought. They were the family of prophethood, and the message descended among them, as he said."[89]

He also said: "It is well known that 'Ali (ﷺ) thought that he was more entitled to the caliphate than his predecessors, but he had been pushed away from his right since the departure of the Prophet (ﷺ) to the higher companion."[90] There are other serious mistakes, lies and obvious fabrications in which al-'Aqqâd indulged because of the fabricated reports.

Similar errors were made by Khâlid Muhammad Khâlid in his book *Khulafa' ar-Rasool*, in which he quoted from 'Ali (ﷺ) fabricated words, according to which he said that Abu Bakr and 'Umar had usurped the caliphate from him.[91] Khâlid al-Beeṭâr was also mistaken in his book *'Ali ibn Abi Ṭâlib* when he commented on the stance of Fâṭimah (ﷺ) with regard to the inheritance of her father[92] and the attitude of 'Ali (ﷺ) concerning the caliphate of Abu Bakr (ﷺ).

These are just a few examples from a long list of people who discussed these issues and said things that were not based on proper research and knowledge, claiming that 'Ali was pushed away from the caliphate after the death of 'Uthmân (ﷺ) as he had been pushed away before that; that the Companions were conspiring to seize the caliphate on the basis of tribal affiliation and resentment against Banu Hâshim, or for the purpose of worldly gains; that 'Ali was upset because of the unfairness that befell him when allegiance was given to someone other than him after the death of the Prophet (ﷺ); that he felt that he was more entitled to the caliphate than his predecessors, and that the Prophet (ﷺ) had paved the way for his caliphate and tried to make him loved by the people when he appointed him as a commander on some occasions and left him in charge of Madinah in

his absence on others; that there were no close relationships between 'Ali (ﷺ) and the other Companions; that he forgave Abu Bakr and 'Umar (may Allah be pleased with them) for their transgression against him and seizure of the caliphate; and that he swore allegiance to Abu Bakr only after the death of Fâṭimah (ﷺ).

All of these are lies and fabrications that are contrary to truth, justice and fairness; they are also contrary to the sound historical record and to clear statements made by 'Ali (ﷺ) himself, as quoted above. He acknowledged the superiority of the previous caliphs when he was caliph; he would even announce that from the minbar and issue threats of punishment to anyone who gave him precedence over them. This is proven with sound chains of narration. He was a support and help to them, and his relationships with them were strong. The strength of these bonds was not affected by the turmoil and troubles that were stirred up by those whose confusion was based on weak and fabricated reports from the authors whom we have mentioned, whose statements we have quoted by way of example; this is not a complete list. The reason why they fell into this pit was their ignorance of the methodology of Ahl as-Sunnah wal-Jamâ'ah in writing history, as well as the fact that they were not able to distinguish between sound sources and worthless sources, or between sound reports and weak or fabricated reports, so they relied on fabricated reports when reaching their conclusions.

1.5.5. The first speech delivered by 'Ali (ﷺ)

Amir al-Mu'mineen 'Ali (ﷺ) said, in the first speech that he delivered when he was appointed as caliph: "Allah, may He be glorified and exalted, sent down a Book of guidance in which He explained good and evil, so do what is good and stay away from what is evil. Carry out obligatory duties for the sake of Allah, and Allah will lead you to paradise. Allah has established sacred limits that are

not unknown; He has made the sanctity of the Muslim more sacred than all other sacred limits; and He has brought the Muslims together on the basis of devotion and tawḥeed. The Muslim is the one from whose hand and tongue the Muslims are safe, except when there is a legitimate reason. It is not permissible to harm a Muslim except when there is a legitimate reason. Pay attention to the interests of the people... for the people are in front of you (meaning that you could do something for them), and the Hour is behind you and will catch up with you. Show little interest in this world, and you will join the righteous people, because what lies ahead of the people is their destination in the hereafter. Fear Allah with regard to His slaves and His land, for you are responsible even for the land and the animals. Obey Allah, may He be glorified and exalted, and do not disobey Him. If you see something good, then go ahead and do it; if you see something evil, then leave it. ﴾And remember when you were few and were reckoned weak in the land﴿ *(Qur'an 8: 26).*"[93]

Since the oath of allegiance to 'Ali (ﷺ) came after overwhelming turmoil, the victim of which was the previous caliph of the Muslims, he called the Muslims to do good and to stay away from evil, and he explained to them that the sanctity of the Muslim surpassed all others, and that it is not permissible to harm a Muslim under any circumstances. Then he reminded them of death and the hereafter, and he urged them to adhere to piety, obedience and righteous deeds.[94]

The main points of this speech had to do with aspects of belief, worship and attitude. He also referred to some of the aims of Sharia. We may sum up the plan that he wanted to draw up for the people as follows: Go back to the way you were at the time of the Messenger of Allah (ﷺ)[95] and the Rightly Guided Caliphs who came before 'Ali (ﷺ). With wisdom and eloquence, Amir al-Mu'mineen explained the foundation for the new era of the caliphate by saying: "If you see

something good, then go ahead and do it; if you see something evil, then leave it."

He concluded with the Qur'anic verse that they needed to be reminded of, so as to compare how they were before Islam and after. They had been few in number, weak, lonely and in a state of obscurity, to the extent that they were like a piece of meat pecked by birds, but now [after Islam came] they had gained in strength, abundance, security, peace, prosperity and riches. Allah (ﷻ) had granted them blessings, so they had become famous; their banners were planted throughout the world, and people and countries had submitted to them.[96]

1.5.6. The equivalence of the words 'imam', 'caliph' and 'Amir al-Mu'mineen'

An-Nawawi said: "It is permissible to call the ruler caliph, imam and Amir al-Mu'mineen."[97] Ibn Khaldoon said: "We have explained the definition of this position: it is someone who acts on behalf of the one who brought Sharia with regard to protecting the religion and taking care of the worldly affairs of the Muslims. That post may be called the caliphate or imamate, and the one who fills that post may be called the caliph or imam."[98] Ibn Mandhoor defines the caliphate as rulership.[99] Abu Zahrah explained the similarity between these two words caliphate and greater imamate: "It is called caliphate (*khilâfah*) because the one who takes that post and becomes the ultimate ruler of the Muslims is taking the position of succeeding the Prophet (ﷺ) with regard to running their affairs; and it is called the imamate because the caliph was called imam, because obedience to him is obligatory, and the people rally behind him as they would rally behind the one who led them in prayer."[100] Professor Muhammad al-Mubârak explained the reason for the choice of these words — imam, caliph and Amir al-Mu'mineen — as aimed at

making the Islamic concept of the state distinct from the ancient system of monarchy as understood by other nations such as the Persians and the Byzantines, since those systems were fundamentally different from the new Islamic concept.[101] The early caliphs were called both caliphs and imams, and from the time of 'Umar ibn al-Khaṭṭâb (ﷺ), the Muslims began to use the title Amir al-Mu'mineen.

The word imam is mentioned in the noble Qur'an in more than one place in the sense of leader, guide or head. Allah (ﷻ) says: ﴾He [Allah] said [to him], 'Verily, I am going to make you an *Imam* [a leader] for mankind [to follow you].' [Ibrâheem (Abraham)] said, 'And of my offspring [to make leaders].' [Allah] said, 'My Covenant [prophethood] includes not *Zâlimoon* [polytheists and wrongdoers'﴿ *(Qur'an 2: 124)*. This means that He was going to make him an example to be followed.[102] He (ﷻ) also says: ﴾and make us leaders [*imaman*] of the Muttaqoon [the pious]﴿ *(Qur'an 25: 74)*, so that they will follow us in matters of religion. He says: ﴾[And remember] the Day when We shall call together all human beings with their [respective] Imam [their Prophets, or their records of good and bad deeds, or their holy Books like the Qur'an, the Tawrât (Torah), the Injeel (Gospel), or the leaders whom the people followed in this world]﴿ *(Qur'an 17: 71)*, that is, with whomever they followed as a leader, be it a Prophet or a religious leader, or as it was said: the book of their deeds which they sent ahead.[103] The word imam also appears in many places in the Sunnah, such as the words of the Messenger of Allah (ﷺ): "Whoever swears allegiance to a ruler [imam], giving him his hand with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one;"[104] "Adhere to the main body of the Muslims and their leader [imam]"[105] and "There are seven whom Allah will shade with His shade on the Day when there will be no shade but His: a just ruler [imam]..."[106]

It may be noted that the word imamate is most often used by Ahl as-Sunnah in their books of 'aqeedah (belief) and fiqh, while the word caliphate is more usually used in their historical books. The reason for that may be that these books, especially those on 'aqeedah, were written to refute those who introduced innovations into these matters, such as the Râfiḍi Shia and the Kharijites.[107] The Râfiḍi Shia use the word imam but not the word caliph, and they regard it as one of their pillars of faith and they differentiate between imamate and caliphate. They regard the imamate as religious leadership and the caliphate as head of state,[108] intending thereby to affirm that 'Ali was the imam during the time of the three caliphs who preceded him.[109] Ibn Khaldoon said: "The Shia gave the title of imam exclusively to 'Ali so as to affirm his position of imamate which was akin to the position of caliphate, and to affirm what they believe: that he had more right to lead the people in prayer than Abu Bakr (ﷺ)."[110]

These titles — caliph, imam and Amir al-Mu'mineen — are not an issue that has to do with religious beliefs and actions, rather they are terminologies that existed after the death of the Messenger (ﷺ) that were used by the people. The Muslims also used other titles later on, such as amir (emir), as was the case in Andalusia, and sultan, and rulers may be called by any of these titles in the Islamic state. What matters in this regard is that the Muslims and their leaders should submit to Islamic teachings in beliefs and in laws and legislation, regardless of the titles that may be given to the head of state — whether his title is caliph, Amir al-Mu'mineen, head of state or president of the republic. Any of these titles or others may be used, depending on the people's customs. It is preferable to use the titles mentioned above, though, because they have political connotations that are distinct from the connotations used by other nations, and because they have meanings that resonate throughout our history as a symbol of Islamic civilisation.[111]

1.5.7. Which is more correct when mentioning Amir al-Mu'mineen 'Ali (ﷺ) – to say 'May Allah be pleased with him', 'May Allah honour his face', or 'Peace be upon him'?

The basic principle when mentioning the Companions is to say 'may Allah be pleased with them all', as Allah (ﷻ) says: ﴾And the foremost to embrace Islam of the Muhâjiroon and the Anṣâr and also those who followed them exactly [in Faith]. Allah is well-pleased with them as they are well-pleased with Him﴿ *(Qur'an 9: 100)* and ﴾Indeed, Allah was pleased with the believers when they gave the *Bay'ah* [pledge] to you [O Muhammad] under the tree.﴿ *(Qur'an 48: 18)*. Hence Ahl as-Sunnah are accustomed to saying 'may Allah be pleased with him' for any Companion who is mentioned or from whom any hadith is narrated. For example, it may be said: "This hadith was narrated from Abu Bakr (may Allah be pleased with him)."

As far as I know, they do not use the phrase 'peace be upon him' when mentioning any of the Companions, even though peace or salâm is the greeting of the Muslims amongst themselves, as Allah (ﷻ) says: ﴾But when you enter the houses, greet one another with a greeting from Allah [i.e. say: *as-Salâmu 'Alaykum* — peace be on you], blessed and good﴿ *(Qur'an 24: 61)*. Based on this, saying 'may Allah be pleased with him' is better than saying 'peace be upon him'. Allah (ﷻ) says: ﴾But the greatest bliss is the Good Pleasure of Allah﴿ *(Qur'an 9: 72)*, and the Prophet (ﷺ) told us that Allah (ﷻ) says to the people of paradise: "I grant you My pleasure, and I will never be angry with you again."[112] But the scholars are accustomed to saying 'peace be upon him' only with regard to the prophets, because Allah (ﷻ) says: ﴾And peace be on the Messengers﴿ *(Qur'an 37: 181)* and ﴾And Salâm [peace] be on him the day he was born﴿ *(Qur'an 19: 15)*.

Due to the report that was narrated concerning 'Ali (ﷺ), in which the Prophet (ﷺ) said to him: "You are to me as Haroon was to Moosa,"[113] those who exaggerate, such as the Râfiḍis, started to use the phrases 'peace be upon him' or 'may Allah honour his face' with regard to Amir al-Mu'mineen 'Ali (ﷺ). Undoubtedly he is deserving of that, but the other Companions are just as worthy.[114] This phrase was used by many copyists and scribes, and by some of the scholars of Ahl as-Sunnah, specifically with regard to 'Ali (ﷺ); they would say 'peace be upon him' or 'may Allah honour his face' when referring to him but not to the rest of the Companions. Even though the meaning may be correct, we should treat all the Companions equally in that regard.[115]

2. Some of the virtues and most important characteristics of 'Ali (ﷺ) and the basis for his system of rule

Imam Aḥmad, Ismâ'eel al-Qâḍi, an-Nasâ'i and Abu 'Ali an-Neesaboori said: "There are no reports (with good chains of narration) concerning any of the Companions more numerous than those which were narrated concerning 'Ali (ﷺ)."[116] Al-Ḥâfidh ibn Ḥajar said: "The reason for that is that he came at a later stage, i.e., he was the last of the Rightly Guided Caliphs; differences arose during his time, and there were some groups who rebelled against him. That was why the Companions explained his virtues so often to people, in order to refute those who opposed him. Therefore Ahl as-Sunnah needed to propagate his virtues, and there were many narrators thereof. However, each of the four caliphs had a great deal of good virtues, and if you compare the virtues of the four on the basis of fairness and justice, the conclusion you reach will never differ from the view of Ahl as-Sunnah wal-Jamâ'ah at all."[117] Ibn Katheer said:

"Among the virtues of 'Ali (ﷺ) is that he was the closest in lineage to the Messenger of Allah (ﷺ) of the ten whom our Prophet testified would be in paradise."[118] I have mentioned a great deal about his virtues above, as appropriate. In order to complete the picture of the virtues of 'Ali (ﷺ), we may add the following:

❖ It was narrated that Zurr (ﷺ) said that 'Ali (ﷺ) said: "By the One Who caused the seed to split and sprout and created the soul, the unlettered Prophet (ﷺ) told me that no one loves me but a believer, and no one hates me but a hypocrite."[119]

❖ It was narrated from Abu Isḥâq: "A man asked al-Bara' when I was listening: 'Was 'Ali present at Badr?' He said: 'He engaged in a duel and wore two coats of chain mail.'"[120]

❖ It was narrated from Abu Hurayrah (ﷺ) that the Messenger of Allah (ﷺ) was on Mount Uḥud with Abu Bakr, 'Umar, 'Uthmân, 'Ali, Ṭalḥah and az-Zubayr (may Allah be pleased with them), and the rock moved. The Messenger of Allah (ﷺ) said: "Be still, for there is no one on you but a Prophet, a Ṣiddeeq and a martyr."[121]

❖ Sa'eed ibn Zayd said: "I heard the Messenger of Allah (ﷺ) say: 'The Prophet will be in paradise, Abu Bakr will be in paradise, 'Umar will be in paradise, 'Uthmân will be in paradise, 'Ali will be in paradise, Ṭalḥah will be in paradise, az-Zubayr will be in paradise, 'Abdur-Raḥmân ibn 'Awf will be in paradise, Sa'd will be in paradise, and if you wish I will mention the tenth one.'"[122]

❖ Umm Salamah (may Allah be pleased with her) said: "I heard the Messenger of Allah (ﷺ) say: 'Whoever reviles 'Ali has reviled me.'"[123]

- A man came to Ibn 'Umar and asked him about 'Uthmân (ﷺ). He mentioned his good deeds and said: "Perhaps that bothers you?" He said: "Yes." He said: "May Allah cause your nose to be rubbed in the dust!" Then he asked him about 'Ali (ﷺ), and he mentioned his good deeds and said: "It is all true, and that is his house in the midst of the houses of the Prophet (ﷺ)." Then he said: "Perhaps that annoys you?" He said: "Indeed it does." He said: "May Allah cause your nose to be rubbed in the dust! Go away and do whatever you can against me."[124]

As for the attributes of 'Ali (ﷺ), he had the attributes of a devoted leader who is willing to sacrifice everything for the sake of Allah and His Book and the Sunnah of His Prophet (ﷺ). We will sum them up in a few lines here, then we will focus on some of them in more detail. Some of the most important of these attributes were: soundness of belief, knowledge of Sharia, trust in Allah, leading by example, sincerity, calibre, courage, chivalry, asceticism, love of sacrifice, choosing helpers well, humility, forbearance, patience, ambition, determination, strong willpower, justice and the ability to teach and train leaders. There are other qualities that may show themselves to the researcher who studies the Makkan period, during which he was with the Prophet (ﷺ); the Madinan period, when he accompanied the Messenger of Allah (ﷺ) on his military campaigns; and his role in the society. There were still other attributes that were manifested when he was appointed leader of the state and became Amir al-Mu'mineen (ﷺ). Among the most important of these qualities were the following:

2.1. Knowledge and understanding of Islam

Amir al-Mu'mineen 'Ali (ﷺ) was one of the senior scholars among the Companions. He was distinguished by his abundant

knowledge and eagerness to acquire further knowledge. He used all means and methods available at that time to acquire and preserve knowledge, such as writing, studying and staying close to the Prophet (ﷺ). With regard to his collecting the noble Qur'an, he said: "I swore an oath that I would not wear my cloak except in prayer until I had collected the Qur'an."[125] He also said: "I did not sleep at the time of the Messenger of Allah (ﷺ) until I found out what Jibreel (as) had brought down that day of ḥalâl and ḥarâm, or Sunnah, or Qur'an, or instructions or prohibitions, and concerning whom it had come down."[126] 'Ali (ﷺ) would hear the text directly from the Messenger of Allah (ﷺ), but if he heard a hadith from someone else, he would be very cautious about accepting it, lest he attribute to the Messenger of Allah (ﷺ) something that he did not say. Among the indications that he used this method are his words: "If I heard a hadith from the Messenger of Allah (ﷺ), I would benefit from it as much Allah (ﷻ) willed, and if someone else told me a hadith from the Messenger of Allah (ﷺ), I would ask him to swear to it, and if he swore to it I would believe him."

He said: "Abu Bakr told me — and Abu Bakr spoke the truth (ﷺ) — I heard the Messenger of Allah say: 'There is no slave who commits a sin then purifies himself properly, then stands up and prays two raka'ahs and asks Allah for forgiveness, but Allah will forgive him.'" Then he recited this verse: ﴾And those who, when they have committed *Fâḥishah* [illegal sexual intercourse] or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah — and do not persist in what [wrong] they have done, while they know﴿ *(Qur'an 3: 135).*[127] Yes, 'Ali ibn Abi Ṭâlib (ﷺ) asked the Companions of the Messenger of Allah (ﷺ) to swear, even though they were trustworthy and of good character. This is indicative of his extreme caution in accepting hadiths that he received from anyone other than the Messenger of Allah (ﷺ).[128]

'Ali (ﷺ) was a man who used to ask a lot of questions and had the ability to understand quickly. He said: "My Lord gave me a smart mind and a questioning tongue."[129] He attributed his great knowledge to his seeking it from the Messenger of Allah (ﷺ) by asking questions. He said: "If I asked, I would be given an answer, and if I remained quiet, I would still be taught."[130] When shyness came between him and the Messenger of Allah (ﷺ) and prevented him from asking questions, he would ask one of the Companions to ask for him. It was narrated that Muhammad ibn al-Ḥanafiyyah reported that 'Ali said: "I was a man who had a great deal of pre-seminal fluid, and I felt too shy to ask Messenger of Allah (ﷺ) about that, so I asked al-Miqdâd ibn al-Aswad to ask him for me, and he said: 'Wuḍoo' is required for that.'"[131] 'Ali (ﷺ) warned the people against failing to acquire knowledge because of shyness, saying: "None of you should feel too shy to learn if he does not know,[132] and an ignorant person should not feel too shy to ask about what he does not know."

Amir al-Mu'mineen 'Ali (ﷺ) was among the few Muslims who knew how to read and write in the early days of Islam. Over and above that, he was one of the scribes who wrote down the revelation for the Messenger of Allah (ﷺ). This skill in reading and writing also helped him to develop a deep knowledge of Islam. He thought that texts should be written in a clear script, with distinct gaps between the lines and the letters close together. It was narrated from Abu 'Uthmân 'Amr ibn Bahr ibn al-Jâḥiz that Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "Handwriting has a message, so the clearer it is, the better."[133] He instructed his scribe 'Ubaydullah ibn Abi Râfi': "Fill your inkpot, and sharpen your pen so that it will last longer. Leave gaps between the lines, and bring the letters close together."[134] It was narrated that Abu Ḥakeemah al-'Abdi said: "We used to write out the muṣḥafs in Kufah. 'Ali would pass by us while

we were writing, and he would say: 'Make your writing big and clear.' I cut my pen, then I wrote, and he said: 'This is the way; give light to that to which Allah has granted light.'"[135]

Amir al-Mu'mineen 'Ali (ﷺ) also put into practice what he learned. He was one of the most eager of people to apply what he heard from the Messenger of Allah (ﷺ) even in the most difficult circumstances, as we saw when the Messenger of Allah (ﷺ) taught the remembrances to Fâṭimah and him (may Allah be pleased with them both). He said: "I never stopped doing that since the time I heard it from the Prophet (ﷺ)." He was asked: "Not even on the night of Ṣiffeen?" He said: "Not even on the night of Ṣiffeen."[136]

Amir al-Mu'mineen 'Ali (ﷺ) used to preserve the text by putting it into action, as he said: "Acquire knowledge, and you will become known for it; act upon it, and you will become people of knowledge."[137] He thought that a scholar could not be called a scholar unless he acted upon his knowledge; hence he said to the bearers of knowledge: "O bearers of knowledge, act upon it, for the true bearer of knowledge is the one who acts upon what he learns and whose actions are in accordance with his knowledge."[138] He also said: "Knowledge calls out to action to join it. If action responds (all well and good); otherwise, knowledge will depart."[139]

'Ali (ﷺ) issued many fatwas compared to other Companions of the Messenger of Allah (may Allah be pleased with them). Ibn al-Qayyim said: "Those among the Companions of the Messenger of Allah from whom fatwas were taken were 130-odd, both men and women. Those who issued a large number of fatwas were seven: 'Umar ibn al-Khaṭṭâb, 'Ali ibn Abi Ṭâlib, Abdullah ibn Mas'ood, 'Â'ishah Mother of the Believers, Zayd ibn Thâbit, Abdullah ibn 'Abbâs and Abdullah ibn 'Umar."[140] Ibn Ḥazm regarded 'Ali (ﷺ) as the third among the Companions (may Allah be pleased with them all) with regard to the number of fatwas he issued. In our discussion

of the judiciary institutions, we will examine in greater detail his interpretations of Islamic law and other judiciary matters.

'Ali (ﷺ) used to urge people to visit one another and discuss issues of knowledge, saying: "Visit one another and discuss *hadiths*; do not neglect it lest they disappear."[141] According to another report: "Visit one another and discuss hadiths, for if you do not do that, they will disappear."[142] Amir al-Mu'mineen 'Ali (ﷺ) encouraged staying close to a religious scholar and being keen to learn from him. He said: "Do not feel that you have had enough of staying with him for a long time, for he is like a palm tree; you never know when something will fall from it on you."[143]

'Ali ibn Abi Ṭâlib (ﷺ) had the opportunity to stay with the Messenger of Allah (ﷺ) as a small child, as he was raised under his care, and as an adult, when he became his son-in-law and the father of his two grandsons; thus he was close to the Messenger of Allah and learned from him. 'Â'ishah (ﷺ) testified to 'Ali's close companionship with the Messenger of Allah (ﷺ). It was narrated from al-Miqdâm ibn Shurayḥ that his father said: "I asked 'Â'ishah: 'Tell me about a man among the Companions of the Prophet (ﷺ) who asked him about wiping over the khuffs (leather socks).' She said: 'Go to 'Ali and ask him, for he stayed close to the Prophet (ﷺ).' I went to 'Ali and asked him, and he said: 'The Messenger of Allah (ﷺ) instructed us to wipe over the khuffs when we travelled.'"[144]

'Ali (ﷺ) thought that one should be selective in choosing what to learn. He said: "Knowledge is more than can be learned, so take from each branch of knowledge what is best."[145] He reached such a high level of knowledge that he used to tell the people in Iraq: "Ask me." It was narrated that Sa'eed ibn al-Musayyab (ﷺ) said: "None of the people said 'Ask me' except 'Ali ibn Abi Ṭâlib (ﷺ)."[146] The people, both Companions and Tâbi'oon, had great confidence in his knowledge. It was narrated that Ibn 'Abbâs (ﷺ)

said: "If a sound report came to us from 'Ali, we would not regard anything else as equal to that report."[147] It was also narrated that Ibn 'Abbâs said: "If a trustworthy person narrated a fatwa to us from 'Ali (ﷺ), we would be content with it (and would not ask anyone else)."[148] It was narrated from Suwayd ibn Ghaflah that a man came to him asking about the inheritance of a man who had died, leaving behind his daughter and his wife. Suwayd said: "I will tell you of the verdict of 'Ali (ﷺ)." The man said: "The verdict of 'Ali (ﷺ) is sufficient for me." He said: "He allocated one-eighth to his wife and one-half to his daughter, then he gave the rest to his daughter."[149]

The people praised 'Ali (ﷺ) for his knowledge. It was narrated that 'Â'ishah (may Allah be pleased with her) said: "He is the most knowledgeable of the Sunnah among the people."[150] Mu'âwiyah (ﷺ) used to write to someone to ask 'Ali ibn Abi Ṭâlib (ﷺ) on his behalf about new issues that he faced. When news of 'Ali's murder reached him, Mu'âwiyah said: "Islamic jurisprudence and knowledge have been lost with the death of 'Ali ibn Abi Ṭâlib (ﷺ)."[151] It was narrated from al-Ḥasan ibn 'Ali that he addressed the people after the death of 'Ali (ﷺ) and said: "A man left you yesterday who was never surpassed in knowledge by those who came before him and will never be surpassed by those who come after him."[152] It was also narrated that Abdullah ibn 'Ayyâsh ibn Abi Rabee'ah said, when asked about 'Ali (ﷺ): "He was a prominent person who stood for the sake of Allah (ﷻ), he was related to the Messenger of Allah (ﷺ) through ties of blood and marriage, and he was one of the earliest to come to Islam. He had unsurpassed knowledge of the Qur'an and Sunnah. He was a great warrior and the most generous at the time of need."[153] It was narrated that Masrooq said: "The most prominent in knowledge of the Companions of the Messenger of Allah were 'Umar, 'Ali, Ibn Mas'ood and Abdullah (may Allah be pleased with them all)."[154]

Amir al-Mu'mineen 'Ali (ﷺ) left behind advice and guidance to seekers of knowledge, scholars and jurists. This advice, which deserves to be memorised and acted upon, includes the following.

2.1.1. People are of three types: the devoted scholar, the one who seeks knowledge in order to save himself and the riffraff who follow every caller

Al-Hâfidh Abu Na'eem narrated that Kameel ibn Ziyâd said: " 'Ali ibn Abi Ṭâlib (ﷺ) took me by the hand and led me out to the desert. When we got there, he sat down, breathing deeply, then he said: 'O Kameel ibn Ziyâd, hearts are like vessels; the best of them are those that contain the most knowledge. Remember what I say to you. People are of three types: the devoted scholar, the one who seeks knowledge in order to save himself and the riffraff who follow every caller, bending with every wind; they do not seek guidance with knowledge and they never hold on to any strong pillar.' "[155] This eloquent advice included the most beautiful exhortation and wisdom. Amir al-Mu'mineen divided people into three categories:

(a) The devoted scholars. What is meant here is religious scholars, learned people of religion who practice what they know and also preach to others, combining understanding of religion with wisdom, as Ibn 'Abbâs (ﷺ) said in his commentary on the verse ﴿Be you *Rabbâniyyoon* [learned men of religion who practise what they know and also preach to others]﴾ *(Qur'an 3: 79)*. He said: "People of wisdom and deep understanding." This report was narrated by Imam Bukhari. This is also how Abdullah ibn Mas'ood (ﷺ) interpreted it.[156] Those who combine wisdom and understanding of religion are the ones who are qualified to teach and guide the Ummah, because wisdom means putting things in the right place, which

includes properly implementing the rulings of Sharia on people's reality. That requires precise and subtle understanding of the realities of Muslim society. Another aspect of wisdom is teaching this Ummah about its religion, which requires a combination of teaching the religion and training the Muslims to be conscious of Allah and to observe good manners. As for deep understanding, that means understanding religious rulings from their Sharia sources. Hence the devoted scholars are the best of the Ummah, because they combine two virtues, namely the acquisition of knowledge and teaching and training others. Hence they are the ones who are qualified to teach and lead the Ummah.[157] Amir al-Mu'mineen 'Ali (ﷺ) defined the devoted scholars as being the ones who teach the people wisdom and train them on that basis.[158]

(b) Seekers of knowledge, whose intention is sincere, so that it might be a means of their being absolved of responsibility before Allah (ﷻ). 'Ali (ﷺ) referred to this type of person when he said: "The one who seeks knowledge in order to save himself." This applies not only to seekers of knowledge who devote their lives to the pursuit thereof, but also to everyone who shoulders the responsibility of applying this religion to life. These are the people who are concerned with their salvation in the hereafter, so they ask the devoted scholars questions about religious matters in order to worship Allah (ﷻ) with proper understanding and to interact with people according to the guidelines set by Allah (ﷻ). Such people are regarded as those who seek knowledge in order to save themselves, even if they do not sit in study circles.[159] Amir al-Mu'mineen 'Ali (ﷺ) showed us the importance of sincerity of intention towards

Allah when seeking knowledge. He called on the people to give precedence to that which is with Allah (ﷻ) and the hereafter over insignificant worldly gains and whims and desires, to give precedence to calling people to the Book of Allah and the Sunnah of His Messenger and the religion of truth, and to be patient in doing so.

(c) Those who neglect to seek religious knowledge and who have no connection with the devoted scholars when it comes to learning about their religion. Amir al-Mu'mineen 'Ali (رضي الله عنه) described them as "the riffraff who follow every caller, bending with every wind and not seeking guidance with knowledge." He warned against this class of people, who have no character. He advised the people to focus on the truth and adhere to it, to spend their time in this world and in the hereafter in obedience to Allah (ﷻ), to seek to be guided by the light of Allah (ﷻ) and to make this world a step towards the hereafter.

2.1.2. Contrast between knowledge and wealth

Amir al-Mu'mineen 'Ali (رضي الله عنه) also advised Kameel ibn Ziyâd that knowledge is better than wealth. This is because knowledge will protect you, whereas you have to protect wealth; knowledge increases with action, whereas wealth decreases with spending; knowledge is a judge or criterion, whereas wealth is subject to rules; the benefit of wealth disappears when wealth is lost, whereas loving the scholars is a sign of religious commitment. Knowledge brings authority to a scholar, and he will have a good name even after he dies, whereas those who accumulate wealth are dead even while they are alive. The names of the scholars will be remembered until the end of time, and although their physical being may be gone, their teachings remain in people's hearts.[160] Amir al-Mu'mineen 'Ali

(ﷺ) drew a contrast between knowledge and wealth on the basis that Islamic knowledge is the most important thing for those who focus on the hereafter; for them, it is the ultimate ambition and honour in this world and in the hereafter. What is meant by wealth here is that which a person accumulates because of his love for it, which he does not use in ways that are pleasing to Allah and in accordance with the laws of his Lord. 'Ali (ﷺ) justified his view on the following bases:

(a) Knowledge protects a person, whereas the one who owns wealth is the one who has to protect it. The way in which knowledge protects a person is that religious knowledge protects him from the things that lead to doom in this world and in the hereafter. With regard to the hereafter, the meaning is obvious and well known, as this knowledge leads a person to the pleasure of Allah (ﷻ) and to paradise, and it helps him to avoid the path that leads to hell. What a great achievement for a person to seek, and what great gains there may be. As for protection from that which leads to doom in this world, it is true spiritual happiness that cannot be achieved except by means of certain faith, before which the entire world and its troubles become insignificant. All of the grief and calamities become coolness and peace for those who have certain faith, because they ignore it and pay no heed, while these misfortunes and disasters turn life into hell for those who regard this life as their capital and profit. With regard to the meaning of the owner of wealth protecting his wealth, that is quite obvious. How much are the wealthy controlled by worries and fears for their wealth, to the extent that they become sick and they continue to guard their wealth with worry, anxiety and exhausting grief?[161] Knowledge gives insight and enables one to choose what is best, to draw lessons from the nations of the past and to live in accordance with these lessons. Knowledge broadens the horizons and enables one to understand differences of opinions and determine which are acceptable; it helps one to

understand the pros and cons and goals, and it teaches one how to prioritise and know what one is doing.

(b) Knowledge grows and becomes more deeply rooted when one acts upon it, because the application of knowledge makes it more deeply entrenched in the mind. This is unlike wealth, which decreases as it is spent. What is referred to here is the wealth of people whose aim is this world, who spend that wealth only for the sake of worldly pleasure. As for the wealth of people whose aim is the hereafter, it is subjected to Sharia rulings, so spending from it increases it. The Messenger of Allah (ﷺ) said: "A person's wealth does not decrease because of charity."[162]

(c) Sharia knowledge is that which leads and judges. It is the true ruler because a person organises his affairs by means of it, and all systems that rule people's lives should be based on it. As for wealth, it is subject to rule, because earning and spending it is subject to rules and regulations, whether they are the rules and regulations of Sharia or otherwise.[163]

(d) Social relationships that are based on common financial interest fade away as soon as the wealth disappears. It is wealth that forms the basis of those relationships, and they are founded on mutual interests that last only as long as the wealth is present. So when the wealth disappears, those mutual interests go away, too. As for the brotherly relationships that are based on the exchange of religious knowledge between the scholars and those that love knowledge, they will abide forever in this world and in the hereafter. Allah (ﷻ) says: ﴾Friends on that Day will be foes one to another except *al-Muttaqoon* [the pious]﴿ *(Qur'an 43: 67).*

(e) Islamic knowledge brings to those who have it the love and obedience of the Muslims, which they give willingly without it being imposed on them. This respect continues throughout their lives; their memory is cherished after their death and will

continue to be so until Allah (ﷻ) inherits the earth and everyone on it, because the people have not lost anything but their images and figures.

If we examine history until the present day, we will find that the names of the scholars from the time of the Companions (may Allah be pleased with them) reverberate throughout history. History has recorded their lives in books, speeches and lessons, whereas the names of those who were great in worldly terms are often forgotten when their lives come to an end, and sometimes their names are already forgotten even while they are still alive.[164]

2.1.3. The one who has proper understanding (of Islam) is the one who does not cause people to despair of the mercy of Allah (ﷻ)

"The one who has proper understanding (of Islam) is the one who does not cause people to despair of the mercy of Allah and does not cause them to feel safe from the punishment of Allah (ﷻ); he does not give them concessions to disobey Allah (ﷻ) and does not give precedence to any book over the Qur'an. There is nothing good in worship that is not based on knowledge, there is nothing good in knowledge that is not based on proper understanding, and there is nothing good in reading in which there is no pause for thought."

In these words, Amir al-Mu'mineen 'Ali (ﷺ) explains that part of proper understanding of religion is adhering to a balanced and moderate approach when discussing worldly affairs and trying to reform the people's situation. This means that the one who calls people to Islam should tread a middle path between fear and hope. He or she should not cause people to be so afraid that they despair of the mercy of Allah (ﷻ), but he or she should not raise their hopes to the extent that they feel safe from the punishment of Allah (ﷻ). Here we find 'Ali (ﷺ) stating that it is a sign of proper understanding of the

religion that the scholar does not give the impression that sin is not very serious, as this might lead people to become audacious. He should preserve the level of faith and piety that people already have, while at the same time trying to raise them towards perfection.

Another aspect of proper understanding of Islam is trying to strengthen the connection between the Muslims and the Book of Allah. Thus 'Ali explains the importance of the noble Qur'ân, giving it absolute precedence and ultimate priority above all other things. This is an explanation of the way in which we should deal with the Qur'an; we should not give precedence to any other book out of lack of interest in it, because it is the primary source of guidance. It is well known that the Sunnah of the Prophet is a detailed explanation of the noble Qur'an, so telling people to consult the Qur'an is like telling them to consult the Sunnah. Then he explains that one of the most important conditions of Islamically acceptable worship is that it should stem from knowledge of the Qur'an and Sunnah, and that knowledge cannot be beneficial unless it is accompanied by sound understanding.

He concludes his beneficial advice by explaining the importance of pondering the meanings of the Book of Allah while reading it, because all goodness is in understanding the aims of the Qur'an in order to act upon its rulings and to focus completely on Allah (ﷻ) with one's heart, mind, soul and physical faculties when reading His Book. We should do all that we can in order to understand what Allah (ﷻ) meant and to follow His commands, heed His prohibitions and rid ourselves of all obstacles that come between us and the Book of Allah. We should be completely devoted and sincere to Allah (ﷻ). We should try to seek the message of Allah and His Messenger (ﷺ) and the religion of truth, even if that leads to losing our family, wealth, children and worldly possessions, because that which is with Allah (ﷻ) is better and more lasting. We should

heed this exhortation and strengthen our faith by pondering over this great Book.[165]

2.1.4. How soothing it is to the heart

It was narrated from ash-Sha'bi that 'Ali (ﷺ) went out to them saying: "How soothing it is to the heart." It was said to him: "What is that?" He said: "To say, when you do not know something: Allah (ﷻ) knows best."[166]

2.1.5. People of knowledge and their duty to teach the people

Amir al-Mu'mineen 'Ali (ﷺ) said: "Allah did not take covenants from ignorant people that they should learn until He took covenants from people of knowledge that they should teach."[167]

2.1.6. Goodness is in abundant knowledge, not in wealth or children

'Ali (ﷺ) said: "Goodness does not mean increasing your wealth and number of children, rather goodness means increasing your knowledge, having great patience and deliberation, and competing with people in worship of your Lord. If you do well, then praise Allah (ﷻ), and if you do badly, then seek forgiveness from Allah (ﷻ). There is nothing good in this world except one of two men: a man who commits a sin and then hastens to erase it by repenting, and a man who strives to do good. No deed is insignificant if it is accompanied by piety; how can it be insignificant if it is accepted?"[168]

2.1.7. Knowledge and ignorance

'Ali (ﷺ) said: "It is sufficient honour for knowledge that the one who is not good at it claims it and is happy if it is attributed to

him. And it is sufficient humiliation for ignorance that the one who is ignorant disavows it and becomes angry if it is attributed to him."[169]

2.1.8. The reason why people have little interest in seeking knowledge

'Ali (ﷺ) said: "The reason why people have little interest in seeking knowledge is that they see that the one who has knowledge benefits little from the knowledge that he has."[170] This is a warning to bad scholars who put people off from following the path of Allah (ﷻ). It is a call to the scholars to act upon their knowledge, to call people to it and to be patient in putting up with their annoyance for the sake of Allah (ﷻ).

2.1.9. Rights of the scholars over the Ummah

Amir al-Mu'mineen 'Ali (ﷺ) said: "Among the rights of the scholar is that you should not ask too many questions of him, you should be content with his answer, you should not annoy him when he gets tired, you should not grab his garment if he wants to leave, you should not disclose his secret, you should not backbite anyone in his presence, you should not seek out his faults, and if he makes a mistake you should accept his explanation. You should respect him for the sake of Allah (ﷻ) as long as he is obeying the commands of Allah. You should not sit in front of him, and if he needs something, you should be the first to serve him."[171]

2.1.10. The status of the active scholars before Allah

Amir al-Mu'mineen 'Ali (ﷺ) said: "Whoever learns and acts upon his knowledge will be called a great man in the kingdom of heaven."[172] This is a call to learn, and it is encouragement to strive for the high position with which Allah (ﷻ) honours the one who learns and acts upon what he learns, seeking His pleasure.

2.1.11. Focusing on knowledge is better than focusing on voluntary worship

Amir al-Mu'mineen 'Ali (ﷺ) said: "The scholar is superior to the one who fasts and prays at night and strives in jihad. When the scholar dies, a gap appears in the fortress of Islam unless another scholar takes his place."[173] This advice is indicative of 'Ali's deep understanding of priorities, because he thought that effort that goes beyond oneself to benefit other people, which is knowledge, should take precedence over efforts in worship, which only benefit the individual himself.

This is some of the good advice given by Amir al-Mu'mineen 'Ali (ﷺ) to the seekers of knowledge.

2.2. The asceticism and piety of Amir al-Mu'mineen 'Ali (ﷺ)

From living the noble Qur'an, staying close to the Prophet (ﷺ) and keeping company with the noble Companions, and from the way he viewed this life, Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) understood that this world is the realm of trials and tests. Amir al-Mu'mineen 'Ali (ﷺ) was raised with the Book of Allah, and he understood the verses that speak of this world and tell us that it is insignificant and temporary in nature and that it will quickly come to an end, as well as the verses that encourage people to focus on the hereafter and that tell of its honour and eternal reward, such as the verse in which Allah (ﷻ) says:

﴾And put forward to them the example of the life of this world: it is like the water [rain] which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the

adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope.﴿ *(Qur'an 18: 46)*

He was raised by the Prophet (ﷺ), who was the most knowledgeable of all mankind about this world and its value; he is the one who said: "If this world were worth a gnat's wing before Allah (ﷻ), He would not give the disbeliever a drink of water."[174] He also said: "This world in comparison to the hereafter is like one of you dipping one finger into the sea; let him see how much it can hold"[175] and "This world is like a prison for the believer and a paradise for the disbeliever."[176] Amir al-Mu'mineen 'Ali (رضي الله عنه) was influenced by this Qur'anic and prophetic upbringing. He became one of the best examples of how the Prophet (ﷺ) taught, purified and disciplined his followers, of which Allah (ﷻ) said:

﴾Similarly [to complete My Blessings on you], We have sent among you a Messenger [Muhammad] of your own, reciting to you Our Verses [the Qur'an] and purifying you...﴿ *(Qur'an 2: 151)*

'Ali gave us brilliant parables of asceticism, of which a few examples follow:

2.2.1. "O yellow, O white, tempt someone other than me"

It was narrated from 'Ali ibn Rabee'ah al-Wâbili that Ibn an-Nabbâḥ came to 'Ali ibn Abi Ṭâlib (رضي الله عنه) and said: "O Amir al-Mu'mineen, the public treasury of the Muslims is filled with yellow and white (referring to gold and silver)." He said: "*Allâhu akbar*!" Then he stood up, leaning on Ibn an-Nabbâḥ, and went to the public treasury of the Muslims, where he said:

"O Ibn an-Nabbâh, bring me the people of Kufah." So the call went out to the people, and 'Ali (رضي الله عنه) gave away everything that was in the

treasury of the Muslims, saying all the while: "O yellow, O white, tempt someone other than me. Take, take!" until there was neither dinar nor dirham left in it. Then he issued instructions that it should be sprinkled with water, and he prayed two raka'ahs therein. According to another report narrated by Abu Na'eem, Majma' at-Taymi said: "Ali used to sweep the public treasury and pray in it. He took it as a place of prayer in the hope that it would testify for him on the Day of Resurrection."

This is an eloquent example of putting oneself above the fleeting luxuries of this world. The Muslims' treasury was filled with gold and silver, but Amir al-Mu'mineen 'Ali (ﷺ) did not look at it with admiration and pride; rather his response, when the official told him about that, was to say, "*Allâhu akbar*!" Although some people venerate worldly accumulation and think of wealth as being great, Allah (ﷻ) is greater than that and greater than all things. As long as the Muslim truly feels that Allah is greater, why should he make his heart submit to anything less? This shows deep understanding on the part of Amir al-Mu'mineen 'Ali (ﷺ), as he remembered the insignificance of this world and magnified Allah (by saying "*Allâhu akbar*"). This is an implicit rebuke to the one who is deceived by temporary worldly accumulation and forgets that Allah is greater than all things. This is indeed a very accurate evaluation that is felt by the believer who is enlightened by Allah. The more he recognizes in his heart that Allah (ﷻ) is greater than all things, the more these worldly matters and everything that has to do with them will become insignificant, and he will begin to use ḥalâl wealth to obey Allah (ﷻ). On the other hand, if worldly gain becomes more significant in his heart, it will be at the expense of his regarding Allah (ﷻ) as great.

We see Amir al-Mu'mineen 'Ali (ﷺ) soaring to heights of greatness when addressing worldly gains by saying: "O yellow, O white, tempt someone other than me." This is indicative of a lively

conscience and sensitive feelings that regard this world as an enemy that is trying to cheat and deceive its opponent. Thus he announced his victory over all the inclinations of self-interest and emotions. He showed that he was using reason to make a proper evaluation of worldly accumulation, because all times of pleasure or of hardship are transient, and to make a proper evaluation of the hereafter, because it is eternal and has both great blessings and the terror of its punishment in hellfire. He (ﷺ) reached the pinnacle when he prayed two raka'ahs in the public treasury so that they would be witnesses for him on the Day of Resurrection, testifying that he was just in his ruling and that he adhered to the straight path. Perhaps his taking the treasury as a place of prayer symbolised the superiority of the hereafter over this world and the perfect, sublime conduct he followed when disposing of this wealth in legitimate ways.[177]

2.2.2. "By Allah, I do not take anything from your wealth"

Another example of 'Ali's asceticism was narrated by Haroon ibn 'Antarah from his father, who said: "I entered upon 'Ali ibn Abi Ṭâlib in Khoornaq (a place in Kufah) and found him shivering beneath an old, worn out cloak. I said: 'O Amir al-Mu'mineen, Allah has allocated to you and your family a share of this wealth, and you are doing this to yourself!' He said: 'By Allah, I do not take anything from your wealth; rather this is my old cloak that I came out with from my house' — or he said: 'from Madinah.'"[178]

We may wonder: what made Amir al-Mu'mineen 'Ali (ﷺ) live the life of the poor and put up with the bitter cold when he was able to buy the best and warmest of clothes on earth? This is an example of true asceticism, as he shunned worldly conveniences even though he was able to afford them. He was a student of the prophetic school in which he was raised, with no interest in the

fleeting conveniences of this world; instead, he had a spirit of competing for the eternal blessings of the hereafter. The Messenger of Allah (ﷺ) lived the life of the poor, even though he could have been like the best of the rich.[179]

2.2.3. "I am happy with what he sold me, and he was happy with what he took"

It was narrated that Abu Maṭar ibn Abdullah al-Juhani said: "I saw 'Ali wearing a lower garment and upper garment and carrying a stick, as if he were a Bedouin of the desert." Then he mentioned him entering the marketplace and bargaining with one of the merchants over a garment for three dirhams. The merchant recognised him, whereupon 'Ali (ﷺ) decided not to buy anything from him. He went to another merchant, and when that one recognised him too, he did not buy anything from him either. Then he went to a young lad and brought a shirt from him for three dirhams. The boy's father came, and the boy told him what had happened. His father took one dirham, went to 'Ali (ﷺ) and said: "This dirham, O Amir al-Mu'mineen!" 'Ali (ﷺ) said: "What about this dirham?" He said: "The price of the shirt was two dirhams." He said: "I am happy with what he sold me, and he was happy with what he took."[180] This is an example of the asceticism of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ). His outward appearance gave the impression that he was a Bedouin man because his clothing was scruffy; when he bought clothes for himself, he chose the humble kind that were cheap in price, even though at that time he was the highest official in the world, as he was the caliph of the Muslims. This is indicative of his humility and lack of interest in worldly goods, even though he had his share of the fay', the treasury and other sources of state income that were available to those like him who worked full-time taking care of the Muslims' interests.

Another example of his piety and cautious approach, which was aimed at being above suspicion lest he fall into sin, is reflected in his refusal to buy from those who recognised him. They might have given him a lower price because of his status, and he did not want to take advantage of this high position for personal gain. This shows a precise understanding of the concepts of piety and awareness of Allah (ﷻ), because the position of caliphate for him and others like him was a righteous deed. The caliph, if he is just, is the first of the seven whom Allah (ﷻ) will shade with His shade on the Day of Resurrection. He did not want to sully this righteous deed with worldly interests, thus changing the good deeds into a cause of punishment instead of reward. This sublime conduct set a good example for those who came after him.[181]

2.2.4. "It is more humbling to the heart, and an example for the believer to follow"

'Umar ibn Qays said: It was said to 'Ali (ﷺ): "Why do you patch your shirt?" He said: "It is more humbling to the heart, and an example for the believer to follow."[182] This is an example of his asceticism and his eagerness to train the Muslims to live a life of self-denial and simplicity. He noted two things about wearing patched clothes. First, it is a means of making the heart and soul humble and keeping away from the causes of self admiration and pride. Secondly, he regarded that as an example to the Muslims. If the people saw him wearing patched clothes when he was occupying the highest position, their hearts would become humble, and they would avoid competing with each other to buy expensive clothes. This would also lend support to and raise the morale of the ascetics whom people always criticise for their simple way of life.[183]

2.2.5. "Nothing of the wealth of Allah (ﷻ) is permissible for the caliph except two plates"

It was narrated that Abdullah ibn Zurayr al-Ghâfiqi said: "I entered upon 'Ali ibn Abi Ṭâlib (ﷺ), and he offered us some pieces of meat cooked in water and sprinkled with flour. I said: 'May Allah (ﷻ) guide you; why didn't you offer us some of this duck, for Allah (ﷻ) has blessed us a great deal?' He said: 'O son of Zurayr, I heard the Messenger of Allah (ﷺ) say: "Nothing of the wealth of Allah (ﷻ) is permissible for the caliph except two plates, a plate from which he and his family eat and a plate which he offers to people."'"[184] Here we see Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) setting a sublime example of piety and asceticism with regard to worldly luxuries of food and drink. He could have taken whatever he wanted from the treasury, without anyone noticing, in order to live at the same level as the richest of the Muslims. But he was content with a hard life, preferring the hereafter to this world, preferring to be on the safe side with regard to his religious commitment. He sought to set a good example, because if the highest man in the state lived like this, then that would be a consolation to the poor, encouraging them to be patient and accept the decree of Allah (ﷻ). Conversely, it would be an exhortation to the rich to be grateful to Allah (ﷻ) and to reduce their indulgence in extravagance and luxury.[185]

2.2.6. "I do not like anything to enter my stomach except that which I know"

Amir al-Mu'mineen 'Ali (ﷺ) used to put a seal on the sack of barley flour that he ate from, and he would say: "I do not like anything to enter my stomach except that which I know."[186] Sufyân said: "Ali did not build one brick over a brick or one stone over a stone (meaning that he did not build a lofty house for himself). His grain was brought to him from Madinah in a sack."[187]

2.2.7. "You have a nice smell, a nice colour, and a nice taste"

'Adiyy ibn Thâbit and Ḥabbah ibn Juwayn narrated that a large platter of sweets called *faloodhaj*[188] was brought to 'Ali (ﷺ), but he did not eat. 'Ali (ﷺ) said: "You have a nice smell, a nice colour and a nice taste, but I do not want to get accustomed to something that I am not accustomed to."[189]

2.2.8. The least interested of all people in worldly adornment was 'Ali ibn Abi Ṭâlib (ﷺ)

Al-Ḥasan ibn Sâliḥ ibn Ḥayy said: "They were discussing ascetics in the presence of 'Umar ibn 'Abdul-'Azeez, and he said: 'The least interested of all people in worldly adornment was 'Ali ibn Abi Ṭâlib.'"[190] Al-Dhahabi stated that 'Ali (ﷺ) rode a donkey with his feet dangling to one side, and he said: "I am the one who looked down on the temptation of this world." This action was by way of setting a practical example of asceticism and piety and looking down on worldly adornment, not by way of showing off.[191]

Concerning wealth, Abu 'Ubayd narrated from 'Ali (ﷺ) that he gave out money to people three times in one year, then some wealth came to him from Isfahan, and he said: "O people, come to a fourth distribution, for I am not your storekeeper." Some people took it, and some people refused it.[192] 'Ali (ﷺ) addressed the people and said: "O people, by Allah, besides Whom there is no other god, I have never touched your wealth, a little or a lot, except this," and he took out from the sleeve of his garment a bottle in which there was perfume. He said: "Some chieftain gave this to me as a gift." Then he went to the treasury and said: "Take!" And he composed the following line of verse: "He will prosper who has a small reed container from which he eats a date every day."[193]

Asceticism was one of the most prominent characteristics in the personality of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ). He lived simply, despite the availability of luxuries and wealth, and despite the people's trust in him and their respect for him, which prevented any criticism, checking or blame.[194] Despite his asceticism, piety and strict adherence to his religion, he was not harsh, sombre, stern-faced, gloomy or miserable. In fact, he was friendly and cheerful, with a noticeable sense of humour. It was narrated that he had a handsome and cheerful face and stepped lightly upon the earth.[195] 'Ali (ﷺ) described asceticism by saying: "O people, asceticism means not expecting to live a long life, being grateful for blessings and refraining from ḥarâm things."[196] Expecting to live a long life makes one forget the hereafter. Not expecting to live a long life enables one to combine the interests of both this world and the hereafter, seeking the pleasure of Allah (ﷻ).

Being grateful for blessings is an attribute of the devoted Muslims who are aware of the blessings that Allah (ﷻ) has bestowed upon them, whether tangible or intangible, apparent or hidden. They respond with gratitude to the Almighty, the Giver. 'Ali's definition of the real nature of asceticism undoubtedly shows that the asceticism of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) had an impact on those around him, and that he was an effective teacher in the history of the Ummah. Abu al-Ḥasan an-Nadwi made a connection between asceticism and revival in Muslim society, saying: "We have seen that asceticism and revival go hand-in-hand in Islamic history. We do not know of anyone who turned things around and altered the course of history, breathing new life into Muslim society or opening a new era into Islamic history, leaving behind any eternal legacy of knowledge, thought and religious commitment that remained influential for centuries after, dominating the fields of knowledge and literature, except that he had an inclination towards asceticism, had complete mastery over his physical desires and had control over materialistic

gains and materialistic people. The reason for this is that asceticism gives a man power to resist and gives him self-confidence on the basis of belief, and it makes him look down on materialistic men, those who are victims of physical desires and prisoners of their stomachs."[197]

2.3. The humility of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ)

One of the Qur'anic attitudes that were embodied in the character of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was that of humility. Allah (ﷻ) says:

﴿And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.﴾ *(Qur'an 17: 37)*

﴿And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. 'And be moderate [or show no insolence] in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.﴾ *(Qur'an 31: 18-19)*

In the verse from Soorat al-Isra', there is a clear call to adopt the best of characteristics, such as humility and gentleness, and to know one's limitations. There is a clear prohibition of evil inclinations such as pride, arrogance, exultation in riches and looking down on people. The command to adopt the opposite attributes of humility and moderation is understood implicitly from the prohibition mentioned above. Allah concluded this prohibition and command by stating His displeasure and anger with the one who has these negative qualities. Allah (ﷻ) says: ﴿Verily, Allah likes not any arrogant boaster﴾ *(Qur'an 31: 18)*. The fact that He does not love the one who is like that means that He is angry and displeased with him,

as is indicated by the verse quoted above, and that is enough encouragement to make the believer love humility.[198] In order to promote humility, the noble Qur'an does not stop there; it encourages it in the most eloquent fashion when Allah (ﷻ) says:

﴾And the [faithful] slaves of the Most Gracious [Allah] are those who walk on the earth in humility and sedateness, and when the foolish address them [with bad words] they reply back with mild words of gentleness.﴿ *(Qur'an 25: 63)*

This is great praise for the humble, for Allah (ﷻ) describes them as being freed slaves to Him. This is the greatest honour for them, because true servitude to Him (ﷻ) is the noblest description and the highest status for those who love Him, and they may feel proud of that.

Our Prophet Muhammad (ﷺ) is the epitome of this great attribute in all shapes and forms. There is nothing strange about that, for he is the one who was taught by his Lord in the best way. Among the good attitudes that Allah (ﷻ) taught him was, as the Qur'an says:

﴾Look not with your eyes ambitiously at what We have bestowed on certain classes of them [the disbelievers], nor grieve over them. And lower your wings for the believers [be courteous to the fellow-believers].﴿ *(Qur'an 15: 88)*

﴾And be kind and humble to the believers who follow you.﴿ *(Qur'an 26: 215)*

Lowering the wing is a metaphor for being humble and kind towards them.[199] The Prophet (ﷺ) manifested that in the truest sense, and the effect of humility was manifested in all these interactions, in society and with his family, at all times and in all places. There is no instance in which he was not humble towards Allah (ﷻ) and the believers.[200] Amir al-Mu'mineen 'Ali (رضي الله عنه) was influenced by the teachings of the Qur'an and by his upbringing in the house of the

Prophet (ﷺ), so this attribute was firmly rooted in his brilliant character. There follow some examples:

2.3.1. "I am the one who scorned worldly adornment"

Sâliḥ ibn Abil-Aswad narrated that someone told him that he saw 'Ali (ﷺ) riding a donkey with his feet dangling down on one side, and he said: "I am the one who scorned worldly adornment."[201] Thus Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) felt joy at his victory over his worldly desires when he appeared before the people in a humble manner, even though he was the caliph of the Muslims. High worldly status is very deceptive, and the trial of status is greater than that of wealth. How often has it happened that people in positions of authority were seen as humble before they were appointed to those high positions, but afterwards, the attitude of superiority slowly crept into their hearts until in the end it became difficult to talk to them or meet with them? However, in the case of the pious close friends of Allah (ﷻ), the higher they rise in worldly status, the more humble they become towards the people. They feel great joy when they act in a humble way, which shows that they do not have the attitude of arrogance and pride.[202]

2.3.2. "The father of the children should carry (food for his children)"

It was narrated from 'Ali (ﷺ) that he bought some dates for a dirham and carried them in a cloth. Some people said: "We will carry it for you, O Amir al-Mu'mineen." He said: "No, the father of the children should carry (food for his children)."[203] This is an example of his humility, as he carried his goods himself even though he was the caliph and was older. He did not think that his position justified accepting the people's serving him. By doing this, he set a good

example of humility for the Muslims. If any person of prominent position feels that it is embarrassing for him to carry his own goods, he should remember the attitude of Amir al-Mu'mineen 'Ali (ﷺ), and his embarrassment will disappear. If anyone objects to any of the humble people or their attitude, he should follow the example of this man, who held the highest position on earth, and that should refute this objection.[204]

2.3.3. 'Ali's dealing with his uncle al-'Abbâs (may Allah be pleased with them both)

It was narrated that Ṣuhayb, the freed slave of al-'Abbâs, said: "I saw 'Ali kissing the hands and feet of al-'Abbâs and saying: O uncle, be pleased with me."[205] Let us think about how Ḍirâr aṭ-Ṭâ'i described 'Ali (ﷺ) when he said: "He liked shorter clothes (those that came above the ankle) and coarse food. He was just like one of us. He would answer us if we asked him and tell us if we enquired of him, but by Allah, although he was so close to us, we could hardly speak to him out of respect for him."[206]

One of the sayings of Amir al-Mu'mineen 'Ali (ﷺ) concerning humility was: "Humility honours a man."[207] The more knowledge of the Qur'an and Sunnah a person gains, and the more he acts upon them, the more he understands the reality of himself, and the more humble he becomes towards Allah (ﷻ) and His creation. The problem with those callers to Islam today who develop self-admiration is lack of knowledge and understanding. In addition, the caller focuses on the number of followers around him instead of thinking of that which is with Allah (ﷻ) or looking at the devoted scholars who are superior to him. This is one of the subtle tricks of the devil by which he deceives seekers of knowledge and those who are counted as working in the field of da'wah. It was said in *Manshoor al-Ḥukm*: "If you acquire knowledge, then do not think of

the number of ignorant people who are inferior to you; rather look at the scholars who are superior to you."[208]

We will end this description in the words of Amir al-Mu'mineen 'Ali (ﷺ): "How beautiful is the humility of the rich person towards the poor person, hoping for the reward of Allah (ﷻ). But better than that is the pride shown by the poor man towards the rich man out of trust in Allah (ﷻ)."[209] What is meant by pride here is not arrogance; it is that the poor man feels of independent means through the help of Allah, so he does not need what the rich have.

2.4. His generosity

Another of the Qur'anic attitudes that were embodied in the character of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was that of generosity. The noble Qur'an heaps praises on those who are generous. This phrase appears near the beginning of the Qur'an when Allah (ﷻ) says at the beginning of the second soorah, after the Basmalah:

﴿*Alif-Lâm-Meem.* [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings.] This is the Book [the Qur'an], whereof there is no doubt, a guidance to those who are al-Muttaqoon [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghayb [the unseen] and perform aṣ-Ṣalâh [Iqâmat-aṣ-Ṣalâh], and spend out of what we have provided for them [i.e. give Zakâh, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allah's cause — jihad]. And who believe in [the Qur'an and the Sunnah] which has been sent down [revealed] to you [Muhammad] and in that which were sent down before you [the

Tawrât (Torah) and the Injeel (Gospel)] and they believe with certainty in the hereafter [Resurrection, recompense of their good and bad deeds, paradise and hell). They are on [true] guidance from their Lord, and they are the successful.》 *(Qur'an 2: 1-5)*

And Allah (ﷻ) says:

《And those who remain patient, seeking their Lord's countenance, perform aṣ-Ṣalât [Iqâmat-aṣ-Ṣalât], and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end. 'Adn [Eden] paradise [everlasting Gardens], which they shall enter and [also] those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate [saying]: 'Salâmun 'Alaikum [peace be upon you] for you persevered in patience! Excellent indeed is the final home!'》 *(Qur'an 13: 22-24)*

The Messenger of Allah (ﷺ) attained perfection and greatness in all aspects of manners and attitude, especially the attitude of generosity. Khadeejah (رضي الله عنها) described him as follows: "You uphold ties of kinship, spend on the weak and orphans, give to the destitute, honour your guest and help others when they are struck by calamity."[210] She described him as having these great and sublime attitudes even before his mission began, when he had not yet taken on the burden of his nation. Prophethood brought him extra perfection and greatness, so one can imagine how he would have been after all of that. No doubt his generosity reached the ultimate pinnacle, surpassing the generosity of the previous prophets and all of mankind, and there is a great deal of evidence for this.[211] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) was influenced by his Qur'anic and prophetic training, and he left us clear examples indicating that the characteristic of generosity was deeply rooted in his sublime character.

Al-Ḥâfidh Ibn Katheer narrated from the report of al-Asbagh ibn Nabâtah that: "A man came to 'Ali ibn Abi Ṭâlib (ﷺ) and said: 'O Amir al-Mu'mineen, I have a need that I ask of Allah before I ask it of you. If you fulfil it, I will praise Allah and thank you; if you do not fulfil it, I will praise Allah, and I will not blame you.' 'Ali (ﷺ) said: 'Write what you need on the ground, for I would not like to see on your face the embarrassment of asking.' He wrote: 'I am in need.' 'Ali (ﷺ) said to me (the narrator): 'Bring me a suit.' I brought it, and the man took it and put it on, then he spoke lines of poetry in praise of 'Ali (ﷺ). 'Ali (ﷺ) said: 'Bring me some dinars.' So one hundred dinars were brought, and he gave it to him. Al-Asbagh said: 'O Amir al-Mu'mineen, a suit and one hundred dinars?' He said: 'Yes. I heard the Messenger of Allah (ﷺ) say: "Treat the people according to their status," and this is the status of this man in my view."'[212] This was the noble attitude of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) in meeting the needs of the poor; he paid attention to their affairs and respected their feelings. The most brilliant aspect of this report is his saying, "Write what you need on the ground, for I would not like to see on your face the embarrassment of asking." How much humiliation and embarrassment the poor suffer before those whom they ask for help; sometimes they may stammer or be unable to speak. The needy man was deeply moved when Amir al-Mu'mineen responded to him in this excellent manner, and he composed poetry praising him.[213]

'Ali (ﷺ) would feel happy when guests came; he honoured his brothers for the sake of Allah (ﷻ) and checked on them. It was narrated that he once said: "I have not had a guest for seven days, and I am afraid that Allah is humiliating me."[214] He also said: "Twenty dirhams that I give to my brother for the sake of Allah (ﷻ) is dearer to me than giving one hundred dirhams to the poor and needy."[215] When he was asked about generosity, he said: "What is initiated by

the person is true generosity; as for that which is given in response to being asked, it is given out of embarrassment and as a favour."[216]

During his lifetime, Amir al-Mu'mineen 'Ali (ﷺ) established a number of endowments for the sake of Allah (ﷻ). He gave his land in Yanbu' as an endowment, and he wrote in a document concerning it: "These are instructions issued by 'Ali ibn Abi Ṭâlib and his decision concerning his wealth: I give in charity Yanbu', Wadi al-Qura, al-Udhaynah and Râ'ah for the sake of Allah (ﷻ) and for relatives near and far. It is not to be given away or inherited, whether I am alive or dead."[217] He said of his charity: "I remember when I tied a rock to my stomach because of hunger, and now my charity has reached four thousand dinars."[218] He did not mean that this four thousand was what he had paid in zakâh on his wealth; he was referring to the endowments that he had established, the income from which was charity of this amount. Amir al-Mu'mineen 'Ali (ﷺ) did not save any money. The evidence[219] for that is what his son al-Ḥasan said about him after he was killed: "There has left you a man who did not leave behind any yellow or white (meaning gold or silver) except seven hundred dirhams that remain of his stipend, with which he intended to buy a slave."[220]

He used to urge people to honour their relatives and clans. He would say: "Honour your clan, for they are your wings by which you fly. With their help, you can achieve what you want to achieve, and they are your support at times of hardship. Honour their prominent ones, visit their sick, seek their advice in your affairs and help the one who is going through hardship."[221]

2.5. Shyness, or modesty, before Allah (ﷻ)

Shyness, or modesty, is one of the noblest of characteristics because it is indicative of a pure heart, a sensitive conscience,

strength of religious deterrent and the sense that Allah (ﷻ) is always watching. The one who does not have any modesty does not honour guests, fulfil promises, render back trusts, meet the needs of others, try to seek the best deeds and give precedence to them, try to avoid bad deeds, cover the private parts of the body that should be covered, or refrain from immorality. There are many people who, were it not for this shyness, would not do any of the things that are enjoined on them; they would not pay any attention to the rights of any created being, uphold ties of kinship or honour their parents. The motive for all of these deeds is either religious, in hope of a reward, or a sublime worldly motive, which is the fear of shame before people. Thus it is clear that were it not for shyness — either before the Creator or before people — people would not do them.[222]

The degree of shyness depends on how alive the conscience is. The more vibrant the conscience, the more complete this sense of modesty will be. The lack of modesty stems from a deadening of the heart and soul.[223] Shyness is one of the branches of faith, because it motivates one to do good deeds and prevents one from committing sin.[224] Hence it is a characteristic to which the noble Qur'an pays great attention.[225] The Qur'an speaks of shyness with regard to the Prophet (ﷺ) in this verse: ﴾O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, [and then] not [so early as] to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such [behaviour] annoys the Prophet, and he is shy of [asking] you [to go]; but Allah is not shy of [telling you] the truth﴿ *(Qur'an 33: 53)*. We can see how shyness prevented him from confronting his Companions to ask them to leave. He could not tell them directly what he wanted them to do[226] because he was more shy than the virgin in her seclusion.[227] The Prophet (ﷺ) said: "Shyness does not bring anything but goodness."[228]

This quality was manifested in the character of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ). He told us of this quality when he said: "I feel shy before Allah that there could be any wrong done to me that is greater than my ability to forgive, that anyone should treat me in an ignorant manner that is greater than my patience, that there should be any fault (that I find in a person) that could not be covered by my concealment, or that there should be any need that cannot be met by my generosity."[229] These four kinds of shortcomings found in people were met by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib with four counterparts of perfection. Shyness before Allah requires one to have the quality of forgiveness when one has the power to settle the score. This applies if the wrong done does not transgress the sacred limits of Allah. One should have knowledge that could forgive the ignorance of ignorant people, the ability to conceal people's faults, and sufficient generosity to encompass people's needs. What gives this ruling weight is the fact that Amir al-Mu'mineen 'Ali connected it to shyness before Allah (ﷻ). These four qualities are regarded as qualities of perfection by those who are wise. Many sensible individuals strove to acquire them in order to gain a good reputation in this world and to be able to run the affairs of people by gaining their support and approval. 'Ali connected them to shyness before Allah, because his higher aim was to seek the pleasure of Allah. The person who has this aim will undoubtedly embody these qualities more fully than one whose aim is merely worldly.[230]

2.6. True submission, patience and sincerity towards Allah (ﷻ)

'Ali (ﷺ) had a comprehensive concept of worship which encompassed his entire life. He was distinguished by his regular offering of voluntary prayers during the middle of the night, and he became one of those whom Allah (ﷻ) *mentions:*

﴾Their sides forsake their beds, to invoke their Lord in fear and hope.﴿ *(Qur'an 32: 16)*

﴾Taking joy in the things which their Lord has given them. Verily, they were before this Muḥsinoon [good-doers]. They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were [found] asking [Allah] for forgiveness.﴿ *(Qur'an 51: 16-18)*

﴾And the [faithful] slaves of the Most Gracious [Allah] are those who walk on the earth in humility and sedateness, and when the foolish address them [with bad words] they reply back with mild words of gentleness. And those who spend the night in worship of their Lord, prostrate and standing.﴿ *(Qur'an 25: 63-64)*

Ḍirâr ibn Ḍumayrah al-Kinâni described 'Ali ibn Abi Ṭâlib to Mu'âwiyah ibn Abi Sufyân (may Allah be pleased with them all) as follows: "He did not feel content with this world and its adornment, but he felt content with the night and its darkness. I bear witness by Allah (ﷻ) that I once saw him, when the night had dropped its curtain and the stars had appeared deep in the sky, weeping in his place of prayer and holding onto his beard like one who is stung with pain, weeping and mourning. It is as if I can hear him now, saying: 'O our Lord, O our Lord,' beseeching Him. Then he said to this world: 'Are you trying to deceive me, or are you trying to attract me? No way, no way. Go and deceive someone else, for I have thrice divorced you. Your life is short, you are of no significance or importance. Ah, how little provision we have, how long is the journey and how lonely the road!'" At that, Mu'âwiyah's tears fell down onto his beard; he could not stop them. He started to dry them with his sleeve, and the people began to sob. He said: "This is how Abu al-Ḥasan was, may Allah (ﷻ) have mercy on him. How sad do you feel for losing him, O Ḍirâr?" He said: "As sad as the mother

whose only son was slaughtered in her lap. Her tears never cease, and her grief never ends." Then he got up and left.[231]

Al-Ashtar an-Nakha'i entered upon Amir al-Mu'mineen 'Ali ibn Abi Ţâlib (ﷺ) when he was standing and praying at night, and he said to him: "O Amir al-Mu'mineen, fasting by day, staying up at night and striving hard in between." When 'Ali (ﷺ) had finished his prayer, he said to him: "The journey to the hereafter is long and needs to be crossed by travelling at night."[232] Amir al-Mu'mineen 'Ali ibn Abi Ţâlib (ﷺ) used to encourage the people to be conscious of Allah (ﷻ), to remember that He is always watching, and to fear Him. He said: "O people, fear the One Who hears if you speak and Who knows if you conceal something. Prepare for death, which will catch up with you if you try to flee, and will take you if you stay."[233] He also used to say: "O people, learn from me these words, which you will never find the like of, even if you ride camels and wear them out trying: No person should hope in anyone but his Lord, and he should not fear anything but his sin. If he does not know something, he should not feel embarrassed to try to learn; if he is asked about something that he does not know, he should not feel embarrassed to say 'I do not know.' You should realise that patience is to faith as the head is to the body, and there is nothing good in a body which has no head."[234]

This advice is a combination of principles of tawheed and guidelines on the etiquette of acquiring knowledge, as he advised people to have the correct type of fear and hope. The true believer does not place his hope in anyone but Allah (ﷻ), because He is the only One Who gives all these blessings. As for the people at whose hands the blessings come, they are no more than the means; the Initiator and Creator of the blessings is Allah (ﷻ). The true believer does not fear anything but Allah (ﷻ), because He is the One Who can cause harm or bring benefit. As for the created things that people

imagine are sources of fear, they and all creation are under the control of Allah. He is the only Provider, the only Creator, the only Sovereign and the One Who is able to do all things, so why should the believer fear or put his trust in anything else? Amir al-Mu'mineen 'Ali (ﷺ) expressed fear of Allah (ﷻ) as fear of sin, because what is meant is the fear of the consequences of sin, which is the punishment of Allah; thus, this is the main means of achieving true fear of Allah.

'Ali (ﷺ) then explained some of the etiquette of learning, because religious knowledge can only be acquired by learning. He explained that one aspect of the etiquette to be followed by the learner is that shyness should not prevent him from learning, even if he is old or of a high status; similarly, shyness should not prevent him from saying, 'I do not know', for these words offer more protection for his religious commitment and that of the one who asks him.

Then he concluded his beneficial advice by stating one of the fundamental principles of faith, which is patience; he described it as being to faith like the head is to the body. That is because success is based on patience in all matters, whether they relate to this world or to the hereafter.[235] Amir al-Mu'mineen 'Ali (ﷺ) demonstrated the quality of patience throughout his life: when he became a Muslim in secret with the Messenger of Allah (ﷺ) at a very early age, through all the times when he fought in battles and campaigns, at the time of the Rightly Guided Caliphs with all the serious events that accompanied that era, and then throughout the difficult turmoils that he faced during his own caliphate, which ended in his murder. In all the stages of his life, there are beautiful lessons for those who seek to call people to Islam today. These lessons highlight what is required of patience, perseverance and a willingness to pay the price when calling people to Allah[236], seeking thereby the pleasure of Allah.

'Ali (ﷺ) used to encourage his companions to be patient. He said to al-Ash'ath ibn Qays: "If you are patient, the decree of Allah

(ﷻ) will be carried out on you, and you will be rewarded. But if you panic and show impatience, the decree of Allah (ﷻ) will be carried out on you while you are burdened with sin (and thus you will be doomed)."[237] He (ﷺ) also said: "Patience is to faith as the head is to the body; if the head is cut off, the body is ruined." Then he raised his voice and said: "The one who has no patience has no faith."[238] He also said: "Patience is a mount that never tires."

Patience occupies a well-known position in the religion of Allah. Allah (ﷻ) mentions patience in many verses of the Qur'an, such as the verse in which He says: ﴾Only those who are patient shall receive their reward in full, without reckoning﴿ *(Qur'an 39: 10).* The virtues of patience are also mentioned in many hadiths. Patience is of three types: Patience in obeying Allah (ﷻ), patience in refraining from disobeying Allah and patience in bearing calamity.

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib was keen that his actions should be sincerely for the sake of Allah (ﷻ), in accordance with the words of Allah (ﷻ):

﴾Say [O Muhammad]: My Lord has commanded justice and [said] that you should face Him only [i.e. worship none but Allah and face the *Qiblah,* i.e. the Ka'bah at Makkah during prayers] in each and every place of worship, in prayers [and not to face other false deities and idols], and invoke Him only making your religion sincere to Him [by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allah's sake only]. As He brought you [into being] in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].﴿ *(Qur'an 7: 29)*

﴾Say [O Muhammad], 'I am only a man like you. It has been revealed to me that your *Ilâh* [God] is One *Ilâh* [God — i.e. Allah]. So

whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'﴿ *(Qur'an 18: 110)*

﴾So, call you [O Muhammad and the believers] upon [or invoke] Allah making [your] worship pure for Him [Alone] [by worshipping none but Him and by doing religious deeds sincerely for Allah's sake only and not to show off and not to set up rivals with Him in worship], however much the disbelievers [in the Oneness of Allah] may hate [it].﴿ *(Qur'an 40: 14)*

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) learned from the Messenger of Allah (ﷺ) that good deeds are not accepted unless they are done with a sincere intention. Sincerity is a basic pillar of worship, and worship in which there is no sincerity will be rejected, as it says in this hadith, whose meaning was revealed to the Prophet (ﷺ) from Allah: "I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed."[239] 'Ali (ﷺ) fought polytheism in all forms and types, whether it related to not believing in the Lordship of Allah or to performing acts of worship to other than Allah. He was keen to ensure that all of his actions were done sincerely for the sake of Allah (ﷻ) alone, and he would encourage people, especially seekers of knowledge, to avoid showing off. He said: "O bearers of knowledge, act upon it, for the knowledgeable one is the one who acts on what he knows and whose actions and knowledge are in harmony. There will be people who acquire knowledge, but it does not go any deeper than their collarbones; how they are inwardly will be contrary to how they appear to be, and their actions will differ from their knowledge. They will lead study circles and compete with one another to the extent that one will get angry with a person in his circle if he leaves him to go and sit with someone else. Those people's actions do not ascend from their gatherings to Allah (ﷻ)."[240]

Amir al-Mu'mineen 'Ali (ﷺ) pointed out some serious diseases in those who sit to teach people for the purpose of boasting and gaining a reputation. They become angry with their students if they leave and go to someone else, even if doing so is in their best interests, because the student's best interests do not matter to such people; what matters to them is their status and reputation. Even if they do not actually say that, it is obvious from their attitude.[241] For one who calls people to Allah (ﷻ) sincerely, the main concern should be that the people follow the truth, even if they follow a view that is different from his. This was the way of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), who said: "Judge as you used to judge, for I hate differences, (and I shall do my best) to keep the people united or die as my predecessors died."[242] That was with regard to his opinion that it is not permissible to sell a slave woman who has borne a child to her master. 'Umar held the same view, but 'Ali changed his mind and decided that these slave women could be sold.[243] This is a lesson for those who call people to Islam and for seekers of knowledge. Legitimate differences of opinion are something natural; one should not object to them, and they should not affect the unity of Muslims. Those who call people to Islam today are in the greatest need of checking themselves with regard to this attitude and their stance on it; they need to beseech Allah (ﷻ) to grant them this good quality so that they may attain the reward of Allah (ﷻ) after they die and so that their da'wah efforts may bear fruit during their lifetime.

Ali's worship was based on complete sincerity towards Allah (ﷻ) and adherence to the guidance of the Prophet (ﷺ), for Allah (ﷻ) is the only One Who is deserving of worship. 'Ali's entire life consisted of worship, moving from one type to another in obedience to the words of Allah (ﷻ):

﴾Say [O Muhammad]: 'Verily, my Ṣalâh [prayer], my sacrifice, my living, and my dying are for Allah, the Lord of the 'Âlameen

[mankind, jinn and all that exists]. He has no partner. And of this I have been commanded, and I am the first of the Muslims.'❵

(Qur'an 6: 162-163)

Worship was an important factor in purifying and enhancing his good attitude and in his observance of the laws of Allah (ﷻ). Hence Amir al-Mu'mineen 'Ali (رضي الله عنه), in his commentary on the verse ❴Verily, those who say: 'Our Lord is [only] Allah,' and thereafter stand firm [on the Islamic Faith of Monotheism], on them shall be no fear, nor shall they grieve❵ *(Qur'an 46: 13)*, explained 'standing firm' as referring to the performance of the obligatory duties of Islam.[244]

2.7. His gratitude to Allah (ﷻ)

Gratitude means using all the blessings that one has received for the purpose for which one was created.[245] In other words, all the blessings, both apparent and hidden, in oneself and in one's wealth, should be dedicated to worshipping one's Lord in a befitting manner, using every faculty that Allah (ﷻ) has given in the most perfect way. A person who does that will have acknowledged and shown the blessings that Allah (ﷻ) has bestowed upon him and will have fulfilled the duty of giving thanks to Him (ﷻ).[246] Gratefulness is one of the most important attitudes that the believer should have in all situations, because in doing so he is attributing blessings to the One Who granted them. The high-ranking position of gratitude is indicated by the fact that other good Islamic attitudes, such as love, contentment and trust, stem from it. Gratitude is not complete unless it is accompanied by these other attitudes, and it cannot be achieved unless one feels these other qualities, too.[247]

The noble Qur'an paid a great deal of attention to gratitude, as befits its noble position. It is mentioned in more than seventy verses, which is indicative of how serious and important this attitude is.[248]

There are verses that enjoin and encourage it, praise those who have this quality, promise a good reward and warn against its opposite. Allah (ﷻ) mentions remembrance of Him and gratitude together: ﴾Therefore remember Me [by praying, glorifying]. I will remember you, and be grateful to Me [for My countless Favours on you] and never be ungrateful to Me﴿ *(Qur'an 2: 152)*. He also mentions worship together with gratitude: ﴾So seek your provision from Allah [alone], and worship Him [alone], and be grateful to Him. To Him [alone] you will be brought back﴿ *(Qur'an 29: 17)*. This indicates that there is a strong connection between worship dedicated to Allah (ﷻ) alone and gratitude.[249]

The Messenger of Allah (ﷺ) occupied the highest position in all praiseworthy attitudes, including this one, which he taught to his Companions, including 'Ali ibn Abi Ṭâlib (رضي الله عنه). He did not become aware of any blessing without giving thanks to Allah (ﷻ) for it. When he came out of the washroom, he would wipe his stomach with his hand and say: "What a great blessing; would that people gave thanks for it."[250] It was narrated from Amir al-Mu'mineen 'Ali (رضي الله عنه) that he said to a man from Hamadân: "Blessing is connected to gratitude, and gratitude leads to more blessings; they are attached to one another, so more blessings from Allah (ﷻ) will not cease unless gratitude from the person ceases."[251] 'Ali (رضي الله عنه) thought that part of gratitude was forgiving one's opponents, and he said: "If you gain power over your enemy, then make your forgiveness a sign of your gratitude for gaining power over him."[252]

2.8. Supplication to Allah (ﷻ)

Supplication is a very important matter. If a person begins to offer a great deal of supplication, he will be showered with goodness and blessings. Hence Amir al-Mu'mineen 'Ali (رضي الله عنه) was very keen to have a good relationship with Allah (ﷻ) and to offer a great deal of

supplication. Allah (ﷻ) says: ﴾And your Lord said: 'Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your [invocation]. Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter hell in humiliation.'﴿ *(Qur'an 40: 60)*

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) kept close to the Messenger of Allah (ﷺ) and saw how he used to seek the help and support of Allah (ﷻ). He (ﷺ) was eager to learn this worship from the Messenger of Allah (ﷺ) and to ensure that his supplication was offered in the manner that was enjoined by the Messenger of Allah (ﷺ) and with which he was pleased. The Muslim should not give precedence to any versions of supplications, glorification of Allah (ﷻ) or prayers that were not narrated from the Prophet (ﷺ), no matter how beautiful the wording or the meaning may appear. The Messenger of Allah (ﷺ) is the best teacher and guide to the straight path, and he knew best what is better and more perfect.

Some people falsely attribute fabricated, innovated supplications and phrases of remembrance to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), but the one who loves him should follow his way and his method. He taught us to follow the Prophet (ﷺ) in word and deed. Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was a person whose supplications were answered. It was narrated from Zadhân Abu 'Umar that a man told 'Ali (ﷺ) something, and he remarked: "I think you are lying to me." The man said: "No, I am not." 'Ali (ﷺ) asked: "Shall I pray against you if you are lying?" The man said: "Go ahead." So 'Ali (ﷺ) prayed (offered supplication), and shortly after that, the man became blind.[253] 'Ali (ﷺ) used to say when he was praised: "O Allah, forgive me for what they do not know about me, do not hold me accountable for what they say, and make me better than what they think."[254]

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "If any one of you sneezes, let him say *'Al-ḥamdu Lillah* (praise be to Allah).' Those around him should respond by saying *'Yarhamuk-Allah* (May Allah have mercy on you).' And he should respond to them by saying *'Yahdeekum Allah wa yuṣlaḥa bâlakum* (May Allah guide you and rectify your condition).'"[255] This action reflects a good attitude and good manners towards Allah (ﷻ) by praising Him in a situation where one is enjoined to give thanks. Al-Ḥaleemi said: Sneezing wards off harm from the brain, where one's power of thought resides and from which the nervous system starts, through which a person has his senses. With soundness of the brain, all other faculties will remain sound. Thus it becomes clear that it is a great blessing, so it is appropriate to respond with praise of Allah because that is acknowledging that Allah (ﷻ) is the Creator Who has all power; it is attributing creation to Him and not to natural processes.[256]

Amir al-Mu'mineen 'Ali (ﷺ) demonstrated some of the etiquette of the traveller in the report that he narrated from the Messenger of Allah (ﷺ): "When the Prophet (ﷺ) wanted to travel, he would say: 'By Your help, O Allah, I prevail. By Your help I travel around, and by Your help I walk.'"[257]

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) demonstrated another point of the traveller's etiquette. When he set out to travel and placed his foot in the stirrup, he said: "*Bismillah* (in the name of Allah)." When he had mounted the animal, he said: "*Al-ḥamdu Lillah* (praise be to Allah)." Then he said: ﴾Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return﴿ *(Qur'an 43: 13-14)*. Then he said "*Al-ḥamdu Lillâh* (praise be to Allah)" three times and "*Allâhu akbar* (Allah is most Great)" three times, then: "O Allah, there is no god but You. Verily I have wronged myself, so forgive

me, for surely no one can forgive sins except You." Then he smiled. It was said to him: "Why are you smiling, O Amir al-Mu'mineen?" He said: "I saw the Prophet (ﷺ) doing what I have done and saying what I have said, then he smiled. We said: 'Why are you smiling, O Prophet of Allah?' He said: 'I am amazed by a person who says, 'there is no god but You, verily I have wronged myself, so forgive me, for surely no one can forgive sins except You', knowing that no one forgives sin except Him.'"[258]

It was narrated that Ibn A'bad said: "Ali ibn Abi Ṭâlib (رضي الله عنه) said to me: 'O Ibn A'bad, do you know what the right of food is?' I said: 'What is its right, O 'Ali ibn Abi Ṭâlib?' He said: 'You should say: In the name of Allah, O Allah, bless us in that which You have provided for us.' He said: 'Do you know how to give thanks for it when you have finished?' I said: 'How should I give thanks for it?' He said: 'By saying: Praise be to Allah, Who has fed us and given us to drink.'"[259]

When 'Ali saw the new moon, he would say: "O Allah, I ask you for the good of this month and its support, help, blessings, provision, light, purity and guidance. I seek refuge in You from its evil, and the evil of what is in it, and the evil of what comes after it."[260]

He used to say when prostrating: "O Lord, I have wronged myself, so forgive me."[261] Between the two prostrations, he would say: "O Allah, forgive me, have mercy on me, support me and grant me provision."[262] He taught the people to recite this supplication when entering the marketplace: "In the name of Allah, the Most Gracious, the Most Merciful. I put my trust in Allah, and there is no power and no strength except in Allah. O Allah, I seek refuge in You from a false oath and a losing deal, and from the evil of what is in this market."[263] He used to say: "There are no words dearer to Allah (ﷻ) than a person's saying: 'O Allah, there is no god but You. O Allah, I

do not worship anyone but You. O Allah, I do not associate anything with You. O Allah, I have wronged myself, so forgive me my sins, for no one forgives sins but You.'"[264] He also used to say: "O Allah, make us steadfast in adhering to justice and fairness and what is right; make us adhere to the Book, guided and guiding others, content and making others content, not going astray or leading others astray."[265]

Another of 'Ali's supplications was: "O Allah, I ask you by Your mercy that encompasses all things, by Your might that overwhelms all things, by Your glory that prevails over all things, by Your sovereignty that encompasses all things, by Your power that nothing can resist, by Your light that illuminates all things, by Your knowledge that encompasses all things, by Your name that prevails over all things, and by Your eternal countenance that remains after all things have perished. O Allah, O Most Gracious, O Most Merciful, forgive me my sins that incur Your wrath and the sins that generate regret. Forgive me the sins that keep away blessings, and forgive me the sins that change blessings into their opposite. Forgive me the sins that bring down calamity and cause enemies to prevail. Forgive me the sins that cause rain to be withheld and supplications to be rejected. Forgive me the sins that would doom me to hell."[266] This supplication demonstrates Ali's sense of needing his Lord and also his fear of his sin; it shows us how we should deal with the beautiful names of Allah (ﷻ) and call upon Him by them. This supplication also sheds light on the true sense of servitude to Allah (ﷻ) that was felt by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه).

It is also narrated that 'Ali (رضي الله عنه) said: "The Messenger of Allah (ﷺ) taught me these words and told me that if any calamity or hardship befell me, I should say them: 'There is no god but Allah, the Forbearing, the Most Generous. Glory be to Him. Blessed be Allah, the Lord of the Mighty Throne. Praise be to Allah, the Lord of the Worlds.'"[267] Abdullah ibn Ja'far used to prompt the dying person to

say these words, recite them over one who was sick with a fever, and teach them to his daughter, who was living away from home.[268]

These are some of the characteristics that were the fruit of his tawheed, his faith in Allah and his preparations to meet Allah (ﷻ). As we cover the events of his life, the reader will notice many of his attributes, including courage, forbearance and eloquence.

2.9. The ultimate reference points for the government of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه)

The ultimate reference points for the government of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) were the Book of Allah (ﷻ) and the Sunnah of His Messenger (ﷺ), following the example of the two shaykhs Abu Bakr and 'Umar (may Allah be pleased with them).

2.9.1. The Book of Allah (ﷻ)

Allah (ﷻ) says: ﴿Surely, We have sent down to you [O Muhammad] the Book [this Qur'an] in truth that you might judge between men by that which Allah has shown you [i.e. has taught you through Divine Revelation], so be not a pleader for the treacherous﴾ *(Qur'an 4: 105)*. The Book of Allah contains all Sharia rulings that have to do with worldly affairs. The noble Qur'an also tells the Muslims everything they need to know of the foundations on which their state is to be established. Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) said: "Adhere to your religion, follow the guidance of your Prophet, follow his Sunnah and try to find an answer in the Qur'an about whatever you are uncertain of. Whatever the Qur'an approves, adhere to it, and whatever it disapproves of, turn away from it."[269]

2.9.2. The Sunnah

The Islamic constitution is derived from the Sunnah, from which it is possible to find out the proper way of implementing and executing the rulings of the noble Qur'an.[270] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "Follow the guidance of your Prophet (ﷺ), for it is the best of guidance, and follow his way, for it is the best of ways."[271]

2.9.3. Following the example of the Rightly Guided Caliphs

The Messenger of Allah (ﷺ) said: "Follow the example of those who come after me, Abu Bakr and 'Umar."[272] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said concerning Abu Bakr and 'Umar (ﷺ): "By the One Who causes the seed to split and sprout and the One Who created the soul, no one loves them but a pious believer, and no one hates them but an immoral evildoer. They accompanied the Messenger of Allah (ﷺ) with sincerity and loyalty, enjoining what is good and forbidding what is evil, and they never did anything contrary to what the Messenger of Allah (ﷺ) wanted to do. The Messenger of Allah (ﷺ) never regarded anyone else's advice as equal to theirs, and he never loved anyone else as he loved them. When the Messenger of Allah (ﷺ) died, he was pleased with them; and when they died, the believers were pleased with them." He *continued speaking until he said concerning* Abu Bakr (ﷺ): "He was the best of those who remained; he was more merciful than anyone else, more kind, more pious and senior in terms of age and Islam. He led us as the Messenger of Allah (ﷺ) had led us until he died like that, then 'Umar was appointed in charge after him... He conducted affairs according to the way of the Prophet (ﷺ) and his companion (Abu Bakr), following in their footsteps as the camel calf follows its mother... Who do you know who is like them? May Allah

(ﷻ) have mercy on them, and may Allah (ﷻ) help us to follow their path. No one can attain what they attained except by following in their footsteps and loving them. So whoever loves me, let him love them. Whoever does not love them hates me, and I have nothing to do with him."[273]

'Ali defended the actions of 'Uthmân ibn 'Affân, saying: "O people, do not go to extremes (in criticising) 'Uthmân, and do not say anything but good about him. For by Allah (ﷻ), he did not do what he did (to the muṣḥafs) except on the basis of the agreement of us all — meaning the Companions. If I were in his position, I would have done the same as he did."[274] He also used to say: "I would not undo a knot that 'Umar tied."[275]

2.10. The right of the Ummah to keep watch on its rulers

The Ummah has the right to keep watch on its rulers and set them straight. Allah (ﷻ) says:

﴾Let there arise out of you a group of people inviting to all that is good [Islam], enjoining *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam orders one to do] and forbidding *al-Munkar* [polytheism and disbelief and all that Islam has forbidden]. And it is they who are the successful.﴿ *(Qur'an 3: 104)*

The first thing that Amir al-Mu'mineen 'Ali (رضي الله عنه) said after he was appointed was: "No one has any right to this matter (the position of leader) except the one you appoint, and I cannot decide any matter without your approval."[276] This is similar to what Abu Bakr (رضي الله عنه) said when he was appointed: "If I do well, then help me, and if I do wrong, then set me straight."[277] 'Umar said something like it: "The dearest of people to me is the one who points out my mistakes to me."[278] 'Umar also said: "I am afraid that I may do wrong and no one

will stop me for fear of me."[279] 'Uthmân said something with the same meaning: "If you find in the Book of Allah (ﷻ) that you should put my leg in chains, then put my leg in chains."[280] This is how the caliphs acted in the era of the Rightly Guided Caliphs. They submitted to the right of the Ummah to watch over the rulers, and no one objected, which indicates that there was agreement on this.[281]

The consensus of the Companions — as rulers and subjects — at the time of the Rightly Guided Caliphs can only mean one thing, which is a sound understanding of the Qur'an and the proper way of acting upon the Sunnah. They were there at the time when the Book was being revealed, and they witnessed the way that the Prophet (ﷺ) told the people to live in accordance with the Qur'an. They are the ones who best understood the spirit of this religion, were most knowledgeable about the aims of Sharia and were most able to distinguish between truth and falsehood. It is most unlikely — rather it is impossible — that they would agree on falsehood, because the Prophet (ﷺ) said: "My Ummah will never unite on misguidance."[282] Hence their consensus is regarded as evidence to which attention must be paid and that should be included in the sources of the Islamic constitution. The consensus of the Ummah may be on the understanding of a text, or they may agree on an analogy, and that becomes evidence.[283]

During his caliphate, Amir al-Mu'mineen 'Ali encouraged the people to enjoin what is good and forbid what is evil. One day he gave a speech in which he praised and glorified Allah, then he said: "O people, what destroyed those before you was that they committed sins, and the devoted scholars and rabbis did not stop them, thus they were seized by punishment. So enjoin what is good and forbid what is evil before there befalls you the like of what befell them, and remember that enjoining what is good and forbidding what is evil does not stop provision and does not bring one closer to death."[284]

2.11. Consultation

One of the principles of the Islamic state is the obligation of the leaders and rulers to consult with the Muslims, listening to their views and ruling on the basis of consultation. Allah (ﷻ) says:

﴾And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over [their faults], and ask [Allah's] forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust [in Him].﴿ *(Qur'an 3: 159)*

﴾And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform *as-Salâh* [*Iqâmat-as-Salâh*], and who [conduct] their affairs by mutual consultation, and who spend of what We have bestowed on them.﴿ *(Qur'an 42: 38)*

The verse mentions together two things: rule by consultation among the Muslims and the establishment of prayer. This indicates that the ruling on consultation is as important as the ruling on prayer; thus consultation is a religious obligation.[285] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) was keen to adhere to the method of consultation in his dealings, actions and decisions. For example, when he received a letter from his commander Ma'qil ibn Qays ar-Riyâḥi, who was in charge of fighting the Kharijite al-Khirreet ibn Râshid, he gathered his companions and read the letter to them. He consulted them and asked for their opinions until most of them agreed on one opinion, namely: "We think that you should write to Ma'qil ibn Qays and tell him to seek out the evildoer and keep after him until he kills him or banishes him, lest he turn the people against you."[286]

Another report narrated from Amir al-Mu'mineen 'Ali (ﷺ) tells us that he said: "Consultation is the essence of guidance. The one who bases his actions on his own opinions without consulting others is in grave danger."[287] He also said: "What a great support when you seek consultation, and what a bad preparation when you do not consult anyone."[288] He said: "The view of an old man is better than what the young man sees with his own eye."[289]

When Amir al-Mu'mineen 'Ali (ﷺ) sent Mâlik ibn al-Ḥârith al-Ashtar to Egypt, he gave him this advice concerning consultation: "Do not include among your advisers any miser, because he will advise you not to be generous and will make you fear poverty. Do not include any coward, because he will weaken your resolve. Do not include anyone who is covetous, because he will try to make you accumulate things by unjust means. Miserliness, cowardice and covetousness are different types of inclinations that are based on thinking badly of Allah (ﷻ)."[290]

'Ali (ﷺ) held the view that if the ruler did not have any advisers, he would not be aware of what was good and bad in the way the state was run, and he would be unaware of many issues of state and ruling. He knew that consultation would enable him to find out what he did not already know, and it would remove uncertainty in all matters on which he had to make decisions. He said to al-Ashtar an-Nakha'i, when he appointed him as governor of Egypt: "Examine the profiles of the workers whom you appoint, and let your appointment of them be on the basis of qualification and not on the basis of favouritism or preference. Appointing people to official positions on the basis of favouritism is injustice and betrayal of Allah (ﷻ), and it causes great harm to the people. People's affairs cannot be run soundly, and neither can the affairs of governors, unless the governors choose those who are most qualified to manage the people's affairs and choose their workers to take care of matters that

they cannot handle themselves. For positions of authority, choose people who are pious, dignified, knowledgeable and kind. Make sure that they are experienced, intelligent and modest people from righteous families, who are religiously committed and pious, because they are the noblest in attitude and more careful in protecting themselves from falling into error; they are the least greedy and are more aware of the consequences of things than others. These should be your workers and helpers."[291]

2.12. Justice and equality

One of the aims of Islamic rule is to establish the foundations of the Islamic system, which plays a role in the establishment of Muslim society. Among the most important of these foundations are justice and equality. Amir al-Mu'mineen 'Ali (ﷺ) established justice among the people. His good qualities and his deep knowledge and understanding joined together to make him qualified to play this role in the most perfect manner, to the extent that the Messenger (ﷺ), because of his confidence in him and in his abilities, sent him to Yemen as a judge.[292] The Messenger of Allah (ﷺ) offered this excellent supplication for him: "O Allah, make his tongue steadfast (in speaking the truth) and guide his heart."[293]

It was natural that he should establish his rule on the basis of comprehensive justice and make that his main objective, because by means of justice the affairs of state become sound, and love and harmony prevail among the people.[294] Undoubtedly, justice in the mind of Amir al-Mu'mineen 'Ali (ﷺ) was the justice of Islam, which is the main foundation on which Islamic society and Islamic rule are based. Islam cannot exist in a society where injustice prevails and justice is not known.

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) was exemplary in his justice; he captured hearts and dazzled minds. The view that he tried to implement was that justice was one of the most important pillars of the Rightly Guided Caliphate, a practical means of calling people to Islam and opening their hearts to faith. This was the method followed by the Messenger (ﷺ), as his rule was based on total justice among people.

It was narrated that Shurayḥ said: "When 'Ali (رضي الله عنه) set out to fight Mu'âwiyah (رضي الله عنه), he lost a shield. When the battle was over and he returned to Kufah, he found a shield in the possession of a Jewish man who was selling it in the marketplace. He said to him: 'O Jew, this shield is my shield; I did not sell it or give it away.' The Jew said: 'It is my shield and is in my possession.' 'Ali (رضي الله عنه) said: 'Let us go to the judge.' So they went to Shurayḥ, and 'Ali (رضي الله عنه) sat beside Shurayḥ, while the Jew sat in front of him. Shurayḥ said: 'Speak, O Amir al-Mu'mineen.' He said: 'Yes. I say that this shield that is in the Jew's hands is my shield; I did not sell it or give it away.' Shurayḥ said: 'O Amir al-Mu'mineen, give me proof.' He said: 'Yes. Qunbur,[295] al-Ḥasan and al-Ḥusayn will bear witness that this shield is my shield.' Shurayḥ said: 'The testimony of the son for the father does not count.' 'Ali (رضي الله عنه) said: 'The testimony of a man who is one of the people of paradise does not count? I heard the Messenger of Allah (ﷺ) say: "Al-Ḥasan and al-Ḥusayn will be the leaders of the youth among the people of paradise."'[296] The Jew said: 'The Amir al-Mu'mineen brought me to his judge, and his judge is ruling against him? I bear witness that this is the truth; I bear witness that there is no God but Allah, and that Muhammad is the Messenger of Allah (ﷺ), and that the shield is your shield. You were riding on your dusky camel, heading towards Ṣiffeen; you dropped this (shield) at night, and I picked it up.' 'Ali (رضي الله عنه) said: 'Since you admit it, it is yours,' and he gave him a horse too. I saw him when he went out to fight the Kharijites with 'Ali at Naharwân."[297]

Another example of his justice in ruling was narrated by al-Qurashi from his father, who said: "We were standing at the gate of the palace when 'Ali (رضي الله عنه) came out to us. When he saw us, we stepped back out of respect; when he had passed, we walked behind him. While he was like that, a man called out: 'Help for the sake of Allah (سبحانه وتعالى)!' There were two men fighting. He punched one on the chest and then the other, and told them to move away from one another. One of them said: 'O Amir al-Mu'mineen, this man bought a sheep from me, and I stipulated to him that he should not give me any faulty dirhams. He gave me a faulty dirham, so I returned it to him, and he slapped me.' 'Ali (رضي الله عنه) said to the other one: 'What do you say?' He said: 'He is telling the truth, O Amir al-Mu'mineen.' He said: 'So give him what he stipulated.' Then he said to the one who had slapped him: 'Sit down,' and he said to the one who had been slapped: 'Settle the score.' He said: 'Or pardon, O Amir al-Mu'mineen?' 'Ali (رضي الله عنه) said: 'It is up to you.' When the man left, 'Ali (رضي الله عنه) said: 'O Muslims, grab him (the other one).' They caught him, and he was carried on a man's back as you would carry a schoolboy, and he was given fifteen lashes. 'Ali (رضي الله عنه) said: 'This is a punishment because you transgressed against him.' According to another report he said: 'This is the right of the ruler.'"[298]

This report is regarded as a wonderful example of humility because Amir al-Mu'mineen 'Ali (رضي الله عنه) came out of his house to go to the marketplace and check on the people's situation, and he himself solved their problems. This is the kind of sublime behaviour that makes the presence of the rulers felt in the real life of the people, whether that is done by the caliph or someone of lower rank. It is not essential to do it every day, but it is sufficient to make people feel that the rulers are with them to deal with their problems and to reassure people that no one is going to transgress against them or their due rights, and that they can regain their rights if they are violated. It also discourages anyone who thinks of transgressing against the people's

rights. Over and above that, it deters anyone who thinks of transgressing against the rights of Allah (ﷻ).

This strong bond between the rulers and the people may be manifested in different ways, as suited to the ways of life in different eras. No one should say that what Amir al-Mu'mineen 'Ali (رضي الله عنه) did is something that was possible in his era but is far-fetched in the time we are living in, because it does not matter how it is done. What matters are the aims and goals by means of which a happy life is guaranteed for the Muslims, and that is achieved by paying attention to the rights of Allah (ﷻ) first of all, and then the rights of the people, both general and specific. The fact that Amir al-Mu'mineen 'Ali (رضي الله عنه) ordered that the punishment be carried out on the transgressor, even though the one who was transgressed against pardoned him, is indicative of his understanding of the goal of Islam, which is to preserve security and spread peace among the believers. Thus Islam seeks to deter those who are inclined to violate the rights of others, because they know that the punishment will be carried out on them even if their victims let them off.[299]

Another example of 'Ali's justice was narrated by 'Âṣim ibn Kulayb from his father, who said: "Some wealth from Isfahan[300] was brought to 'Ali ibn Abi Ṭâlib (رضي الله عنه), and he divided it into seven parts. Within that was a loaf of bread. He divided it into seven parts, and on each share of the treasure he put a piece of bread. Then he drew lots to determine which of them would be given first."[301]

With regard to the principle of equality followed by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) in his state, it is regarded as one of the general principles that are confirmed by Islam. Allah (ﷻ) says: ﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that [believer] who has *At-Taqwa* [i.e. he is one of the *Muttaqoon* (the pious)]. Verily, Allah is All-Knowing, All-Aware.﴾ *(Qur'an 49: 13)*

'Ali's implementation of this principle is the best model. We have seen his keenness to divide wealth on an equal basis among the people as soon as it reached him, after deducting from it what was needed for the expenses of state. He never allowed himself to take anything from this wealth except as much as he gave to other people. He gave stipends to his opponents among the Kharijites, just as he gave to others. (That was before they shed blood and transgressed against the people.)[302] He (رضي الله عنه) gave to the people equally, following the example of Abu Bakr (رضي الله عنه). He did not give precedence to a nobleman over a commoner, or to an Arab over a non-Arab.

On one occasion, he gave equal shares of food and money to two women, one of whom was Arab while the other was not. The former objected, saying: "By Allah, I am an Arab woman, and this woman is a non-Arab." 'Ali (رضي الله عنه) replied: "By Allah, I do not see any reason to give precedence to the offspring of Ismâ'eel over the offspring of Isḥâq with regard to this wealth." Similarly, when he was asked to give precedence to the noble Arabs and Quraysh over the freed slaves and non-Arabs, he said: "No, by Allah. If it were my own wealth, I would divide it equally among the people, so how about when it is the people's own wealth?"[303]

It was narrated that Yaḥya ibn Salamah said: "Ali appointed 'Amr ibn Salamah as governor of Isfahan, and he came bringing its wealth and some skins containing honey and ghee. Umm Kulthoom bint 'Ali sent word to 'Amr, asking him for ghee and honey, and he sent to her a container of honey and a container of ghee. The next day, 'Ali (رضي الله عنه) went out and brought the wealth, honey and ghee to be divided. He counted the vessels and found two missing. He asked 'Amr about them, and he did not tell him anything, but he said: 'I shall bring them for you.' 'Ali (رضي الله عنه) insisted that he should tell him what he had done with them, so he told him. 'Ali (رضي الله عنه) sent word to Umm Kulthoom. He took the two vessels from her and saw that some was

missing from them. He told the traders to estimate how much was missing from them, and it was three dirhams' worth. So he sent word to her and took it from her, then he shared out the total amount."[304]

It was narrated from Abu Râfi', the storekeeper for 'Ali (ﷺ) who was in charge of the public treasury, that he said: "He came in one day, and his daughter had adorned herself. He saw her wearing pearls that he recognised from the public treasury. He said: 'Where did she get this from? By Allah, I shall cut off her hand.' When I saw that he was serious, I said: 'By Allah, O Amir al-Mu'mineen, I adorned my niece with them. How could she obtain them if I did not give them to her?' And he fell silent."[305]

2.13. Freedom

Freedom was one of the basic principles of government at the time of the Rightly Guided Caliphs. This principle dictates that all freedoms should be guaranteed and protected, within the limits of Sharia and in a way that does not contradict it. Islam calls for the freedom of all people, in a comprehensive call the like of which is rarely found in history.

The first call, found in a number of Qur'anic verses, is for the people to affirm the unity of Allah (ﷻ) and to direct worship to Him alone, to the exclusion of all other beings and creatures. This call to tawḥeed brings freedom and independence for all people. Moreover, Islam recognises freedom in all senses and all aspects. Sometimes the call is positive, such as enjoining what is good and forbidding what is evil, and sometimes it is negative, such as refraining from forcing anyone to enter Islam. In many cases, the concept of freedom is merged with concepts of mercy, justice, consultation and equality, because each of these principles that Islam promotes cannot be sound and cannot be achieved except in the presence of freedom. During the rule of the Rightly Guided Caliphs, the principle of freedom

contributed effectively to the spread of the religion of Islam. It facilitated the Muslim conquests and the expansion of the state's territory, because Islam honours human beings and guarantees their freedom in the most comprehensive manner. The political systems that were prevalent at that time, in the Byzantine and Persian empires, were tyrannical and dictatorial systems in which power was concentrated in the hands of a few. They caused suffering and the worst degree of suppression, persecution and injustice to people, especially political opponents and religious minorities. However, in Islam at the time of the Prophet (ﷺ) and the Rightly Guided Caliphs, the general freedom that is known nowadays was known and protected.[306]

On a number of occasions, Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) defended freedom, and he took a number of actions that supported this principle in Muslim society. One of his sayings was: "What a bad provision for the hereafter to transgress against the people."[307] This brief statement indicates that transgressing against the people in any way is not permissible in Islam, and it reminds transgressors of the punishment of Allah on the Day of Resurrection. It is known that he also said: "It is not justice to judge against the man of sound character on the basis of speculation."[308] These words clearly indicate that it is not permissible to judge people on the basis of mere speculation and doubts; rather it should be on the basis of certainty that is founded on irrefutable evidence, and the best of this evidence is that which the Sharia stipulates. Thus the principle that was established by modern criminal laws, that the accused is considered innocent until proven otherwise, was known to Islam a long time ago.[309]

The principle of freedom was manifested in the most brilliant way during the time of 'Ali (رضي الله عنه). Despite exceptional circumstances (tribulation, conspiracies and wars) that could have justified restrictions on people's freedom of movement and residence, or what

is known nowadays as martial law, 'Ali (ﷺ) did not limit the freedom of anyone, whether they were his followers or his opponents. He did not force anyone to stay in the area under his authority or to leave that area. He did not force anyone to go out with him to fight his enemies, and he did not even prevent anyone from joining Mu'âwiyah.[310] He did not limit the freedom of the companions of Abdullah ibn Mas'ood, 'Ubaydah as-Salmâni and ar-Rabee' ibn Khaytham, and he did not force them to go out with him to fight the people of Syria when they refused to do so; rather he allowed them to go and guard one of the border regions as they wished.[311] When the Kharijites rebelled against him after the battle of Ṣiffeen because of the issue of arbitration, he did not force any of them to stay under his authority or to leave. On the contrary, he instructed his officials not to intercept them as long as they did not cause any mischief or violate the rights of the people.[312] He said to them: "We grant you three things; we will not prevent you from praying in this mosque, we will not withhold your share of this fay' (booty) as long as you are with us, and we will not fight you unless you fight us."[313]

3. 'Ali's life in society and his attention to enjoining what is good and forbidding what is evil

3.1. His call to tawḥeed and combating shirk

The life of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was filled with the call to affirm the Oneness of Allah; teaching the people the meaning of faith and of relying on, trusting in and fearing Allah; teaching the people about Him (ﷻ) through His beautiful names and sublime attributes; and combating polytheism of all kinds. He was

always teaching and educating people about the call of tawḥeed and fighting polytheism, as manifested in the following ways:

3.1.1. No one should place his hopes in anyone except his Lord, and he should never fear anything except his sin

These are among the best, most eloquent and most perfect of words, for hope is connected to something good, and fear is connected to something bad. Evil only befalls a person because of his sins, as Allah (ﷻ) says: ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much﴿ *(Qur'an 42: 30)*. The one who has hope seeks to attain good and ward off evil. No one brings blessings except Allah (ﷻ), and no one wards off calamity except Allah (ﷻ).

﴾And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour.﴿ *(Qur'an 10: 107)*

﴾Whatever of mercy [i.e. of good], Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter.﴿ *(Qur'an 35: 2)*

Hope is based on trust in Allah (ﷻ), and the one who puts his trust in Allah (ﷻ) is seeking what he hopes for in terms of obtaining benefits and warding off harm. Trust can only be put in Allah (ﷻ), as He says: ﴾If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah [Alone] let believers put their trust.﴿ *(Qur'an 3: 160)*

﴾Would that they were contented with what Allah and His Messenger gave them and had said: 'Allah is Sufficient for us. Allah will give us of His Bounty, and so will His Messenger [from alms]. We implore Allah [to enrich us].'﴿ *(Qur'an 9: 59)*

﴿Those [i.e. believers] unto whom the people [hypocrites] said, 'Verily, the people [pagans] have gathered against you [a great army], therefore, fear them.' But it [only] increased them in Faith, and they said: 'Allah [Alone] is Sufficient for us, and He is the Best Disposer of affairs [for us].'﴾ *(Qur'an 3: 173)*

So they say: Allah (ﷻ) is sufficient for us, meaning that He is sufficient to ward off calamity. They are commanded to say: Allah (ﷻ) is sufficient to bring us blessings, and He is sufficient for His slave, to protect against evil and help him to attain good. ﴿Is Allah not sufficient for His slave?﴾ *(Qur'an 39: 36)* Whoever put his trust and hope in anyone other than Allah (ﷻ) will be let down and deprived of help.

﴿The likeness of those who take [false deities as] *Awliya'* [protectors, helpers] other than Allah is the likeness of a spider who builds [for itself] a house; but verily, the frailest [weakest] of houses is the spider's house.﴾ *(Qur'an 29: 41)*

﴿And they have taken [for worship] *âlihah* [gods] besides Allah, that they might give them honour, power and glory [and also protect them from Allah's punishment]. Nay, but they [the so-called gods] will deny their worship of them, and become opponents to them [on the Day of Resurrection].﴾ *(Qur'an 19: 81-82)*

﴿And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.﴾ *(Qur'an 22: 31)*

﴿Set not up with Allah any other ilâh [god], [O man]! [This verse is addressed to Prophet Muhammad, but its implication is general to all mankind], or you will sit down reproved, forsaken [in the hellfire].﴾ *(Qur'an 17: 22)*

﴿You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no

power to give you provision, so seek your provision from Allah [Alone], and worship Him [Alone], and be grateful to Him. To Him [Alone] you will be brought back.﴿ *(Qur'an 29: 17)*

Whoever strives for the sake of anything other than Allah (ﷻ), hoping to benefit from that for which he is striving, is a loser. Allah (ﷻ) says: ﴾As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due [hell]. And Allah is Swift in taking account.﴿ *(Qur'an 24: 39)*

﴾The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned.﴿ *(Qur'an 14: 18)*

﴾And We shall turn to whatever deeds they [disbelievers, polytheists, sinners] did, and We shall make such deeds as scattered floating particles of dust.﴿ *(Qur'an 25: 23)*

﴾Everything will perish save His Face.﴿ *(Qur'an 28: 88)*

As it was said in the commentary on these verses: All action is in vain except that by means of which His countenance is sought. When anyone strives for anything but Allah (ﷻ) and puts his hope in that, this effort is in vain. The one who is hoping sometimes seeks by means of his actions the pleasure of the one in whom he has placed his hope, and sometimes he relies on him in his heart and turns to him and asks him for help to achieve it; that is a kind of worship of him and a kind of seeking his help, and Allah (ﷻ) says: ﴾You [Alone] we worship, and You [Alone] we ask for help [for each and everything].﴿ *(Qur'an 1: 5)*

﴾So worship Him [O Muhammad] and put your trust in Him.﴿ *(Qur'an 11: 123)*

﴾Say: 'He is my Lord! *Lâ ilâha illâ Huwa* [none has the right to be worshipped but He]! In Him is my trust, and to Him will be my return with repentance.'﴿ *(Qur'an 13: 30)*

To explain further: Whatever good a person attains is from Allah, and whatever misfortunes are warded off from him or he is granted relief from, it is Allah Who prevented it, and it is Allah Who granted him relief. Whatever actions or means led to that were created by Him. Allah is the Creator of all means, whether the means are the action of a living being done by choice and intentionally, as Allah may create the cause by the action of the angels, jinn, humans or animals, or by the actions of inanimate objects because of what Allah (ﷻ) has created in them of nature or inclinations, or by means of forces that are under His control, such as wind, water and so on. Allah (ﷻ) is the Creator of all that, and there is no power and no strength except in Him.[314] Whatever He wills happens, and whatever He does not will does not happen. All hope and trust must be placed in the Lord, and all supplication must be directed to Him. If He wills something and makes it easy, it will happen and will be easy, even if people do not want it. But if He does not will it and does not make it easy, it will not happen, even if people want it.[315] These are some of the meanings of the words of Amir al-Mu'mineen: "No one should place his hopes in anyone except his Lord."[316]

As for his words, "And he should never fear anything except his sin"[317], Allah (ﷻ) says: ﴾But whenever good came to them, they said: 'Ours is this.' And if evil afflicted them, they ascribed it to evil omens connected with Moosa [Moses] and those with him﴿ *(Qur'an 7: 131)*. So Allah (ﷻ) tells us that good fortune comes from Him, and He blesses people with it, but misfortune only befalls them because of their sin. Hence Allah (ﷻ) says: ﴾And Allah would not punish them while you [Muhammad] are amongst them, nor will He punish them while they seek [Allah's] forgiveness.﴿ *(Qur'an 8: 33)*

He is telling us that He does not punish the one who asks for forgiveness, because asking for forgiveness erases the sin that is the cause of punishment. Thus punishment is warded off, as the Prophet (ﷺ) told us: "Whoever persists in asking for forgiveness, Allah (ﷻ) will grant him relief from every worry and a way out from every hardship, and He (ﷻ) will grant him provision from (sources) he could never imagine."[318] Allah (ﷻ) says:

﴾[Saying] worship none but Allah. Verily, I [Muhammad] am unto you from Him a warner and a bringer of glad tidings. And [commanding you]: 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace [i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words].﴿

(Qur'an 11: 2-3)

Here Allah (ﷻ) tells us that the one who affirms His Oneness and seeks His forgiveness will be granted good enjoyment for a term appointed, and whoever does good after that will receive His abounding grace. According to the hadith, Satan said: "I cause doom to people by means of sins, and they cause my doom by means of *Lâ ilâha illa Allâh* (saying that none has the right to be worshipped but Allah) and asking for forgiveness.[319] When I saw that, I tried to misguide them on the basis of whims and desires, so that they would sin and not repent, because they think that they are doing well."[320] 'Umar ibn 'Abdul-'Azeez said: "There is no calamity that occurred except because of sin, and there is no calamity that was relieved except because of repentance." Hence Allah (ﷻ) says:

﴾Those [i.e. believers] unto whom the people [hypocrites] said, 'Verily, the people [pagans] have gathered against you [a great army], therefore, fear them.' But it [only] increased them in Faith, and they said: 'Allah [Alone] is Sufficient for us, and He is the Best

Disposer of affairs [for us].' So they returned with grace and bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of great bounty. It is only Satan that suggests to you the fear of his Awliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)]; so fear them not, but fear Me, if you are [true] believers.》 *(Qur'an 3: 173-175)*

So Allah (ﷻ) told the believers not to fear the friends of Satan, and He commanded them to fear Him. Fear of Him dictates doing that which He enjoins, refraining from doing that which He forbids, and asking Him for forgiveness for sins. Then calamity will be warded off, and victory against enemies will be granted. Hence Amir al-Mu'mineen 'Ali (ﷺ) said: "No one should fear anything but his sin."[321] If someone gains power over him, it is only because of his sins, so let him fear Allah (ﷻ) and repent from the sins that caused whatever befell him.[322] As it says in the report: "Allah (ﷻ) says: 'I am Allah, the King of Kings; the hearts and forelocks of the kings are in My hand. Whoever obeys Me, I will make them (kings) merciful to him, and whoever disobeys Me, I will make them a source of vengeance against him. So do not be distracted by reviling kings. Obey Me, and I will soften their hearts towards you.'"[323]

3.1.2. Amir al-Mu'mineen taught the people the names and attributes of Allah (ﷻ)

Allah (ﷻ) says: 《So know [O Muhammad] that *Lâ ilâha illa Allah* [none has the right to be worshipped but Allah], and ask forgiveness for your sin》 *(Qur'an 47: 19)*. The one who has more knowledge of Allah (ﷻ) will fear Him more, as Allah (ﷻ) says: 《It is only those who have knowledge among His slaves that fear Allah》 *(Qur'an 35: 28)*. So the noble Qur'an states that knowledge of the beautiful names and sublime attributes of Allah is one of the greatest

means of increasing and strengthening faith and making it steadfast. Knowledge of Allah (ﷻ) includes the three types of tawḥeed: the tawḥeed of His Lordship, the tawḥeed of directing acts of worship to Him alone, and the tawḥeed of His names and attributes. These three types are the essence, foundation and aim of faith. The more one knows the names and attributes of Allah (ﷻ), the more one's faith grows and increases in certainty.[324] Allah (ﷻ) says: ﴿And [all] the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny [or utter impious speech against] His Names. They will be requited for what they used to do﴾ *(Qur'an 7: 180).* ﴿Say [O Muhammad]: 'Invoke Allah [or invoke the Most Gracious (Allah)], by whatever name you invoke Him [it is the same], for to Him belong the Best Names'﴾ *(Qur'an 17: 110).* And it is proven in Bukhari and Muslim that the Prophet (ﷺ) said: "Allah has ninety-nine names, one hundred less one. Whoever learns them by heart will enter paradise."[325]In other words, whoever memorises them, understands their meanings, believes in them and worships Allah (ﷻ) with them will enter paradise, and no one will enter paradise except the believers.[326]

Because of the importance of this knowledge, Amir al-Mu'mineen 'Ali (رضي الله عنه) said: "O seeker of knowledge, there are three signs of the knowledgeable person: knowledge of Allah, knowledge of what Allah loves, and knowledge of what Allah hates."[327] He also said, describing Allah (ﷻ): "He has knowledge of every place, of every moment in time. He did not create things from raw material; neither did He create things from something that already existed. Rather He created what He created in a perfect manner and gave it shape and shaped it perfectly. He is One in His supremacy, and nothing is beyond His control. He does not benefit from acts of obedience on the part of His creation. He responds quickly to those who call upon Him. The angels in heaven and on earth obey Him. His knowledge of those who are long dead is like His knowledge of those

who are still living. His knowledge of what is in the highest heaven is like his knowledge of what is in the deepest earth. His knowledge encompasses all things, and He does not become confused by the multitude of voices and languages. He is the All-Seeing Controller, the Knower of all things, the Ever Living, Self Sustaining. Glory be to Him, and exalted be He far above his attributes being likened to human attributes."[328]

A Jew came to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) and asked him: "When did our Lord come into existence?" 'Ali's face changed, and he said: "Are you saying that He did not exist, then He existed? He existed before anything existed, and His existence has no comparison. He exists with no beginning and no end. All things will end, but He is eternal, and He is the ultimate goal." The Jewish man became Muslim.[329] Among the reports that Amir al-Mu'mineen 'Ali (ﷺ) narrated from the Messenger of Allah (ﷺ) concerning the attributes of Allah (ﷻ) was the report that the Messenger of Allah (ﷺ) said: "Allah is kind and loves kindness, and He gives for kindness that which He does not give for harshness."[330]

Knowing the names and attributes of Allah (ﷻ), pondering their meanings and believing in them generates love of Allah (ﷻ) and veneration of Him. This, in turn, motivates one to heed His commands and prohibitions, to turn to Him in times of calamity, to ask of Him in times of need, to seek His help in times of hardship, and to perform other kinds of worship that are rooted in the heart.[331]

3.1.3. Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) taught the people about the blessings of Allah (ﷻ) for which they should give thanks

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said, reminding the people of Allah and His blessings to His slaves: "I exhort you, O slaves of Allah, to fear Allah (ﷻ) Who set out parables for you, set a

time for you on earth, gave you hearing to understand what you need to understand, gave you sight to see the things around you, and gave you hearts and minds to understand things, in a body to which He gave shape and function. For Allah (ﷻ) did not create you in vain, and He did not forsake you; rather He honoured you with a great deal of blessings and granted you a great deal from His generosity. He has encompassed you with His knowledge and has promised you reward for times of ease and hardship. So fear Allah, O slaves of Allah (ﷻ), and strive hard in seeking Him. Hasten to do good deeds before death, the destroyer of pleasures, approaches."[332]

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) used to urge the people to draw close to Allah (ﷻ) by giving thanks for the blessings that they had, and he used to warn them against being content with that and feeling secure with it. He encouraged them to seek what is with Allah (ﷻ) of more blessings by giving thanks for blessings, as he said: "If you are blessed with a time of ease, then give thanks to Allah and combine that with fear of Him. If hardship befalls you, remember Allah and combine that with hope in Him, for Allah grants to the Muslims a goodly reward, but He gives more to those who give thanks."[333] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) called the people to evaluate themselves, and he said: "The one who knows himself knows his Lord."[334] Allah (ﷻ) says: ﴾And also in your ownselves. Will you not then see?﴿ *(Qur'an 51: 21)*

3.1.4. Keenness of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib to erase the traces of jâhiliyyah

'Ali ibn Abi Ṭâlib (رضي الله عنه) said: "The Messenger of Allah (ﷺ) was at a funeral, and he said: 'Which of you will go to Madinah[335] and not leave any idol without breaking it, or any grave without levelling it, or any image without erasing it?' 'Ali (رضي الله عنه) said: 'I will, O Messenger of Allah.' Then the Messenger of Allah (ﷺ) said: 'Go.'

So he set out, then he came back and said: 'O Messenger of Allah, I did not leave any idol but I broke it, and I did not leave any grave but I levelled it, and I did not leave any image but I erased it.' The Messenger of Allah (ﷺ) said: 'Whoever goes back to any of these things has disbelieved in that which was revealed to Muhammad (ﷺ).'"[336]

When he became caliph, 'Ali (ﷺ) sent Abu al-Hayâj al-Asadi and said to him: "I am sending you on the same mission as the Messenger of Allah (ﷺ) sent me. Do not leave any image without destroying it, or any raised grave without levelling it."[337] He told him that images should be erased and that the graves should be level with the ground, with no raised features.

Amir al-Mu'mineen 'Ali (ﷺ) would often go to the graveyard to visit it and to seek a lesson therefrom. He looked out over the graveyard and said: "O people of the graves, tell us your news. As for our news, the women have gotten married, the wealth has been divided, and the houses are inhabited by people other than you." Then he said: "If they could speak, they would say: 'We do not think there is anything better than piety.'"[338] Amir al-Mu'mineen 'Ali (ﷺ) used to strive hard to purify his tawḥeed, and he blocked by all means any practices that might lead to idolatry. Hence he warned against taking graves as places of worship, because of the trouble that might cause to the occupants of the graves and because it is a means that leads to worship of the dead. He said: "The most evil of people are those who take graves as places of worship."[339] By his words and actions, he was following the words of the Messenger of Allah (ﷺ): "The wrath of Allah is very great against people who took the graves of their Prophets as places of worship."[340] There are other sound hadiths about this topic, too.

It is essential to note that the purpose of visiting the graves is to achieve two things, as is clear from the Prophet's teachings: one is to

seek a lesson from death, and the other is to pray for the deceased and to ask for mercy for them. There is nothing in any of these reports to indicate that the visitor should go to the grave for the purpose of seeking to have his needs met. Going to the grave in order to benefit from it is contrary to the teaching of the Prophet (ﷺ), and it is contrary to the etiquette of visiting the graves, as stated by the scholars.[341]

Ibn al-'Arabi made a list of the aims of travel, and this included travelling to see one's brothers to check on their situation. After mentioning the virtue of the one who visits a brother for the sake of Allah (ﷻ), he said: "This applies if he is alive. If he is dead, it is permissible to visit his grave too, and to pray for mercy for him, so that the deceased may benefit from the living. But he should not seek to benefit from the deceased, because this is an innovation."[342]

In fact, going to graves in the hopes of having one's needs met is exactly like what the Prophet (ﷺ) warned his Companions against when they asked him to make them a tree that would bring blessings. According to the hadith of Abu Wâqid al-Laythi, when the Messenger of Allah (ﷺ) set out for Ḥunayn, he passed by a tree of the idol-worshippers that was called *Dhât Anwâṭ*, on which they would hang their weapons (for blessing). They said: "O Messenger of Allah (ﷺ), make for us a Dhât Anwâṭ like they have." The Prophet (ﷺ) said: "Glory to Allah! This is just like what was said to Moosa, 'Make us a god like they have.' By the One in Whose hand is my soul, you will follow the way of those who came before you."[343]

In *'Iddat al-Mureed*, Shaykh az-Zarooq quotes the hadith mentioned above and says: "According to the scholars, it is not permissible to venerate a place, tree, building or anything else that has a basis in the beliefs of pre-Islamic ignorance, in hope of being healed or having one's needs met."[344] Then he said: "In the hadith, there is evidence that everything that perpetuates or has an origin in

pre-Islamic idol worship, such as wood, iron, stone, structures and so on, is forbidden if it cannot be put to any mundane use."[345]

Undoubtedly, veneration of graves has its origin in the worship from the time of spritual darkness before Islam; in fact it is the root thereof. Nothing is more indicative of that than the fact that the most famous of the idols that they worshipped instead of Allah (ﷻ) were al-Lât and Manât. These were the names of righteous men, but after they died, the people exaggerated in their veneration of them until they began to worship them instead of Allah (ﷻ).[346] Here the hadith of the Prophet (ﷺ) and the actions of 'Ali (رضي الله عنه) played a critical role in protecting the concept of tawḥeed. It becomes clear to us that what some ignorant Muslims do, such as venerating graves, circumambulating them, and becoming attached to their occupants, is something ḥarâm that is contrary to the commands of Allah (ﷻ) and the attitude and actions of Amir al-Mu'mineen. The devoted scholars who put their hope in Allah (ﷻ) and the Last Day must follow the example of the Prophet (ﷺ), as Amir al-Mu'mineen 'Ali (رضي الله عنه) did. They must strive to teach the people to worship the Lord alone and make their hearts attached to Allah (ﷻ), the One, the Subduer. They must conquer, with wisdom and beautiful preaching, the obstacles that bar the way to Allah.

3.1.4.a. The prescribed manner of visiting graves

There is a prescribed manner of visiting graves, but many people are unaware of it. This is due to the prevalence of innovations and myths in the Muslim world and the lack of guidance from scholars and callers to Islam concerning the prescribed manner of visiting graves and what should be said when visiting them. The aims are to be reminded of death, the true status of man and what his end will be, and to remember that there will come a day when this place, which he is visiting today, will be his resting place. This will help to make the people steadfast in obeying Allah (ﷻ), and it will

encourage them to push themselves to worship Allah (ﷻ), especially if they are lazy and unwilling to worship. Greeting the dead, and praying for mercy and forgiveness for them, is also prescribed. Among the evidence concerning that is the hadith of 'Â'ishah (ﷺ), who said: "The Messenger of Allah (ﷺ) used to go out at the end of the night to Baqee' Cemetery and say: 'Peace be upon you, O abode of believing people, and we — if Allah wills — will join you. O Allah (ﷻ), forgive the people of Baqee' Cemetery.'" According to another report from her (ﷺ), Jibreel came to the Prophet (ﷺ) and told him that Allah was commanding him to pray for forgiveness for the people of Baqee' Cemetery. 'Â'ishah (ﷺ) said: "What should I say to them, O Messenger of Allah (ﷺ)?" He said: "Say: 'Peace be upon the people of these abodes, believers and Muslims. May Allah have mercy on those of us who have gone on before and those who come later, and we will — if Allah wills — join you.'"[347]

3.1.4.b. The beginning of celebrations of visits to tombs

It is said that the first ones to introduce the celebration of annual visits to tombs were the Fatimids in the fourth century AH. Al-Maqreezi Aḥmad ibn 'Ali said: "They had six birthdays: the birthday of the Prophet (ﷺ); the birthdays of 'Ali ibn Abi Ṭâlib, al-Ḥasan, al-Ḥusayn and Fâṭimah (may Allah be pleased with them), and the birthday of the caliph. They used to offer sacrifices of camels, cattle and sheep at the tomb of al-Ḥusayn."[348]

Before this time, during the first three centuries, the Muslims did not build tombs or hold celebrations around them. In fact, most of the Companions (may Allah be pleased with them) were buried outside Baqee' Cemetery, in Egypt, Syria and Iraq, and the locations of their graves are not even known. In cases where the grave is said to be known, the historians and writers of biographies differed concerning it. How could their burial places be unknown to the writers of their biographies when they were righteous scholars and

beacons of guidance, individuals who carried the banner of Islam, knowledge, jihad and worship? If it had been the custom to build up tombs at the time of the Companions and the Tâbi'oon, then their locations could not have been hidden. They would have been known at that time and in later times, and the historians would not have differed as to whether a specific grave was that of a certain Companion or not. The fact that people after the earliest generations performed these actions does not give them any legitimacy at all. How could it, when the Prophet (ﷺ) had forbidden taking his grave as a place of gathering? Those who do that are in fact doing exactly what the Prophet (ﷺ) forbade, quoting their own actions and the actions of their shaykhs as evidence and giving that precedence over the teaching of the Messenger of Allah (ﷺ) and his Companions. But Allah (ﷻ) says: ﴿O you who believe! Do not put [yourselves] forward before Allah and His Messenger.﴾ *(Qur'an 49: 1)*

﴿And let those who oppose the Messenger's [Muhammad] commandment [i.e., his Sunnah — legal ways, orders, acts of worship, statement, etc.] [among the sects] beware lest some Fitnah [disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.] befall them or a painful torment be inflicted on them.﴾ *(Qur'an 24: 63)*

3.1.4.c. Connection between shrines and backwardness and ignorance

Placing importance on building domes and tombs is contrary to the command of the Messenger of Allah (ﷺ) to level them, as Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) explained to us. The people used their talents to decorate them with bright colours; they were adorned with silk covers like the covers of the Ka'bah and were guarded with splendid gates. There were heavy iron boxes to collect money from visitors, who paid for vows made to the occupants of the tombs so that their needs might be met and their hopes fulfilled.

Some people prospered from serving and guarding tombs, and these people narrated stories of miracles, as well as warnings of bad consequences for anyone who shed doubts on the soundness of what was taking place.

It is well known that venerating tombs in this manner is something that did not flourish until the Muslims became backward and grew weak, in the eras of intellectual decline and stagnation. By then, the light of Muhammad's (ﷺ) message, which in its first forty years had managed to spread from Persia to Morocco and had called for the building of a noble civilisation, had turned into apathy, idleness, laziness and pinning hopes on illusions. The Muslims limited their efforts to practices that our righteous predecessors, who filled this world with knowledge and righteous deeds, would not even discuss or pay any attention to. Does it not behoove us to ask ourselves: at the time of the Companions, did they do anything of that nature to the grave of the Messenger of Allah (ﷺ), which is the best grave on the face of the earth, or to any of their graves, when they are the best of the Ummah? Did anything like that happen even at the time of the imams whose example is to be followed, such as Mâlik, ash-Shâfa'i, Abu Ḥaneefah and Aḥmad, may Allah have mercy on them?

None of these things happened at their time. Isn't that an indication that what is going on has no basis in Islam or in worship or in the concept of the *wali* (close friend of Allah)? Rather this is a manifestation of backwardness and ignorance, which was exploited by those who have an interest to achieve in the name of religion, regardless of what that interest may be. Their goals are to numb the public, to gain control of their minds and pockets, to consume their wealth and to pull them backwards. For many centuries, the Islamic nation led the world in power, knowledge, civilisation, legislation, morality, compassion for humanity, invention and other sublime

matters. That was how the Muslims were when they were following true Islam. Then they turned away from that and adopted misconceptions based on fatalism, idleness, apathy and attachment to metaphysical matters that have no basis in Sharia and that Allah (ﷻ) did not enjoin. What they had of knowledge and guidance was replaced by these fallacies, which were called blessings, although they were actually the exact opposite. The ones who turned away from guidance and means of guidance became the misguided and the furthest away from blessing.[349]

3.1.4.d. Colonialism and the establishment of tombs

The Western colonialist campaigns played a role in encouraging the Muslims to follow this path so that they would be far away from the essence of Islam. The English newspaper *The Times* quoted the words of one of the British colonialists who encouraged innovation and myths among the Muslims: "This guarantees to keep them away from Islam. Shaykh Aḥmad al-Baqoori said that one of the senior Orientalists told him about some of the methods of colonialism in Asia, and that it was essential to change the routes of the caravans coming from India to Baghdad through that vast area to new routes that served the interests of the colonialists. They could not find any method to make the caravans choose that new route until finally they were guided to establish tombs and shrines at short intervals along that route. Soon the people started to transmit rumours about the 'saints' to be found on that route and what they had seen of their miracles, whereupon this route became very popular."[350]

The British government paid attention to the religious situation in Egypt and was watching the communist movement in the area. One of the things that confirmed the religious commitment of the Egyptians was that three million Muslims visited the tomb of Aḥmad al-Badawi in Tanta in one year. One of the scholars who was sent

from the Awqâf Ministry to exhort them said: "I have seen, of their actions, things that require lashes with the whip, not just verbal rebukes. If they were called to a valid religious duty, they would be reluctant to do it and would run away. It is sufficient to know about their situation that they come to the tomb mentioned to fulfil vows and offer supplication."[351]

3.1.4.e. Are shrines an innovation in religion?

When the Messenger of Allah (ﷺ) died, he was the dearest of creation to Allah (ﷻ) and the one who feared Allah (ﷻ) the most. The respect that the Companions had for him is no secret, and their love for him is beyond estimation. He (ﷺ) was buried in his house, and the site of his grave was known to his Companions. Although it is the best grave in this world, they did not build a shrine or structure or dome over it. Neither the Rightly Guided Caliphs nor any of his other Companions gathered at his grave to commemorate him on any particular day of the year for the purpose of remembrance and worship. Rather if they passed by his grave, they would send blessings and peace upon him, as their Lord had enjoined them to do. They obeyed the Prophet's commands, followed his Sunnah and guidance, and heeded his commands and prohibitions both during his life and after his death, in obedience to the words of their Lord: ﴾And whatsoever the Messenger [Muhammad] gives you, take it; and whatsoever he forbids you, abstain [from it].﴿ *(Qur'an 59: 7)* and ﴾Indeed in the Messenger of Allah [Muhammad] you have a good example to follow.﴿ *(Qur'an 33: 21)*

The way of his successors is the best example of the way the Messenger of Allâh (ﷺ) commanded us to follow and cling firmly to. It is not narrated from any of the Muslims that these Companions (may Allah be pleased with them) gathered on a specific night of the year at his grave for remembrance and worship, hoping for his blessings, even though they were the closest of people to Allah. They

were the guided group, the supporters of the truth and the troops of faith; they had more knowledge than us of what the Messenger of Allah (ﷺ) loved, and they were more keen to obey him. The high esteem in which they held the Messenger of Allah (ﷺ) and the great respect that they had for him in their hearts is no secret, and no one disputes that. This is confirmed by the Qur'an, and all the scholars of Islam are agreed that they honoured, loved and respected him.

If this annual gathering at his grave was something that could bring people closer to Allah (ﷻ), and there was no fear that it might lead to misguidance in religion, they would have been the first to do it, but the Messenger of Allah (ﷺ) did not command them during his lifetime to do anything like that. There is nothing in his Sunnah, no action and no approval, that could indicate that such acts are permissible at the grave of the Prophet (ﷺ) or at the grave of any of the Companions. Years of his life went by, and neither he nor his Companions performed any acts of worship of that nature. He is the best of Allah's creation in servitude and worship of Allah (ﷻ), the most perfect in knowledge of what pleases Him, the most sincere towards his Ummah and the most keen to guide them to that which benefits them. This is something that is confirmed in the Qur'an: ﴾Verily, there has come unto you a Messenger [Muhammad] from amongst yourselves. It grieves him that you should receive any injury or difficulty. He [Muhammad] is anxious over you; for the believers [he is] full of pity, kind, and merciful.﴿ *(Qur'an 9: 128)*

The Prophet (ﷺ) forbade us to take his grave as a place of gathering. He said: "Do not make your houses like graves, and do not make my grave a place of regular gathering; but send blessings upon me, for your blessings will reach me wherever I am."[352] In other words: Do not allocate special days for visiting my grave, or special times every month or every year and so on, for public gatherings that are repeated in a regular manner such as Eid; do not create rituals for

it, for which you travel like hajj; and do not imitate the Jews and Christians, for they do that, and it has led them to exaggeration and going to extremes in praising the deceased, to the extent that they made the Messiah (peace be upon him) a god. The Prophet (ﷺ) warned his Companions against that, saying: "Do not praise me as the Christians praised the son of Maryam, for I am only His slave. Say: The slave of Allah and His Messenger."[353]

If this is prohibited for the grave of the Prophet (ﷺ) — the noblest of creation before Allah (ﷻ), the leader of the first and the last, the best of all creation, the one whose intercession is most hoped for before Allah (ﷻ) on the Day of Judgement — then what about the graves of those who are of lesser status, such as the 'saints' and the righteous? Taking their graves as places of regular gathering is a violation of this prohibition. It is like going against the Prophet's command, which Allah (ﷻ) warned about in this verse: ﴿And let those who oppose the Messenger's [Muhammad] commandment [i.e., his Sunnah — legal ways, orders, acts of worship, statement, etc.] [among the sects] beware lest some Fitnah [disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.] befall them or a painful torment be inflicted on them.﴾ *(Qur'an 24: 63)*

This is the way of the best of generations. The one who goes against them, thinking that he is doing acts of worship and drawing close to Allah (ﷻ), is doing one of two things: either he is introducing innovation wrongfully, or he is claiming that he has surpassed them in virtue and knowledge. Imam Mâlik (may Allah have mercy on him) used to say: "Whoever introduces anything to this Ummah that its early generations did not do is claiming that the Messenger of Allah (ﷺ) betrayed the religion, because Allah (ﷻ) says: ﴿This day, I have perfected your religion for you.﴾ *(Qur'an 5: 3)* So whatever was not part of the religion of Islam then cannot be part of the religion of Islam today."[354] He also used to say: "And the

Sunnah is like Nooh's ark: whoever embarks on it will be saved, and whoever stays behind will drown."[355]

Establishing shrines as an act of worship is something that was not done by the Messenger of Allah (ﷺ) or his Companions. He forbade that, and going against him is introducing innovations to the religion that will lead to misguidance. In every Friday sermon, the Prophet (ﷺ) gave the warning: "The best of speech is the Book of Allah (ﷻ), and the best of guidance is the guidance of Muhammad; the worst of matters are those which are newly invented, and every innovation is going astray."[356] He also (ﷺ) said: "Whoever introduces something into this matter of ours that is not part of it will have it rejected."[357]

Gathering the people for the purpose of worship on a specific day and on a regular basis, in a place to which they travel from all over, is only permissible in cases prescribed by Allah (ﷻ). These include the established rituals of pilgrimages in Makkah, 'Arafah, Mina and Muzdalifah; the prayers on Eid and Friday; and prayers in congregation. These are the symbols which Allah (ﷻ) enjoined to be venerated and established, and He praised those who do that, saying: ﴾Thus it is an obligation that mankind owes to Allah. And whosoever honours the symbols of Allah, then it is truly from the piety of the heart.﴿ *(Qur'an 22: 32)*

Introducing events and locations other than those that have been mentioned, on any day of the year, is an innovation in religion, because it is introducing acts of worship and rituals that are not prescribed by Allah (ﷻ). Among the common folk, these shrines have become like hajj; they gather at these places on a certain day of the year to offer sacrifices and perform acts of worship, and they travel for that purpose. This in and of itself is a blameworthy action, because these are general acts of worship that are good to do at all times and in all places. If a certain night or day or place is specified

for it, which has no basis in Islam, and it is believed that doing it at that time or in that place has a special effect in attaining blessings or raising one's status or causing deeds to be accepted or maximising the reward, then these actions, which are originally prescribed kinds of worship, turn into innovations according to scholarly consensus, because the amount of reward that is connected to actions is something that can only be known from the texts of Sharia.

This has led to a great deal of corruption in the beliefs of the common folk about the occupants of the graves over which domes have been built, contrary to the prohibition of the Messenger of Allah (ﷺ). Some believe that they have the power to cause harm, bring benefit and meet needs, so they seek to draw close to them by visiting the shrine on a certain day of the year and offering a sacrifice there. The idea was propagated that whoever brings an animal to the shrine to be slaughtered there at that time has the hope that his Lord will grant him what he needs, and that he will not go back without having that need met. These shrines became a focal point for people with needs, such as a childless person asking for a child or a sick person asking to be healed. They began to ask of them what a person should ask of his Lord. They sought help from them and thought that their needs would be met by their Lord because of their intercession and through them. They began to offer sacrifices at these shrines to bring rain if it was delayed, turning away from the Book of Allah (ﷻ) and the guidance of the Messenger of Allah (ﷺ), who enjoined repentance, seeking forgiveness, supplication and a special prayer asking for rain. Rain may fall after they offer their sacrifice, as a further test and to let them get carried away in their misguidance, but nevertheless their action remains the work of the devils and beliefs of pre-Islamic ignorance.[358] It is only to Allah (ﷻ) that we complain.

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) promoted tawḥeed, and he fought polytheism and its causes. Those who love

him and follow him should follow his words and actions, which instruct us to adhere to the Holy Qur'an and the guidance of the Prophet (ﷺ). How good are his words: "No person should hope in anyone but his Lord, and he should not fear anything but his sin."[359] He said to Abu al-Hayâj al-Asadi: "Shall I not send you on the same mission as the Messenger of Allah (ﷺ) sent me? Do not leave any image without erasing it, or any raised grave without levelling it."[360]

3.1.6.f. Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was keen to demonstrate that belief in the stars is false

When Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) wanted to travel to fight the Kharijites, an astrologer came up to him and said: "O Amir al-Mu'mineen, do not travel, for the moon is in Scorpio, and if you travel when the moon is in Scorpio, you will be defeated," or words to that effect. 'Ali (ﷺ) said: "Rather I will travel, putting my faith and trust in Allah, to prove that you are lying." He travelled and was blessed in that journey, and he defeated the Kharijites.[361]

According to another report, when he had finished fighting in Nahrawân, he praised and glorified Allah (ﷻ), then he said: "Had we marched at the time suggested by the astrologer, the ignorant who do not know would have said: 'He marched at the time that the astrologer told him, and that is why he prevailed.'"[362]

Look at how keen Amir al-Mu'mineen 'Ali (ﷺ) was to ensure that his companions' belief was free from the corrupt claims of the astrologer. 'Ali (ﷺ), even though he was engaged in the important issue of fighting the Kharijites and was preoccupied with the outcome of the battle, did not forget what that astrologer had said to him at the beginning of his journey. He highlighted the corrupt nature of that belief at the appropriate time, after his battle with the Kharijites had ended and he had prevailed over them.[363]

3.1.4.g. How faith begins in the heart, according to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), and his definition of piety

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "Faith begins as a small white spot in the heart, and the more a person increases in faith, the whiter his heart becomes. But the more a person increases in hypocrisy, the blacker his heart becomes until, when the person becomes a complete hypocrite, his heart becomes black. By Allah, if you were to open the heart of the believer, you would find it to be white, and if you were to open the heart of the hypocrite and the disbeliever, you would find it to be black."[364]

The Sunni scholars have explained the real nature of faith. They said that faith is belief in the heart, uttering the twin declaration of faith, doing righteous deeds and carrying out obligations. In other words, it is belief, words and actions. These three all come under the heading of faith and represent parts of its essence. There are many comments of the scholars and those who came after them about this fact, and they quoted as evidence a great deal from the Qur'an and hadith to demonstrate the soundness of this view on the reality of faith.[365] Allah (ﷻ) says:

﴾The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses [this Qur'an] are recited unto them, they [i.e. the Verses] increase their Faith; and they put their trust in their Lord [Alone]; Who perform aṣ-Ṣalâh [*Iqâmat-aṣ-Ṣalâh*] and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision [paradise].﴿ *(Qur'an 8: 2-4)*

These verses, which discuss the attributes of the believers, combine actions of the heart and actions of physical faculties. All of that is regarded as faith, and faith is limited to that, which is why it says 'only' (*innama*). It defines the believers as having these

attributes combined, when it says at the end, "It is they who are the believers in truth." The physical actions referred to here are establishing prayer and spending for the sake of Allah (ﷻ).[366]

The Messenger of Allah (ﷺ) said: "Faith has seventy-odd branches; the best of them is saying *Lâ ilâha illa-Allâh* (none has the right to be worshipped but Allah), and the least of them is removing a harmful thing from the road. And modesty is one of the branches of faith."[367] Saying *Lâ ilâha illa-Allâh* refers to words, removing a harmful thing from the road is an action, and modesty is an attitude and behaviour. Making each of these three a part of faith is indicative of the essence of faith, and most of the branches of faith are physical deeds.[368] Imam Bukhari said in his *Ṣaḥeeḥ*: "It is words and deeds, and it increases and decreases. Loving and hating for the sake of Allah are part of faith." 'Umar ibn 'Abdul-'Azeez said: "Faith contains obligations, prescriptions, limits and sunnahs. Whoever acquires all of them has acquired perfect faith, and whoever does not acquire all of them has not acquired perfect faith. If I live, I shall explain it to you so that you might act upon it, but if I die, then I am not eager to stay with you."[369]

When Amir al-Mu'mineen 'Ali (رضي الله عنه) was asked about faith, he said: "Faith is based on four pillars: patience, certainty, justice and striving. Patience is based on four things: longing, fear, asceticism and expecting death. The one who longs for paradise will be able to turn away from physical desires, the one who fears hellfire will avoid ḥarâm things, the one who has no interest in worldly gains will not be distressed by calamities, and the one who expects death will hasten to do good things. Certainty is based on four things: deep insight, wisdom, learning lessons from others and the ways of those who came before. Whoever has deep insight will have wisdom, and whoever has wisdom will learn the lesson; the one who learns the lesson will be as if he was among those who came before. Justice is

based on four things: deep understanding, deep knowledge, proper judgement and patient forbearance. Whoever understands will gain deep knowledge, whoever gains deep knowledge will have proper judgement, and whoever has forbearance will not go to extremes and will be well liked by people. Striving is based on four things: enjoining what is good, forbidding what is evil, taking a sincere stance in different situations and resenting evildoers. The one who enjoins what is good will support the believers; the one who forbids what is evil will annoy the hypocrites; the one who takes a sincere stance in all situations has done what is required of him; and the one who resents the evildoers and gets angry for the sake of Allah, Allah will get angry for his sake and will make him content on the Day of Resurrection."[370]

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) said, defining piety: "(It is) refraining from persisting in sin and refraining from relying too much on obedience."[371] He also said: "Piety is fear of the Most Majestic, acting in accordance with the revelation, being content with little and preparing for the day of departure (death)."[372] 'Ali's concern for urging people to be pious bore fruit on both the individual and social levels. For example:

Allah will love a person: ﴾Surely, Allah loves *al-Muttaqoon* [the pious].﴿ *(Qur'an 9: 4)*

Allah will be with him: ﴾Truly, Allah is with those who fear Him [keep their duty unto Him], and those who are Muḥsinûn [good-doers].﴿ *(Qur'an 16: 128)*

He will benefit from the Qur'an: ﴾This is the Book [the Qur'an], whereof there is no doubt, a guidance to those who are al-Muttaqoon [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].﴿ *(Qur'an 2: 2)*

He will be protected from Satan and his whispers: ﴾Verily, those who are al-Muttaqoon [the pious], when an evil thought comes to them from Satan, they remember [Allah], and [indeed] they then see [aright].﴿ *(Qur'an 7: 201)*

There will be an end to fear and grief: ﴾Whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.﴿ *(Qur'an 7: 35)*

There will be an acceptance of righteous deeds: ﴾Verily, Allah accepts only from those who are al-Muttaqoon [the pious].﴿ *(Qur'an 5: 27)*

There will be ease after hardship and relief after difficulty: ﴾And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out [from every difficulty]﴿ *(Qur'an 65: 2)*; ﴾and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.﴿ *(Qur'an 65: 4)*

He will have intuition, wisdom and light: ﴾O you who believe! If you obey and fear Allah, He will grant you *Furqân* [a criterion to judge between right and wrong], or *Makhraj* [i.e. a way for you to get out from every difficulty].﴿ *(Qur'an 8: 29)*

He will enter paradise: ﴾Paradise as wide as the heavens and the earth, prepared for al-Muttaqoon [the pious].﴿ *(Qur'an 3: 133)*

He will have salvation from the fire: ﴾Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the *Dhâlimûn* [polytheists and wrongdoers] therein [humbled] to their knees [in hell].﴿ *(Qur'an 19: 72)*

He will have a high status on the Day of Resurrection: ﴾But those who obey Allah's orders and keep away from what He has forbidden, will be above them on the Day of Resurrection.﴿ *(Qur'an 2: 212)*[373]

3.1.4.h. The divine will and decree, as understood by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ)

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "Nothing happens on earth until it is decreed in heaven. There is no one who does not have two angels appointed to defend him and take care of him until the time comes for what Allah has decreed, whereupon they no longer stand between him and what is decreed for him. I have complete protection from Allah, but when it is time for me to die, this protection will be taken away. No one knows true faith until he realises that what befalls him could never have missed him, and what misses him could never have befallen him."[374]

He (ﷺ) also said: "The divine decree comes down from heaven like drops of rain, and every soul will have what Allah decreed for it of increase or decrease with regard to himself or his family or his wealth. If a person sees that he has some decrease with regard to himself or his family or his wealth, and he sees that others have a great deal, that should not be a source of resentment for him. The sincere Muslim will have one of two rewards when he prays to Allah: either Allah will grant him wealth, and thus he will have family and wealth, and he will still have his respected status and religious commitment, or Allah will give him blessings in the hereafter, and the hereafter is better and more lasting. The blessings will be twofold: blessings in this world: wealth and piety, as well as blessings in the hereafter: the righteous good deeds that remain. And Allah may grant both to some people."[375]

3.1.4.i. How Allah (ﷻ) brings His slaves to account despite their huge numbers

It was said to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ): "How will Allah bring His slaves to account despite their huge numbers?" He said: "Just as He provides for them despite their huge numbers."[376]

3.2. The amazing sermons of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ)

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) made sure to educate, guide and teach the people through his daily interactions with them, especially on Fridays when the sermon from the minbar offered an opportunity for guiding and teaching the Ummah. History has recorded many of the sermons of Amir al-Mu'mineen 'Ali (ﷺ). The following is a brief look at his sermons, such as this brilliant example, in which he said:

"This world is coming to an end and will soon bid farewell, and the hereafter is coming and will soon begin. Today the horses are being kept in preparation, and tomorrow will be the race. Indeed you are living in the days of hope that will be interrupted by death. Whoever falls short during the days of hope before his death comes will be doomed. Strive hard for the sake of Allah (ﷻ) in the hope of reward as you strive hard for His sake for fear of His punishment. I have never seen anything like paradise whose seekers could sleep, and I have never seen anything like hell, those who fear which can sleep. The one who does not benefit from the truth will be harmed by falsehood, and whoever does not benefit from guidance will be led astray by misguidance. You have been instructed to travel, and you have been told about your provision. O people, this world is a temporary convenience; the righteous and the immoral alike may enjoy its luxuries. But the hereafter is true, and it will be ruled by a powerful King. Satan threatens you with poverty and bids you to do evil, but Allah (ﷻ) promises you forgiveness and bounty from Him, and Allah (ﷻ) cares for all and knows all things. O people, do righteous deeds during your lifetime, and your offspring will be taken care of. Allah (ﷻ) has promised His paradise to those who obey Him, and He has warned of His hell for those who disobey Him. Its fire will never be extinguished, its prisoners will never be ransomed,

and the one who suffers therein will never be helped. Its heat is intense, its bottom is deep and its water is a boiling fetid liquid."[377]

If we ponder the quotation above, we will find that several methods of impacting or moving people are represented here:

1. A sincere tone that is based on his strong conviction of what he is calling for, which makes it seem as if his words are taken from his burning soul and warm emotions. As soon as he utters a sentence, their ears will receive it and their hearts will understand it.
2. Words that are powerful yet easy and sweet; the way they are put together is clear, and the sentences are short. This may help the listener to understand the intended meaning.
3. Mentioning opposite meanings, which makes the meaning clearer and will have a great impact on the listener. For example, "This world is coming to an end and will soon bid farewell, and the hereafter is coming and will soon begin," and "I have never seen anything like paradise whose seekers could sleep and I have never seen anything like hell, those who fear which can sleep."
4. Referring to the Holy Qur'an, as in the words, "Satan threatens you with poverty and bids you to do evil, but Allah promises you forgiveness and bounty from Him, and Allah cares for all and knows all things."[378] This is based on the verse: ﴿Satan threatens you with poverty and orders you to commit *Faḥsha* [evil deeds, illegal sexual intercourse, sins]; whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.﴾ *(Qur'an 2: 268)*
5. The ideas in this sermon are strongly influenced by the Holy Qur'an and the words of the Messenger (ﷺ), and they are strongly connected to human life, with deep, sublime and comprehensive meanings. He excelled in choosing words and

putting sentences together, speaking briefly and using images to express meaning. In conclusion, this speech has a special importance because of what it contains of religious, literary and personal references. It represents a powerful indication of the character of its author, Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ). It tells of his sound understanding of Islamic concepts that deal with the nature of this world, the goal of human existence and the ultimate destination of humanity. This speech explains the conclusions that Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) reached concerning that, and it tells us of the deep insight that he had. This is supported by his clarity of mind and purity of heart, in addition to other sublime spiritual and intellectual qualities that were granted to him as a result of his piety, his adherence to the teachings of Islam, his relying on his Lord and his feeling content with His decree. All of that helped him to attain this high literary level in this piece of prose. Thus in the field of literature, he was indeed a knight of the word and a leader of literary expression, as he was a just and ascetic leader, a wise and experienced ruler, and a knight whom no one could resist.[379]

Amir al-Mu'mineen 'Ali (ﷺ) paid attention to making use of different occasions to exhort and remind the people; he did not limit it to Friday sermons only. When he walked with the funeral procession and heard the voices of the bereaved family raised in weeping as the body was placed in the niche in the grave, he would say: "Why are you weeping? By Allah, if they could see what your deceased one is seeing, they would be distracted from their deceased one by what they see. Death will come back again and again, until none of them is left. So fear Allah, O slaves of Allah, and strive hard in righteous deeds. Hasten to do good deeds before death, the destroyer of pleasures, comes. The pleasures of this world will not last, and you cannot feel secure against the calamities of this world, for it is

fleeting and deceitful and cannot be relied on. Learn the lessons, O slaves of Allah, and heed the exhortation, for soon you will die and will be buried. Soon the Trumpet will be blown, and the occupants of the graves will be raised and driven to the arena of gathering for the Reckoning. Everything is under the control of the Almighty. Every person will have an angel to drive him and an angel to bear witness to his deeds. ﴾And the earth will shine with the light of its Lord [Allah], when He will come to judge among men, and the Book will be placed [open], and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.﴿ *(Qur'an 39: 69)*"

From this exhortation, we notice the following ways of how to make a speech have an impact:

1. Giving the exhortation at an appropriate time. This was given on the occasion of a funeral, when people are prepared to receive admonitions about death and the hereafter.

2. Eloquent delivery. The words of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) were distinguished by their moving style that had an impact on the hearts of the listeners.

3. Following the way of the Qur'an. This message was based on the Qur'an. His words: "And every person will have an angel to drive him and an angel to bear witness to his deeds," are based on the words of Allah (ﷻ), ﴾And every person will come forth along with an [angel] to drive [him] and an [angel] to bear witness.﴿ *(Qur'an 50: 21)*

4. Warning the people by mentioning the terrors of the Day of Resurrection. He said: "For soon you will die and will be buried. Soon the Trumpet will be blown, and the occupants of the graves will be raised and driven to the arena of gathering for the Reckoning. Everything is under the control of the Almighty."

5. Presenting a vivid image by using the past tense (in Arabic) to describe something that is going to happen in the future, so that the listener can imagine what is awaiting him. For example, he said: "for soon you will die and will be buried [this appears in the past tense in the Arabic original]."

6. Using a gentle approach so as to attract listeners and not put them off.[380]

These are a few examples of the speeches and exhortations of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) that became widely known among the people and played a role in educating them, teaching them good manners and purifying their hearts. Their impact was felt in his generation and the generations that came after him, until the present day.

3.3. Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) and poetry

From the reports that have reached us, it seems that the poetry movement was active at the time of the Rightly Guided Caliphs. The sources for information on poetry and poets at the time of Amir al-Mu'mineen 'Ali (ﷺ) are the books of literary works, which are rich in this regard. Although it is well known that literary works did not rely on trustworthy narration with regard to the way they were transmitted, they are the main sources for information on literature and literary criticism having to do with the Rightly Guided Caliphs and the Companions in general, and those who followed them in truth. The only exceptions are some lines of verse that were recited at the time of the Prophet (ﷺ) and mentioned in the books of hadith.[381]

'Ali's attitude towards poetry was no different from that of the Rightly Guided Caliphs who came before him. Their attitude was based on the Book of Allah (ﷻ) and the Sunnah of His Messenger

(ﷺ). 'Ali ibn Abi Ṭâlib (رضي الله عنه) would listen to poets and to what he was asked to listen to of sincere words and sublime meanings. He would give rewards for poetry if he liked it and was impressed with it, as we have seen above when the Bedouin said (in verse):

You gave me a suit to wear, the beauty of which will wear out, but I shall clothe you with many suits of praise.[382]

'Ali's evaluation of poetry was fine and astute. His standards of criticism remain valid and are still referred to by critics today. He said: "Poetry is the standard of speech."[383] This means that poetry has characteristics by means of which good wording can be distinguished from bad according to the standards of this verbal art, even though the values mentioned may differ from those of other people.[384]

With regard to Amir al-Mu'mineen 'Ali (رضي الله عنه) as a poet, there is a difference of opinion concerning most of the poetry that is attributed to him. However, this dispute does not undermine his position as a poet with regard to what is most likely to be his poetry, nor does it affect his linguistic and literary pre-eminence. But it seems to the researcher that poetry was not his main focus. Moreover, his political career and the major events that accompanied it did not give him the opportunity to focus on the composition and narration of poetry, or to seek beautiful meanings and choose moving rhythms. Nevertheless, there is a great deal of poetry that is attributed to him, including a collection of poetry that includes a number of odes and short poems, as well as some statements that were made spontaneously and some sublime and wise opinions.

The first one who shed doubt on the attribution of some odes to him was Ibn Hishâm, who narrated that 'Ali used to say some lines of verse during the construction of the Prophet's Mosque in Madinah:

There's one that labours night and day,
to build us mosque of brick and clay,
and one who turns from dust away![385]

Ibn Hishâm commented: "I asked more than one of those who have knowledge of poetry about these lines, and they said: 'We heard that 'Ali ibn Abi Ṭâlib (ﷺ) recited them.'" Then he said: "It is not known whether he was the composer or someone else."[386] Elsewhere, Ibn Hishâm says: "Ibn Isḥâq narrated three odes that are attributed to 'Ali (ﷺ), but this attribution is not sound; he thinks it most likely that they were composed during the Islamic battles by one of the Muslims. They examined the religious meanings, and the narrator thought that it was befitting to attribute it to 'Ali, so they did so." As for the collection of poems that is attributed to him, Dr. Nâyif Ma'roof thinks that Amir al-Mu'mineen 'Ali (ﷺ) is known for his eloquence, and his eloquence is of a higher standard than that which is found in this collection. It seems most likely that what is mentioned in the collection comes from different poets of varying standards of poetry, and that it was compiled by some of those who loved 'Ali (ﷺ) and found it hard to accept that he was not a poet, thinking that this would raise him in status with people. However, it may be noted that 'Ali (ﷺ) was not one of the poets of the Messenger, whose role was to respond to the propaganda attacks launched by the polytheist poets against Islam and the Muslims.[387] There is no poetry that can be soundly attributed to 'Ali except two lines.[388] There are many reports that are contrary to this suggestion, and the narrators confirmed many uses of verse which may soundly be attributed to him in their view.[389]

3.4. Wise sayings of Amir al-Mu'mineen 'Ali (ﷺ) which became widely circulated among the people

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) had many qualities such as cleverness, eloquence, wisdom, purity of heart and soul, deep faith, profound understanding and closeness to the

Messenger of Allah (ﷺ). He learned the Revelation from him, which enabled him to speak eloquently and explain clearly. Still, his words were like pearls, and his statements became sayings that impressed people of wisdom. Thus they set standards for people of a literary bent and seekers of guidance. In his words there was motivation for them to do righteous deeds and acquire sublime characteristics. His beautiful words became a valuable means of calling people, teaching them, instilling good manners in them, enlightening their minds and reviving their hearts, because of what they contained of eloquent expressions, clarity of meaning and deep thought. Moreover, they stemmed from a pure heart.[390] By way of example, we will list some of these sayings:

1. "Prayer at night brings radiance to the face during the day."[391] Allah (ﷻ) says: ﴾And those who spend the night in worship of their Lord, prostrate and standing﴿ *(Qur'an 25: 64)*. He also said: "The light of the believer results from the optional prayer during the night."[392]

2. "The soundness of religious commitment comes from restraint, and corruption thereof results from greed."[393]

3. "Glad tidings to the one who acts upon what he knows."[394]

4. "Opportunity passes as quickly as a cloud."[395]

5. "Hardheartedness comes from a full stomach."[396]

6. "Prominence stems from virtue and good manners, not from origin or lineage."[397]

7. "A good attitude is more splendid than good looks."[398]

8. "A good attitude brings ample provision."[399]

9. "Kindness is one of the best of treasures."[400]

A group of people gathered in the presence of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib and discussed kindness. Amir al-Mu'mineen took this opportunity to encourage them and urge them to be kind, and he said: "Kindness is one of the best of treasures and one of the best of crops. You should not be discouraged from doing acts of kindness by the ingratitude of those who reject it and deny it. Kindness cannot be complete except with three things: thinking little of it, concealing it and hastening it. If you think little of it, you will make it great; if you conceal it, you will perfect it; and if you hasten it, you will give people the chance to enjoy and appreciate it."[401]

10. "There is no nobility with bad manners."[402]
11. "There is no rest for the envious."[403]
12. "The envier is angry with someone who has done nothing wrong."[404]
13. "Woe to the wrongdoers from the most just of judges."[405]
14. "Whoever unsheathes the sword of transgression will be killed by it."[406]
15. "The wrongdoer who started the trouble will look at his hand tomorrow and learn a lesson from it."[407] This warning is based on the verse, ﴾And [remember] the Day when the *Dhâlim* [wrongdoer, oppressor, polytheist] will bite at his hands.﴿ *(Qur'an 25: 27)*
16. "Concealing hardship is a sign of chivalry."[408]
17. "Be kind to the one who wrongs you, and you will be safe from his wrongdoing."[409]
18. "Kindness puts an end to backbiting."[410]

19. "Whoever has a sweet tongue will have a lot of friends."[411]
20. "Whoever is lacking in sincerity will have few friends."[412]
21. "Your tongue will speak what you accustom it to say."[413]
22. "Whoever asks about that which does not concern him will miss out on that which does concern him."[414]
23. "Keep company with righteous people, and you will be safe from the evildoers."[415]
24. "Having a good companion is a treasure."[416]
25. "Accompanying a foolish man is a loss in this world and a regret in the hereafter."[417]
26. "If you think about what people dislike, it means you will have manners."[418]
27. "Do not examine the one who said it; rather think of what he said."[419]
28. "The best of people is someone who benefits people."[420]
29. "A person is hidden under his tongue."[421]
30. "The tongue is an indication of either ignorance or wisdom."[422]
31. "Your brother is the one who supports you in times of hardship."[423]
32. "The value of every person is connected to what he is good at."
33. "Beware of the anger of the noble man if he gets hungry, and beware of the anger of the ignoble man when he is full."
34. "The ego is inclined to follow whims and desires and to take the easy option. It is inclined to idle pursuits, prone to

evil, and attracted to immorality. It prefers to avoid challenges and is reluctant to strive hard. If you force it, you will lead it in the right way, but if you neglect it, you will cause its doom."[424]

35. "Feeling helpless is a sickness, patience is bravery, asceticism is wealth and piety is protection."
36. "Do not be a slave to anyone when Allah (ﷻ) has made you free."
37. "Beware of relying on wishful thinking, because this is the way of the foolish people."
38. "The people are sleeping, and when they die, they will wake up."
39. "People are enemies of things they do not know."
40. "No man will be ruined who knows what he is."
41. "One word could cause the loss of a blessing."
42. "Good manners are like a garment renewed, and pondering is like looking into a clear mirror."
43. "Poverty makes the smart man unable to establish his proof, and the one who has little money is a stranger in his own land."
44. "When one acquires worldly blessings, people attribute to him qualities that are not his, but when all of that departs from him, then people cannot see his good qualities."[425]
45. "Exhort people, and be wise when doing so, for people's hearts and minds get tired just as their bodies do."[426]
46. "A cheerful countenance is another gift."[427]

47. "Forgiving when one has power is a kind of gratitude for having that power."[428]

48. "Repeating the apology is a reminder of the mistake."[429]

49. "The best exhortation is to look at the dead."[430]

50. "Remembering death gives clarity to the mind."[431]

These are some of the wise sayings of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) that became widely known among people and which sum up a great deal of his experience of life in brief phrases that carry deep meanings and reflect noble goals and aims. They had an impact on the life of the society in which he lived and on the following generations until today. These sayings, speeches, poetry and exhortations are among the means that Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) used in guiding, directing and teaching the Muslim society.

3.5. Comments of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) on the attributes of the best of people, the supererogatory worship of the Prophet (ﷺ), and his description of the noble Companions

3.5.1. The attributes of the best of people

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was asked about the best of people, and he said: "Those who, if they do righteous deeds, they become cheerful and hopeful, and if they do wrong deeds, they ask for forgiveness; if they are faced with trials, they are patient, and if they get angry, they forgive."[432] He also said: "Allah (ﷻ) has slaves, and it is as if they already saw the people of paradise who will be in paradise forever and the people of hell who are being

punished there. People are safe from their evil, their hearts are filled with sorrow, their souls are pure and their wants are few. They were patient for a few days for the sake of a long rest. When you see them at night, you see them standing on their feet (in prayer) with tears flowing down their cheeks, praying to Allah (ﷻ) to ransom their necks. As for their days, they are virtuous, forbearing, righteous and pious. One might look at them and think that they are sick, but there is nothing wrong with them. They mix with people, but they are preoccupied with a very serious matter."[433]

Another of his sayings is: "When the believer looks at something, it should be to learn a lesson; when he is silent, it should be because he is thinking about something; and when he speaks, he should speak words of wisdom."[434]

He also said: "Glad tidings to every person who is not known or prominent; he knows people, but people do not know him; he knows Allah (ﷻ) and strives to please Him. Such people are beacons of guidance, and Allah (ﷻ) will save them from every dark trial and will admit them into mercy and grace from Himself.[435] They do not disclose secrets or broadcast gossip, and they are not harsh natured or showoffs."[436] The words of Amir al-Mu'mineen (رضي الله عنه) are clearly influenced by the words of the Messenger of Allah (ﷺ): "Allah loves the slave who is pious, independent of means and unknown to the people."[437]

3.5.2. 'Ali's (رضي الله عنه) answer to the one who asked him about the supererogatory worship of the Prophet (ﷺ)

It was narrated that 'Âṣim ibn Ḍamurah said: "We asked 'Ali (رضي الله عنه) about the supererogatory worship of the Prophet (ﷺ) during the day. He said: 'You cannot do it.' We said: 'Tell us what you think we can do.' He said: 'When the Prophet (ﷺ) finished praying the dawn prayer, he would wait until the sun was here (meaning in the east) as

high as it is here (meaning in the west) at the time of the afternoon prayer, then he would get up and pray two raka'ahs. Then he would wait until the sun was here (meaning in the east) as high as it is here (meaning in the west) at the time of the noon prayer, then he would get up and pray four raka'ahs. (And he would pray) four raka'ahs before the noon prayer when the sun passed the meridian and two afterwards, and four raka'ahs before the afternoon prayer, separating each two raka'ahs with salâm upon the angels who are close to Allah (ﷻ) and the Prophets and those who followed them of the believers and Muslims.' 'Ali (ﷺ) said: 'That is sixteen raka'ahs of optional prayer that the Prophet (ﷺ) did during the day, and very few people can persist in doing that.'"[438]

Elsewhere, Amir al-Mu'mineen (ﷺ) explained the teachings of the Messenger of Allah (ﷺ) concerning *witr*.[439] He said: "The Messenger of Allah (ﷺ) prayed witr at the beginning of the night and at the end of it and in the middle, and as late as just before dawn."[440] Explaining what the Prophet (ﷺ) did after his prayer, Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "When the Prophet (ﷺ) said salâm at the end of his prayer, he would say: 'O Allah! Forgive me what I have done in the past, what I will do in the future, what I have concealed, what I have done openly, and what I have exceeded in, whatever You know about me more than I. You are the One Who brings forward, and You are the One Who puts back. There is no god except You.'"[441]

3.5.3. Amir al-Mu'mineen 'Ali's description of the noble Companions

When Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) noticed some negligence and laziness among his companions with regard to worship, he reminded them of the lives of their predecessors, the Companions of the Messenger of Allah (ﷺ). Among the reports

narrated by Abu Arâkah are these words: "I prayed the dawn prayer with 'Ali. When he finished praying and turned to the right to face us, he stayed still, as if he were depressed, until the sun had risen the height of a spear above the wall of the mosque. He prayed two raka'ahs, then he gestured with his hand and said: 'By Allah, I have seen the Companions of Muhammad (ﷺ), and I did not see anything like them today. In the morning, they would look yellow, unkempt and dusty, with a mark between their eyes that looked like a goat's knee. They spent the night prostrating to Allah (ﷻ), standing and reciting the Book of Allah, alternating between prostration and standing. Then in the morning when they mentioned the name of Allah (ﷻ), they would sway like trees on a windy day, and their eyes shed tears until their clothing got wet. By Allah (ﷻ), it is as if the people now are becoming negligent.' Then he got up, and he was never seen smiling after that until he was killed by Ibn Maljam, the evil enemy of Allah."[442]

3.5.4. Amir al-Mu'mineen 'Ali (رضي الله عنه) pointed out to his companions the best deeds

Among the speeches that are narrated from him are his words: "I urge you to fear Allah, for the best means by which a person may draw close to Allah are faith, jihad for the sake of Allah and a word of sincerity (the Islamic testimony of faith), for that is the natural inclination (of humans) instilled by Allah; and establishing prayer, for it is the foundation of religion; paying zakâh because it is obligatory; fasting the month of Ramadan because it is protection against His punishment; going on pilgrimage to His house because it is purification of sin; upholding ties of kinship because that extends one's life and increases love of family; hidden charity because it expiates sins and extinguishes the wrath of the Lord; doing kind deeds because they protect against a bad death; and remembering Allah (ﷻ) a great deal because that is the best of remembrance."[443]

3.5.5. Visiting the sick

It was narrated from Thuwayr ibn Abi Fâkhitah that his father said: "Ali (ﷺ) took me by the hand and said: 'Let us go and visit al-Ḥasan because he is sick.' We found Abu Moosa with him, and 'Ali (ﷺ) said: 'Have you come to visit him because he is sick, O Abu Moosa, or is it just a (social) visit?' He said: 'No, I am visiting him because he is sick.' 'Ali (ﷺ) said: 'I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who visits a Muslim (because he is sick) in the morning but seventy thousand angels will send blessings on him until evening comes, and if he visits him (because he is sick) in the evening, seventy thousand angels will send blessings upon him until morning comes." ' "[444]

3.5.6. Encouraging his son al-Ḥasan to give speeches

Amir al-Mu'mineen said to his son al-Ḥasan one day: "O my son, why don't you give speeches so that I can hear you?" He said: "When I see you, I feel shy to give speeches." So 'Ali went where al-Ḥasan could not see him, then al-Ḥasan stood up and addressed the people while 'Ali was listening, and he gave an eloquent speech. When he finished, 'Ali said: "Offspring one of the other, and Allah (ﷻ) hears and knows all things."[445]

3.5.7. "I am not as you think"

'Amr ibn Murrah narrated that Abu al-Bukhtari said: "A man came to 'Ali and praised him, but 'Ali had heard that the man had said something bad about him, so he said: 'I am not as you think, and I am better than you think.' "[446]

3.5.8. Warning against giving in to whims and desires

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "Beware of giving in to whims and desires because the immediate consequences are bad, and the long-term consequences are worse. If you cannot get control of your whims and desires by means of warning and punishment, then try to use the method of encouragement and thinking of reward, because if the deterrent and incentive come together, you will subject yourself to both, and you will be able to control your desires."[447]

3.5.9. Making a Muslim happy

'Ali ibn Abi Ṭâlib (ﷺ) said: "One of the means of attaining forgiveness from Allah is making your Muslim brother happy."[448]

3.5.10. The most difficult of actions are three

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib said: "Among the most difficult of actions are three: allowing others to settle scores with you, remembering Allah (ﷻ) in all situations and helping your brothers financially."[449]

3.6. Warning against serious diseases

3.6.1. The consequences of sin

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "The consequences of sin are having no energy for worship, a reduced livelihood and reduced physical pleasure." It was said: "What is reduced physical pleasure?" He said: "He will not indulge in any permissible pleasure but something will come to spoil it."[450] This was encouragement and a deterrent from sin. Amir al-Mu'mineen

'Ali (ﷺ) did not neglect to point out the positive consequences of refraining from sin, as he said: "Whoever wants glory without the support of a large family, offspring without having a lot of children and independent means without wealth, let him move from the humiliation of sin to the glory of obedience."[451] He also said: "If you want to attain a position of prominence, avoid what is ḥarâm."[452]

3.6.2. Hoping for a long life and following whims and desires

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) delivered a sermon on the minbar of Kufah. He praised and glorified Allah (ﷻ), then he said: "O people, what I fear most for you is hoping for a long life and following whims and desires. As for hoping to live a long life, it makes one forget the hereafter. As for following whims and desires, it makes one abandon the truth. Indeed this world is coming to an end, and the hereafter is starting soon. Each one of them has children, so be among the children of the hereafter and do not be among the children of this world, because today is good deeds with no reckoning, and tomorrow is for reckoning with no deeds."[453]

In this speech, Amir al-Mu'mineen 'Ali (ﷺ) pointed out two serious matters that have a great impact on people's lives. The first is hoping to live a long life, because that deceives man so he is distracted by worldly aims and ambitions, which make him postpone righteous deeds and forget the hereafter; thus his effort for this world becomes great, and his effort for the hereafter becomes small. If every person bore in mind the fact that he is vulnerable to death at any moment, his efforts in this world would become very little, only as much as is necessary, and his efforts for the hereafter would become great, because that is what will remain after death. The second matter is following whims and desires. This diverts a person and makes the highest gains in his life the attainment of his own

whims and desires and the whims and desires of those under whom he works, so he forgets the supreme Islamic goal, which is seeking the pleasure of Allah (ﷻ) and His bounty in paradise. When the aims and goals are changed, the plan of action changes and becomes focused on worldly matters, the aims of which do not go beyond this life. It also changes relationships and ties, which become based on worldly interests instead of faith and piety, and there are other consequences of changing goals.[454]

3.6.3. Showing off

Amir al-Mu'mineen 'Ali (رضي الله عنه) said: "Do not do any good deed to show off, and do not refrain from doing it out of shyness."[455] He also said: "There are three signs of the show-off: he is lazy when he is alone and active when he is with other people; he does more if he is praised because of it; and he does less if he is criticised because of it."[456] The texts of Sharia described showing off as a lesser form of polytheism. The Messenger of Allah (ﷺ) said: "The thing I fear most for you is lesser polytheism." They said: "What is lesser polytheism, O Messenger of Allah (ﷺ)?" He said: "Showing off. Allah will say on the Day of Resurrection, when He will reward the people for their deeds: 'Go to those to whom you used to show off in the world, and see whether you find any reward with them.'"[457] It was also narrated that Shaddâd ibn Aws said: "At the time of the Messenger of Allah (ﷺ), we used to regard showing off as lesser polytheism."[458]

Amir al-Mu'mineen 'Ali (رضي الله عنه) warned against serious diseases of the heart that have to do with the desire to please another person and show off to people. He encouraged people to focus their intention on Allah (ﷻ) alone, to devote their acts of obedience to Him alone and to adhere to the way of the Prophet's Sunnah. It is proven from him that he said: "No words are good unless accompanied by action, and no action is good unless accompanied by intention, and no

intention is good unless it is in accordance with the Sunnah."[459] It was narrated from al-Fuḍayl ibn 'Iyâd that he recited the verse: ﴾...that He may test you which of you is best in deed...﴿ *(Qur'an 67: 2)* He said: "The most sincere and most correct." They said: "O Abu 'Ali, what is the most sincere and most correct?" He said: "If the deed is sincere but not correct, it is not accepted, and if it is correct but not sincere, it is not accepted, unless it is both sincere and correct. It is sincere when it is done solely for the sake of Allah (ﷻ), and it is correct when it is in accordance with the Sunnah."[460]

The forms of showing off are many, including those which involve actions, such as when a person prays and makes the standing, bowing and prostrating lengthy and makes a show of humility when people are looking at him. It may involve words, such as showing off by exhorting, reminding, memorising stories and reports for the purpose of debating and making a show of abundant knowledge, or moving one's lips in *dhikr* when in the presence of people but neglecting it at home. Showing off may involve clothing and appearance, such as leaving the mark of prostration on the forehead; wearing rough and coarse clothing and making it very short (above the ankles, for men) so that it might be said that one is an ascetic and worshipper; or wearing a certain type of clothing that is usually worn by those who are regarded by people as scholars, so that it might be said that one is a scholar. Showing off may also involve one's friends and visitors, like the one who tries to ask a scholar or worshipper to visit him, so that it might be said that so-and-so visited him; or inviting people to visit him so that it might be said that good people often come to his house. It may involve keeping company with shaykhs, so that it might be said that so-and-so met many shaykhs and learned from them, so that he can boast about it. Showing off may be in worldly terms, such as the one who walks and struts in a proud manner, or turns his cheek from others or wraps himself in a

cloak or drives his car in a certain manner. It may be in physical terms, such as looking thin and wan so that people will think that he is serious in worship, fears Allah (ﷻ) a great deal and is filled with sorrow. There are many other forms that showing off may take, by means of which the show-offs seek to attain high status in people's hearts and minds.[461]

In general, adhering to righteous deeds, remembering and worshipping Allah a great deal, fearing Him alone and not fearing people when devoting oneself to Allah, loving the righteous people and so on — all of these are good and righteous deeds that are necessary. But it is essential that they should all be for the sake of Allah (ﷻ), because showing off means doing the righteous deeds for someone other than Allah (ﷻ). It is imperative for the believer to correct his intention and make it for the sake of Allah (ﷻ) alone. He should not give up doing righteous deeds for fear of showing off. Let those people beware of the seriousness of the disease of showing off and remember the words of the Messenger of Allah (ﷺ): "Whoever seeks to acquire knowledge in order to debate with the jurists and to try to compete by means of it with the scholars or to divert people's attention to him, Allah (ﷻ) will admit him to the fire."[462]

Amir al-Mu'mineen 'Ali (رضي الله عنه) warned against showing off and explained that deeds cannot be accepted unless they are sincerely for the sake of Allah (ﷻ) and in accordance with the Sunnah of the Messenger of Allah (ﷺ). On many occasions, he urged people to adhere to the Sunnah. He said: "Follow the guidance of your Prophet (ﷺ), for it is the best of guidance, and follow his Sunnah, for it is the best of ways."[463]

3.6.4. Self-admiration

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) said: "Self-admiration is the most serious of problems."[464] Self-admiration is

one of the problems that spoil deeds and lead people to doom. Self-admiration is one of the obstacles faced by those who strive in their march towards Allah (ﷻ). It is a disease that is contrary to sincerity, and it keeps one away from humility and the sense of needing Allah (ﷻ). It represents a bad attitude towards Allah (ﷻ). Moreover, self-admiration keeps a person from evaluating himself and turns him away from finding out about his problems and faults. Yet we rarely hear discussion of this problem, even though it is very serious, harmful and widespread.

Abdullah ibn al-Mubârak said: "Self-admiration means thinking that you have something that others do not have."[465] Ibn Taymiyah differentiated between showing off and self-admiration, and said: "Self-admiration is akin to showing off, but showing off is a kind of including people as a motive for one's efforts, whereas self-admiration is including oneself with Allah (ﷻ) (in the sense that one remembers one's talents but forgets that they all come from Allah and by His help). So the show-off is not fulfilling the words 'You (Alone) we worship', and the one who admires himself is not fulfilling the words ﴾and You [Alone] we ask for help,﴿ *(Qur'an 1: 5)* because the one who fulfils the words 'You (Alone) we worship' will avoid showing off, and the one who fulfils the words 'and You (Alone) we ask for help' will avoid self-admiration."[466]

Al-Ghazâli said: "It should be noted that the problems resulting from self-admiration are many. Self-admiration leads to arrogance. So what is generated by self-admiration is arrogance, and arrogance leads to many problems that are not hidden. Self-admiration leads to forgetting and overlooking one's sins. As for acts of worship, (the one who admires himself) thinks that his acts of worship are great, and he uses them as evidence of his righteousness; he thinks that he is doing Allah (ﷻ) a favour by doing them, and he forgets the blessings that Allah has bestowed upon him by enabling

and helping him to do them. The one who admires himself is too confident in himself and his opinion, so he feels safe from the plan and punishment of Allah, and he thinks that he has some status before Allah. His self-admiration makes him praise himself a great deal."[467]

Al-Qurâfi said: "The reason why self-admiration is ḥarâm is that it is a bad attitude towards Allah, may He be exalted, because a slave should never think of as great the acts of worship by means of which he seeks to draw close to his Master; rather he should think of them as little in comparison to the greatness of his Master, especially the greatness of Allah (ﷻ). Hence Allah (ﷻ) says: ﴾They made not a just estimate of Allah such as is due to Him﴿ *(Qur'an 39: 67)*. This means that they did not venerate Him as He deserves to be venerated. Whoever develops self-admiration and admires his worship is doomed before his Lord, Who is aware of him. He has exposed himself to the wrath and anger of Allah (ﷻ)."[468] It may be said that self-admiration results from two things:

(a) Ignorance of the rights of Allah (ﷻ), not making a just estimate of Allah (ﷻ) such as is due to Him, lack of knowledge of the names and attributes of Allah and not worshipping Allah on the basis of proper understanding of His name and attributes.

(b) Not understanding the nature of the ego (lower self), ignorance of its faults and problems, and negligence in checking and watching oneself.[469]

Hence the remedy is to learn about Allah (ﷻ), realise His greatness, make a just estimate of Allah such as is due to Him, base servitude to Him on knowledge of His beautiful names and sublime attributes, and worship Him on that basis, for all goodness is in His hands, and His mercy encompasses all things. ﴾And whatever of blessings and good things you have, it is from Allah.﴿ *(Qur'an 16: 53)*

Imam ash-Shâfa'i said: "If you fear that self-admiration will affect your deeds, remember the One Whom you are trying to please, what blessings you are trying to seek and what kind of punishment you are seeking to escape. The one who thinks of that will see his deeds as insignificant."[470]

An-Nawawi said: "The way to rid oneself of self-admiration is to know that knowledge is a blessing from Allah (ﷻ) and a complete favour. That belongs to Allah (ﷻ) which He takes away, and that belongs to Him which He gives, and everything has an appointed time with Him, so a person should not develop self-admiration for something that he had nothing to do with and has no control over, and it is not certain that it will last."[471]

Ibn al-Qayyim said: "It should be noted that when a person says or does something, seeking the pleasure of Allah (ﷻ), realising the blessings that Allah (ﷻ) has bestowed by enabling him to do or say it and knowing that Allah (ﷻ) helped him with regard to that, and he is doing it by the help of Allah (ﷻ) and not by his own power, knowledge, thought and strength — rather it is Allah (ﷻ) Who created for him his tongue, heart, eyes and ears — therefore He is the one who blessed him with what he said or did. When that becomes well entrenched in his mind, then self-admiration will not develop in him, because self-admiration results from focusing on one's own self and not realising the blessing and help of one's Lord."[472]

As for the other remedy for self-admiration, it is to know oneself and to keep taking stock of oneself. Ibn al-Jawzi said: "Whoever thinks of the inclinations of his own self and the sins that his self is committing will realise his sins and shortcomings for certain and will be uncertain with regard to other people. What he must beware of is self-admiration and exaggerating about the righteous deeds that he is doing for the hereafter. The believer in that regard is always thinking little of himself. It was said to 'Umar ibn

'Abdul-'Azeez (ﷺ): 'If you die, we will bury you in the chamber of the Messenger of Allah (ﷺ).' He said: 'If I meet Allah with all kinds of sin except for polytheism, that is dearer to me than thinking of myself as qualified for that.'"[473]

Ibn Ḥazm said: "Whoever is tested with self-admiration, let him think of his faults; if he admires his virtues, let him think of his bad manners and attitude. If he cannot find any, to the point that he thinks that he has no faults, then he should realise that his problem is chronic and that he is the most imperfect of men, and has the most faults and least discernment. That is because he is feeble-minded and ignorant, and there is no fault worse than these two, because the wise man is the one who can see faults in himself and tries to overcome them, whereas the foolish man is the one who is ignorant of his own faults. If you admire your opinions, then think of the number of times when you got it wrong; remember them and do not forget them. Think of every time you expressed your opinion and it turned out to be wrong, and someone else got it right and you were mistaken. If you admire your knowledge, then remember that it is not from yourself; rather it is a pure gift from Allah (ﷻ) that was given to you by your Lord, so do not respond to it in a way that angers Him, for He may cause you to forget it by means of a problem with which He may test you, which may result in you forgetting what you have learned and memorised. If you are impressed by your brothers' praise for you, then think of the criticism of your enemies; then your self-admiration will disperse. If you have no enemies, there is nothing good in you; there is no one whose status is lower than the one who has no enemy. It is no more than the status of the one who has no blessing from Allah (ﷻ) for which to be envied, may Allah keep us safe and sound. If you think little of your faults, then think of them if people found out about them. Imagine people finding out about them, then you will be embarrassed and will recognise your shortcomings."[474]

Ibn al-Qayyim said, speaking about the wisdom behind the divine decree allowing evil deeds and sins, that one of the reasons for this is that: "When Allah (ﷻ) wills good for His slave, He causes him to forget his acts of obedience and erases them from his mind and from his lips (so that he does not speak about them). But if he commits a sin, He makes him think about his sin all the time and forget his good deeds, so that he focuses constantly on his sin, when he stands up and sits down, when he comes and goes. This is the essence of mercy concerning him, as one of the early generation said: 'A person may commit a sin and enter paradise because of it, and he may do a good deed and enter hell because of it.' They said: 'How is that?' He said: 'He does one wrong thing and keeps thinking of it, and whenever he remembers it he weeps, feels regret and repents and asks for forgiveness. He turns to Allah (ﷻ) and beseeches Him, and he humiliates himself before Him and does righteous deeds, so this becomes a cause of mercy for him. Another person may do a good deed and keep thinking about it, so he feels proud of it before his Lord and before people, and he becomes arrogant because of it and wonders why people do not show respect to him and honour him because of it, and this continues until it takes its toll on him and causes him to enter hell.'"[475]

This is a brief explanation of the words of Amir al-Mu'mineen 'Ali (رضي الله عنه): "Self-admiration is a disease of the mind and heart."[476]

3.7. Ali's concern about setting guidelines for the marketplace, and various incidents in which he took a stand in order to correct people

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) was keen to check on people's dealings in the marketplace and to force them to do business in accordance with the laws of Islam. It is proven that 'Ali

(ﷺ) gave a great deal of attention to checking on and inspecting the marketplace. It was narrated from al-Ḥurr ibn Jarmooz al-Murâdi that his father said: "I saw 'Ali ibn Abi Ṭâlib (ﷺ) come out of the palace wearing two striped garments; his lower garment came to mid-calf and his upper garment was wrapped tightly around him. He was carrying his stick and walking about in the marketplace, enjoining them to fear Allah (ﷻ) and be honest in dealing. He said: 'Give just measure, and do not take out the marrow from bones when selling meat.'"[477]

It was narrated that Abu Maṭar said: "I came out of the mosque and heard a man calling out from behind me: 'Lift up your lower garment, for that is cleaner for your garment and more pleasing to your Lord, and cut your hair if you are a Muslim.' I walked behind him; he was wearing the waist wrapper and an upper garment on his shoulders, and he was carrying a stick, as if he were a Bedouin of the desert. I said: 'Who is this?' A man said to me: 'You must be a stranger in this city.' I said: 'Yes, I am from Basra.' He said: 'This is 'Ali ibn Abi Ṭâlib, Amir al-Mu'mineen.' When he reached the place of Ibn Abi Ma'eeṭ, he saw him driving his camels and said: 'Sell, and do not swear an oath, for an oath may cause an item to be sold, but it erases the blessing.' Then he went to the date sellers and saw a female servant weeping. He said: 'Why are you weeping?' She said: 'This man sold me some dates for a dirham, but my master refused to accept them.' 'Ali (ﷺ) said to him: 'Take your dates and give her a dirham, for she has nothing to do with it.' And he gave her the dirham. I said: 'Do you know who this is?' He said: 'No.' I said: 'This is 'Ali ibn Abi Ṭâlib, Amir al-Mu'mineen.' So she gave back the dates, and he gave her a dirham. Then the man said: 'I would like you to be pleased with me, O Amir al-Mu'mineen.' He said: 'Why should I be pleased with you if you give people their dues (because there should be nothing special about that)?' Then he passed by the date sellers and said: 'O date sellers, feed the poor, and your earnings

will increase.' Then he went — with the Muslims with him — until he came to the fish sellers and said: 'No fish that was found floating dead should be sold in our marketplace.' Then he went to Dar Furât, which is the market of the cotton cloth."[478]

It was narrated that Zadân said: " 'Ali used to walk in the marketplace on his own, guiding those who had gone astray and helping the weak. He would pass by the sellers and grocers and would start with them, reciting Qur'an, and he would recite: ﴾That home of the hereafter [i.e. paradise], We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes.﴿ *(Qur'an 28: 83)* Then he said: 'This verse was revealed concerning just and humble people among the governors and people in power, to the exclusion of other people.' "[479]Al-Khallâl narrated with his chain of narration that Abu Sa'eed said: " 'Ali used to go to the marketplace and say: 'O people of the marketplace, fear Allah (ﷻ) and beware of swearing oaths, for an oath may help to sell the item, but it erases the blessing. Traders are evil, except the one who takes his dues and pays his dues. Peace be upon you.' Then he left, then he came back to them and said something similar to them."[480]

It was narrated that Abu as-Sahba' said: "I saw 'Ali ibn Abi Ṭâlib (رضي الله عنه) in Shaṭṭ al-Kala'[481], asking about prices."[482]

This direct supervision on the part of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (رضي الله عنه) may indicate a number of things, including the following:

(a) That his tour of the market was not limited to supervising and giving guidelines only; rather it went further than that and involved serving the people in their affairs, such as guiding one who had gone astray and helping the weak. If a person is like that, his words and exhortations will be more effective and will have a greater impact on people's hearts.

(b) Sincere advice to fear Allah (ﷻ) and be honest in dealing. Sometimes he quoted Qur'an to remind them, because the one who fears Allah will treat people with kindness and be sincere towards them and will keep away from deceiving and cheating them.

(c) Forbidding wrongdoing in transactions and restoring people's rights, because the master of the slave woman who bought the dates did not approve of this purchase, and she herself had no say in the matter.

(d) Forbidding all kinds of deceit that happens in marketplaces, such as removing the marrow from the bone that is covered with meat.

(e) Explaining some rulings and etiquette that have to do with transactions among people, including the following:

- Prohibition on swearing oaths when selling. The reason given for this is that an oath may help to sell the item, but it wipes out the blessing, as was narrated from the Messenger of Allah (ﷺ): "An oath may help to sell the item, but it erases the blessing."[483]
- Encouraging and urging people to feed the poor, because this increases earnings.
- Prohibition on selling fish that was found floating dead in the water. Perhaps this was so that it would not be mixed with the fresh catch.

Amir al-Mu'mineen 'Ali (رضي الله عنه) used to check on traders' affairs himself, and he instructed his governors in the provinces to do likewise. He would praise those who did well; as for those who committed transgressions after being told not to, he would punish them, without going to extremes.[484] He had some beneficial instructions and prohibitions which encouraged people to adopt the

best of characteristics and adhere to the Islamic rulings. The following are some examples:

3.7.1. Denunciation of mixing between men and women in the marketplaces

Amir al-Mu'mineen 'Ali (ﷺ) would denounce people who did not prevent their womenfolk from going out to the marketplaces and mixing with the disbelievers. He said to them: "Do you not feel any shame or protective jealousy? For I have heard that your womenfolk go out in the marketplaces and mix with the disbelievers."[485]

3.7.2. Do not refuse a little profit lest you be deprived of a lot

'Ali (ﷺ) used to enter the market with his stick in his hand and wearing a cloak, and he would say: "O merchants, take what is due and give what is due, and you will be safe and sound. Do not refuse a little profit, lest you be deprived of a lot." He looked at a man who was cutting fabric and said to him, "Are you cutting when we are still close to the time of the Messenger of Allah (ﷺ)? I shall ask you a question and if you respond, all well and good; otherwise I shall beat you to the ground with this stick. What reinforces religious commitment and what undermines it?" He said: "As for what reinforces it, it is piety, and what undermines it is greed." He said: "You have done well. Carry on cutting, because a man like you is one who should cut."[486]

3.7.3. The danger of getting involved in trading before properly understanding its Sharia rulings

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "The one who gets involved in trading before fully understanding the religion

will get involved in usury, then he will get involved in usury, then he will get involved in usury. 'Umar (رضي الله عنه) used to hit with his stick anyone who sat in the marketplace and did not know the rulings, and he would say: 'No one should sit in our marketplace who does not know about usury.'"[487] 'Ali (رضي الله عنه) *also used to say: "No one should* sell in our marketplace except one who has acquired deep understanding of the religion; otherwise he will consume usury, whether he wants to or not."[488]

The Rightly Guided Caliphs (may Allah be pleased with them) paid attention to all matters of ruling, and no one matter took up their attention at the expense of another. Thus the situation did not go beyond the control of the ruler. They established guidelines for trade, which kept the market in good shape, regulated business transactions and guaranteed stability and steadiness. There were no unfair deals, cheating, hoarding, black market or ignorance of what was and was not permitted in the world of trade.

It is possible today to teach traders by means of study circles in *the mosques, especially those that are located in marketplaces. It is* essential to address them by means of pamphlets and brief audiotapes that explain the rulings on business and simplify issues that have to do with it, highlighting the following issues:

- — Presenting selected examples of Muslim business owners who are sincere to their religion and who support the cause of Allah (ﷻ) and His Messenger with their wealth.
- — Explaining the importance of the hereafter for them so that they may combine the good things of this world and the hereafter.

The scholars and seekers of knowledge have an important duty to educate this large sector of society. The Islamic movements should not forget their duty to teach their members who are involved in business and others about this important issue.

3.7.4. "The one who gets to a place first has more right to it"

There was an issue concerning trading spots in the market, and 'Ali ibn Abi Ṭâlib (ﷺ) gave a verdict in the marketplace of Kufah stating that the one who gets to a place first has more right to it, as long as he is still there during that same day. If he moves from that spot, then it is permissible for someone else to take it. Al-Asbagh ibn Nabâtah said: "I went out with 'Ali ibn Abi Ṭâlib to the marketplace, and he saw that the people of the marketplace had reserved spots for themselves. 'Ali (ﷺ) said: 'What is this?' They said: 'The people of the marketplace have reserved their spots.' He said: 'They do not have the right to do that. The marketplace of the Muslims is like the prayer place of the Muslims; whoever gets there first, it is his for the rest of the day unless he leaves it.'" This principle was followed until the governorship of al-Mugheerah ibn Shu'bah. When Ziyâd ibn Abeehi became governor in 49 AH, he ruled that the one who sat in the place was more entitled to it as long as he remained there.[489]

3.7.5. "The hoarder is an accursed sinner"

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said concerning the hoarding of food: "The one who brings food to the market is granted provision, and the hoarder is an accursed sinner."[490] Amir al-Mu'mineen ordered that hoarded food be burned. Al-Ḥâfidh ibn Abi Shaybah narrated that al-Hakam said: "Ali was told about a man who hoarded food, one hundred thousand, and he ordered that it be burned."[491]

Ibn Qudâmah was of the view that the hoarding that is prohibited is that which meets the following conditions:

(a) That it is bought from the marketplace. If he brings something from elsewhere or keeps something that he

already had, he is not a hoarder. This is clear from the words of 'Ali (ﷺ).

(b) That what is bought is a staple food.[492]

(c) That hardship is caused to the people by someone's buying it in order to hoard it.

'Ali's warning against hoarding was based on the words of the Messenger (ﷺ): "No one hoards except a wrongdoer."[493]

3.7.6. "Loss is to be taken from the capital, and profit is to be shared out as agreed"

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) explained some of the rulings on *muḍârabah*, which is a kind of business dealing among people. It involves giving a known amount of wealth to someone to trade with it, in return for some of the profit. 'Ali (ﷺ) said: "Loss is to be taken from the capital and profit is to be shared out as agreed."[494] Loss is to be borne by the partnership and is to be taken from the wealth. In other words, it is to be borne by each partner according to how much he has put in. If each partner put in an equal part,[495] then the loss is shared equally between them. If it is thirds, then the loss is divided on this basis.

3.7.7. Burning of a village in which alcohol was sold

'Ali (ﷺ) strongly denounced those who sold alcohol, and he ordered the burning of a village in which alcohol was sold. Imam Abu 'Ubaydah al-Qâsim ibn Salâm narrated that 'Ali ibn Abi Ṭâlib (ﷺ) looked at Zurârah[496] and said: "What is this village?" They said: "It is a village called Zurârah. Meat is slaughtered there, and alcohol is sold there." He got up and went there and said: "Bring the fire and set fire to it, and let evil consume itself." The narrator said:

"It was burned from the west as far as the Garden of Khawâsta ibn Jubroona."[497]

3.7.8. Checking on matters to do with clothing and appearance

It was narrated that Abu Maṭar said: "I went out of the mosque and there was a man calling out behind me: 'Lift up your lower garment, for that is cleaner for your garment and more pleasing to your Lord, and cut your hair if you are a Muslim.'"[498]

3.7.9. Detaining evildoers and mischief makers

'Ali (ﷺ) would pursue evildoers and mischief makers, and if he caught one of them he would detain him. Al-Qâdi Abu Yoosuf narrated that 'Abdul-Mâlik ibn 'Umayr said: "If there was among the tribe or people a promiscuous or immoral man, 'Ali ibn Abi Ṭâlib (ﷺ) would detain him. If he had wealth, he would spend on his maintenance from his wealth; if he did not have any wealth, he would spend on him from the public treasury of the Muslims." He also said: "Protect the people from his evil, and spend on him from their treasury."[499]

3.7.10. Warning against not spending

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "The miser is the one who seeks to hasten poverty and lives in this world like the poor; he will be brought to account in the hereafter on the basis that he was rich."[500]

3.7.11. 'Ali's call to prayer

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) paid a great deal of attention to the matter of prayer. He would walk through the

streets, calling "Prayer, prayer," and he would wake the people for the dawn prayer in this way. Al-Ḥasan (ﷺ) told us that on the day he was stabbed, he went out from his house. When he came out of the door, he called out: "O people! Prayer, prayer." He did that every day, carrying a stick. Two men intercepted him, and Ibn Maljam struck him on the head.[501]

3.7.12. Paying attention to public works

Amir al-Mu'mineen 'Ali ordered the building of waterways in the wadis and sewers, lest the road of the Muslims be blocked.[502]

3.7.13. The innovation of the storytellers, and 'Ali's efforts to fight it

The innovation of the storytellers appeared during the time of 'Ali (ﷺ), and it was denounced by the Companions and the Tâbi'oon. Muhammad ibn Waddâh narrated that Moosa ibn Mu'âwiyah said: "Ibn Mahdi narrated to us from Sufyân from 'Ubaydullah ibn Nâfi' that he said: 'Stories were not told at the time of the Prophet (ﷺ) or the time of Abu Bakr, 'Umar and 'Uthmân. The first time stories were told was during the turmoil (the murder of 'Uthmân).'"[503]

The storytellers were preachers who held gatherings for preaching in competition with the gatherings of knowledge. They exhorted the people by telling stories, tales narrated from Jewish sources, and so on which had no basis or were fabricated, or were beyond the comprehension of the masses. Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) banned them because they started telling the people about weird things and ambiguous matters, and things that were beyond their comprehension and of which they had no knowledge.[504] Amir al-Mu'mineen permitted those who had strong Sharia knowledge to tell stories in order to exhort the people.

'Ali's life in society was a call to tawheed and striving against polytheism. He was keen to teach people the names and attributes of Allah (ﷻ), connect their hearts to Him alone, remind them of the blessings of Allah (ﷻ) and urge them to be grateful for them. He (رضي الله عنه) was also persistent in his efforts to eliminate any traces of pre-Islamic ignorance, using all kinds of means such as speeches, exhortations, poetry and proverbs. He did not live a life that was remote and removed from the people; rather he lived among them on the basis of his good attitude, manners and knowledge (رضي الله عنه).

3.8. The Police force at the time of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib

When 'Ali (رضي الله عنه) was appointed as the new caliph, the police force was one of the important departments in the state. There are many stories and reports that speak of the role of the police at the time of 'Ali (رضي الله عنه). For example, Asbagh ibn Nabâtah narrated that a young man complained to 'Ali ibn Abi Ṭâlib (رضي الله عنه) about a group of people. He said: "These people went out with my father on a journey; they returned, but my father did not return. I asked them about him, and they said that he died. I asked them about his wealth, and they said that he did not leave anything, although he had a great deal of wealth with him. We referred the matter to Shurayḥ, and he asked them to swear an oath and let them go." 'Ali (رضي الله عنه) called the police. He appointed two policemen for each one of them and instructed them not to let any of them get close to another and not to let anyone speak to them. He called his scribe, then he called one of the men and said: "Tell me about the father of this young man. On what day did he go out? Where did you halt? How was your journey? How did he die? How did he lose his wealth?" He also asked him about those who washed him and buried him, who led the funeral prayer for him, where he was buried and so on, and the scribe wrote it all down. Then

'Ali (ﷺ) said takbeer, and everyone present said takbeer. The other accused person had no knowledge about what was going on, but he thought that their companion had confessed about them. After the first one had been taken away, 'Ali (ﷺ) summoned another and asked him the same questions. He carried on like that until he had heard what they all had to say, and he found that each one of them said something different than his companions. Then he ordered that the first one be brought back, and he said: "O enemy of Allah, I am aware of your stubbornness and lies because of what I heard from your companions. Nothing can save you from punishment except telling the truth." Then he ordered that he be imprisoned, and he said takbeer, and everyone present said takbeer. When the other people realised what was happening, they did not doubt that their companion had testified against them. Then he called another one of them and threatened him, and he said: "O Amir al-Mu'mineen, by Allah, I was not happy with what they did." Then he called all of them, and they admitted what had happened. He summoned the one who was in prison, and it was said to him: "Your companions have confessed, and nothing will save you except telling the truth." So he admitted everything that the others had admitted. He forced them to give back the money, and he took blood money from them for the one who had been slain.[505]

This story contains many implications which are useful for those involved in investigations. At the same time, it proves that there were prisons and policemen.[506] Amir al-Mu'mineen 'Ali (ﷺ) built a prison in Kufah which he called Nâfi', but it was not well prepared for prisoners, and they were able to get out of it. He demolished it and built a replacement, which he called Mukhees.[507] He provided the inmates with what they needed of food, condiments and clothing in the winter and summer.[508] Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib had a police force whose members included Abu al-Hayâj al-Asadi,

Qays ibn Sa'd ibn 'Ubâdah, Ma'qil ibn Qays ar-Rayyâḥi, Mâlik ibn Khubayb al-Yarboo'i, al-Aṣbagh ibn Nabâtah al-Mushâja'i and Sa'eed ibn Sâriyah ibn Murrah al-Khuzâ'i. One of the roles played by the police in society was helping the needy and those in trouble by guiding the lost, feeding the poor, offering help, showing kindness and other humane acts of help by means of which the countenance of Allah (ﷻ) may be sought.

Hence we can see clearly that the security forces during the era of the Rightly Guided Caliphs played a civic role in offering general services to the public. Their role was not limited only to security matters, even though that was their main focus.

* * *

CHAPTER FOUR
Financial and judiciary Institutions at the time of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib, and some of his views on Islamic jurisprudence

1. Financial institutions

At the time of 'Ali ibn Abi Ṭâlib (ﷺ), there were not many changes worth mentioning in the financial policies of the Islamic state. Amir al-Mu'mineen 'Ali (ﷺ) returned to the way of Abu Bakr aṣ-Ṣiddeeq (ﷺ) in giving equal stipends to the people,[1] and he did not show preference to anyone; he gave to slaves as he gave to their masters.[2] In some regions, the treasury was entrusted to the governors themselves. Qays ibn Sa'd ibn 'Ubâdah, the general governor of Egypt, was in charge of the treasury there. Similarly, when 'Ali (ﷺ) sent al-Ashtar an-Nakha'i to be governor of Egypt, he indicated that in addition to his general duties, he was responsible for the treasury and for supervising it in a way that served the people's interests. He explained: "Because if the people are in good shape, than the treasury will continue to be in good shape. The affairs of the community cannot be sound unless they are in good shape, because all the people are dependent on the treasury and on those who are in charge of it. So your focus should be on developing the land to bring about prosperity, more than on collecting money from the people, because collection of taxes is dependent upon prosperity.

Whoever seeks to collect taxes without paying attention to prosperity will harm the country and destroy the people, and he cannot last as governor except for a little while. If they complain about burdens, problems, shortages of water or damage to the land because of flooding or drought, then you should reduce their burden as much as you think may help them out, because the more you focus on prosperity, the better results you will get. The ruin of society results from the poverty of its people, and the poverty of the people results from the greed of governors and their focus on collecting taxes. Because of their misguided thinking, they will stay there for a long time, hoping to live for a long time, and not learning from the lessons of others."[3]

The way Amir al-Mu'mineen 'Ali (ﷺ) viewed the treasury is something that went beyond collecting money; it encompassed the economy of the country as a whole, as the land tax formed the main source of income at that time. 'Ali (ﷺ) was known for being very strict in keeping an eye on his agents in all that they did. The treasury and financial affairs were important matters that Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) kept a close eye on. He used to send spies and intelligence gatherers to find out about these matters.[4] The governors had general authority to spend from the wealth and public treasury of their provinces. The governors who were in direct control of the treasury and tax collectors at the time of the caliphs used to spend in legitimate ways from the wealth that they had when it was needed. They used this wealth for matters of jihad, such as preparing weapons and mounts, paying soldiers' salaries and other expenses. They also gave salaries to official workers and employees in the province.[5] In addition to that, they used to carry out construction projects, such as building bridges and digging channels, springs and rivers, all of which required spending from the money that they collected from their provinces.[6]

In some situations, control of the treasury was separate from the job of the governor. In that case, as part of their general supervision of the province, governors required the officials in charge of the treasury to spend on the activities mentioned above. Alternatively, the governor would hire workers to supervise a particular project, and the costs of the work would be paid from the income of the province through the treasury department. So even if the role of the treasury was separate from that of the governor, as has been suggested by some researchers,[7] spending was still supervised by the governors in many cases, whether it was for jihad or for development.

Some Islamic jurists have pointed out that the governors had to spend in the interests of the Muslims and not freeze this wealth, because holding this wealth that was taken lawfully, and not spending it on the interests of the Muslims, would be equivalent to taking it in an unlawful manner. They regarded freezing public wealth as something unjust and as a shortcoming on the part of governors.[8] The regions and provinces were more entitled to their wealth and tax revenues than others, so the governors would not transfer the treasury's funds from the provinces to the capital in Madinah, or in Kufah later on, until they had covered the needs of their provinces first.[9]

Undoubtedly what the Rightly Guided Caliphs did, especially at the time of 'Umar (رضي الله عنه), in terms of organising a precise system of financial affairs in the provinces, collecting sources of income or a general income in addition to general expenditure, is regarded as a new system. Nonetheless, this did not prevent them from benefiting from the experience of those who had come before them as they introduced the government ministries and controlled their financial affairs in all aspects. I have discussed the financial institutions during the era of 'Umar (رضي الله عنه) in some detail. Any reader wishing to know

more about that may refer to my book *Fasl al-Khiṭâb fi Seerat Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭâb* (available in English under the title *'Umar ibn al-Khaṭṭâb — His Life and Times*).

Some Orientalists, including Philip Hitti in his *History of the Arabs*, have tried to undermine the importance of the efforts of the Rightly Guided Caliphs (may Allah be pleased with them) in organising the wealth of the state in general. Hitti writes:

"Later developments, the result of many years of practice, were attributed by this tradition to the initiative of 'Umar. The fact is that the original part which the first caliphs and the early Moslem [sic] governors played in the imposition of taxes and the administration of finances could not have been great. The framework of the Byzantine provincial government in Syria and Egypt was continued in Allah's name, and no radical changes were introduced into the machinery of local administration in the former Persian domains. From the very beginning taxation varied according to the nature of the soil and the system that had prevailed in that locality under the old rule, whether Byzantine or Persian; it did not necessarily depend upon the acquisition of land by capitulation (ṣulḥan) or by force ('anwatan) nor upon any legislative act on the part of 'Umar."[10]

The writer ignored reports that were narrated about the way in which 'Umar (ﷺ) worked out the tax on lands conquered by force, and how this new system was opposed by some of the Companions before the matter was settled and they all agreed to adopt it.[11] Muhammad Ḍiya' ad-Deen ar-Rayyis took on the task of refuting these Orientalists and their views, on the basis of authentic historical texts. He concluded that this claim has no sound basis and that the Muslims and their jurists differentiated between that which was introduced by 'Umar and that which was introduced by others. Indeed, they discussed in great detail the issue of tax collection at the time of 'Umar (ﷺ).[12]

It is the habit of the Orientalists and their lackeys to criticise and undermine the great figures of Islam. The problem is that they find people in the Ummah who view their writings with respect and admiration.

Due to the wars and internal conflict, the Muslim state at the time of 'Ali (ﷺ) was negatively affected with regard to its various institutions, such as the financial and military ones. The position of caliphate itself was also affected, and this played a role in the demise of the Rightly Guided Caliphate. We will discuss this in more detail below.

2. Judicial institutions

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was appointed as caliph, and his appointment resulted from the murder of 'Uthmân (ﷺ) and subsequent events that split the Muslims and created division in their ranks. His main preoccupation and focus was confronting these issues in order to bring the Ummah together, but the bloody conflict at the time of 'Ali (ﷺ) did not prevent him from giving some attention to organising the judiciary. This is indicated by a letter[13] that he sent to al-Ashtar an-Nakha'i, his governor in Egypt, in which he said:

"Then select to judge between people one whom you think is the best of your people, one who is unflappable, who does not get offended by opponents, who does not get carried away if he makes a mistake, who will not refrain from turning towards the truth when he recognises it, who does not have greed and ambitions, who is not content with one explanation only before listening to all others, who takes his time and does not rush into passing judgement on ambiguous issues, who relies most on evidence, who does not get

annoyed with people referring to him and coming back to him, who is most patient in studying and examining the case until it becomes clear, who is the most decisive once the verdict becomes clear in his mind, who does not become too proud if he is praised and is not tempted easily. Such men are few. Then check regularly on the way he handles cases, and be generous towards him so that he will not be in a state of poverty or need, and thus he will not need people. Show great respect to him, so that no one could hope to get his way with him of people who are close to you, and so that he can feel safe and secure with you from the aggression of people close to you."[14]

This letter also says: "Give precedence to Allah (ﷻ) and to people over yourself and those who are close to you of your family and those of your subjects whom you love and are close to. Unless you do that, you will be unjust, and if anyone is unjust to the slaves of Allah, He will be his opponent on behalf of His slaves. The one who is opposed by Allah (ﷻ) will not have a leg to stand on; Allah (ﷻ) will declare war on him until he gives it up or repents. There is nothing that leads to changing the blessing of Allah and hastening His vengeance more than persisting in injustice, for Allah (ﷻ) answers the prayers of the oppressed, and He is watching the oppressors like a guardian on a watchtower."[15]

We may note that this advice includes a discussion of the qualities of the judge and his rights and duties. The one who ponders what Amir al-Mu'mineen 'Ali (رضي الله عنه) wrote to his governor in Egypt will be amazed by this advice that was written in the year 40 AH or thereabouts, at a time when the Arabs had had no contact yet with other civilisations, and how the sound mind which is guided by the light of Allah (ﷻ) was able to come up with such ideas and lay out guidelines that would ensure the smooth running of the affairs of state, in a way that is better than what we see today of constitutions and manmade laws.[16] Later, 'Ali's ideas of fairness towards people

and avoiding injustice towards them formed the basis for setting up a department to look into injustice.[17]

2.1. Judiciary and legislative plan at the time of the Rightly Guided Caliphs, and the sources to which the Companions referred at that time

What is meant by this plan is the method followed by the Rightly Guided Caliphs and the noble Companions (may Allah be pleased with them) when trying to work out Sharia rulings on new situations and cases that occurred in their daily lives. They were guided to this method by the close company they kept with the noble Messenger of Allah (ﷺ) and the education and training they received from him. Hence following this method became obligatory upon those who came after them.

We have noted in our study of the era of the Rightly Guided Caliphs in our books on Abu Bakr, 'Umar and 'Uthmân, and in the current study on the era of 'Ali (may Allah be pleased with them all), that every time they came across a new issue or needed a verdict, they would turn to the Book of Allah (ﷻ) first of all. If they found the Sharia ruling for the new issue there, then the matter would be settled, otherwise they would refer to the Sunnah of the Messenger of Allah (ﷺ). If they did not find the solution there, they would move on to working it out on the basis of their personal view in the broad meaning of the term. We have noted that this way of working things out was initially done collectively in most cases, especially if the issue had to do with matters of state, which is something general in nature. What helped in that regard was the fact that the senior Companions were still living in Madinah, which made it easy to bring them together and listen to their views. The collective agreements that stemmed from these consultations were later known

as *ijmâ'* or consensus. They made use of analogy and *maṣlaḥah* (that which serves the interests of the Muslims), which is the aim of Sharia.

The best evidence for this plan is the words of Maymoon ibn Mahrân who said: "If two disputants came to Abu Bakr, he would look in the Book of Allah (ﷻ). If he found there anything that would decide the matter between them, he would judge in accordance with it. If there was nothing in the Book, and he knew of any precedent from the Messenger of Allah (ﷺ) concerning that matter, he would judge in accordance with it. If he could not find anything in the Sunnah of the Messenger of Allah (ﷺ), he would call together the prominent and best of the people and consult them. If they agreed on something, he would judge in accordance with it. 'Umar did likewise; if he could not find an answer in the Qur'an and Sunnah, he would look to see it if there was a similar case that Abu Bakr had ruled on, otherwise he would call the prominent Muslims; if they agreed on something, he would judge in accordance with it."[18]

It was narrated that Ibn Mas'ood said: "Whoever is presented with a case after today, let him rule in accordance with the Book of Allah. If there comes to him a case which is not mentioned in the Book of Allah, and concerning which there is no verdict from His Prophet (ﷺ), let him refer to the verdict of the righteous people. If there comes to him a case which is not mentioned in the Book of Allah, and concerning which there is no verdict from His Prophet (ﷺ) or from righteous people, let him try to work it out on the basis of his knowledge. Let him not say: 'I think, but I am not sure,' because what is ḥalâl is clear and what is ḥarâm is clear, and in between there are ambiguous matters, so leave that which makes you doubt for that which does not make you doubt."[19]

In our discussion on the ultimate reference points in the state of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), we have discussed

his eagerness to follow the same method. From these reports, it is clear that in their legislative and judicial plans, the Companions (may Allah be pleased with them) used to rely on the Qur'an and Sunnah before moving on to opinions in the general sense.[20]

Now let us and draw some conclusions from these reports:

1. The Companions were agreed on this method, and the steps they followed in trying to find answers to problems were in the following order: First, they started with the Book of Allah, then they moved on to the Sunnah of the Messenger of Allah (ﷺ), before resorting to working it out collectively and then analogy.
2. Legal precedent played an important role in this procedure; its role was second only to the texts.
3. It is worth noting with regard to this method that Abu Bakr and 'Umar, in particular, did not consult anyone except those of the Companions who were already present in Madinah. There is no report to indicate that they would summon those of the Companions who were absent for the purpose of consulting them on any issue that required some working out. This indicates that consensus was reached on the basis of agreement among the Companions who were present, regardless of the opinion of those who were absent. It is clear to us from the plan of the Rightly Guided Caliphs and the Companions in legislation and judicial matters, that every time they had a problem to solve or came across a case they needed a ruling on, they hastened to consult the Qur'an first of all. If they did not find a solution there, they would refer to the Sunnah. If they did not find a solution there, they would work it out on the basis of their own views in the general sense thereof, whether they reached this conclusion collectively or individually. The decision that resulted from their collective opinions is called consensus, which is a reference that was introduced by them and was not

known at the time of the Prophet; this came to be regarded as the third source or reference point after the Qur'an and Sunnah. As it was not always possible to gather the Companions for the purpose of consultation and reaching consensus on a certain issue, for various reasons, the Companions began to issue fatwas and verdicts based on individual opinions. They relied on the Qur'an and Sunnah in their individual and collective opinions, and they relied on deep understanding of the aims of Sharia, which seek to ward off evil and achieve interests. For matters on which there were no clear texts, they derived rulings on the basis of the spirit of the texts, not on their apparent or literal meaning. They used analogy from the time of the Messenger (ﷺ); this is the fourth reference point of the legislation and comes after consensus in status, even though it was known before it.[21]

These are the sources on which the Rightly Guided Caliphs and the noble Companions relied:

1. The noble Qur'an, which is the main foundation, the fount of wisdom, the miracle of the message, the guide for eyes and insight. There is no way to Allah (ﷻ) except through it.
2. The Sunnah, which is what was transmitted from the Prophet (ﷺ) via sound chains of narration.
3. Consensus, which must be based on a text of the Qur'an or Sunnah, or analogy.
4. Analogy.

The Rightly Guided Caliphs and the noble Companions (may Allah be pleased with them) developed rulings on new issues on the basis of interests to which attention must be paid or harms that must be protected against. Their conclusions on issues for which there is no text were broad in scope and paid attention to the people's needs and interests.[22]

2.2. Distinguishing features of the judiciary at the time of the Rightly Guided Caliphs

The judiciary at the time of the Rightly Guided Caliphs (may Allah be pleased with them) represented the second stage, after that of the prophetic era, which formed the roots and foundations. On the one hand, it represented the complete structure and comprehensive system; on the other hand, it gave an excellent image of the Islamic judiciary. It is regarded as an example and a model, a focal point for all subsequent eras. We may sum up the most important distinguishing features of the judiciary at the time of the Rightly Guided Caliphs (may Allah be pleased with them) as follows:

1. The judiciary at that time was a continuation of the way it was at the time of the Prophet (ﷺ); it adhered to and followed its method. Religious education was widespread, and the people were strongly connected to faith and correct beliefs. There was a strong religious awareness and simplicity in the way claims and cases were dealt with, and judicial procedures were straightforward. There were few claims and disputes in relation to the size of the state and the number of people and countries it encompassed. Judges were chosen carefully and had all the qualities required to fill this position.
2. The judges then are regarded as giving a true and sound image of the Islamic judiciary; hence that era became a reference point for researchers and Muslim jurists. Their judicial rulings and systems became a source of Sharia rulings, judicial opinions and interpretations of Islamic law throughout the ages on the basis of consensus, at least theoretically, among all scholars and schools of thought, even though there are some differences in some subtle details. An example of that is the differences among the imams as to whether the view of a Companion may be used as evidence or not, as is discussed in the fields of principles of

Islamic jurisprudence, classification of hadiths and the history of legislation. We will discuss that below.

3. The Rightly Guided Caliphs and some of the regional governors examined some disputes and were in charge of the judiciary, in addition to other gubernatorial duties. They paid careful attention to dealing with disputes between people and inspecting the marketplaces.[23]

4. In most cities of the Muslim regions, the Rightly Guided Caliphs appointed judges, whose main job was to judge between people, in exclusion of other duties. For the first time, in a primitive form, there appeared the separation of judiciary authority from other forms of authority. In the major cities where judges were appointed alongside the governors, the governors had no authority in judicial matters. In the other cities and regions, the governors were in charge of both the judiciary and the other matters involved in governing, and they were under the supervision of the Rightly Guided Caliph.

5. Judges at the time of the Rightly Guided Caliphs had to work out their verdicts, so they would look at the texts of the Qur'an and Sunnah directly and reach their conclusions on the basis of what they understood. If they did not find any ruling applying to an incident, they would examine precedents and consult their contemporary scholars to try to reach a conclusion on the basis of what they understood, and then they would issue the ruling that they had reached by those efforts.

6. New sources for the judiciary appeared at the time of the Rightly Guided Caliphs, as a result of the method to which they adhered, which is outlined above. Now the sources of judicial rulings were: the Qur'an, the Sunnah, consensus, analogy, legal precedents, and individual opinion combined with consultation.

7. A precise administrative system for the judiciary was developed during this time. Both 'Umar and 'Ali (may Allah be pleased with them) sent well-known letters to the judges and governors, highlighting the judiciary system and explaining its constitution and methods. In addition to these letters, the caliphs followed up with the judges and monitored them. They discussed issues with them, asked how they were doing and found out how they were handling their cases. They also asked them to refer difficult and serious cases to them. This involvement reached a peak at the time of 'Umar (ﷺ) but decreased a little during the time of 'Uthmân (ﷺ). It weakened at the time of 'Ali (ﷺ), as a result of the turmoil and civil war, as well as the emergence of the autonomous trend in Syria and the consequences to which it led, in addition to the development of a number of power bases.

8. The qualifications of the judges were general in most cases and covered all incidents. The authority of the judge was comprehensive, and he had complete freedom in decision-making. Later during that era, there emerged the beginning of specialisation among judges. Certain judges would be appointed to deal with simple and straightforward cases, and others would be appointed to deal with serious cases and major issues. Most of the caliphs continued to examine cases of criminal acts and ḥadd punishments, even though some of the governors did that, too. This era also saw the appointment of multiple judges at one time in the larger cities and provinces such as Madinah, Kufa, Basra and Yemen. Military judges also were appointed for the first time.

9. During this era, they continued to follow the way of the prophetic era in supervising and checking judicial verdicts and approving those that were in accordance with the Qur'an and Sunnah and those which were based on personal effort and

opinion. A personal view and interpretation cannot be cancelled out by means of another personal view and interpretation, but it may be cancelled out if it is contrary to the Qur'an and Sunnah.[24]

10. Regular salaries for judges were introduced to make their lives comfortable, and courthouses and prisons were set up. For the first time, we see the reluctance of the senior Companions to be appointed as judges. Ibn 'Umar was asked by 'Uthmân to serve as a judge, but he refused. Ka'b ibn Yasâr ibn Ḍannah was asked by 'Umar to serve as a judge in Egypt, but he also refused; it was also said that he accepted for a few days, then he withdrew.[25]

11. Judicial procedures at this time were simple and straightforward. They involved only a few steps, starting with listening to the case, then establishing proof and evidence, issuing the verdict, and finally, carrying out the verdict. Attention was paid to the etiquette of judging so as to protect the weak, support those who had been wronged, ensure equal treatment of disputants, establish the truth and implement Sharia laws for all people, even if the ruling went against the caliph, amir or governor. In most cases, the judge would carry out the rulings himself, if other parties involved would not do so willingly. The ruling would be carried out immediately after issuing the verdict. However, it seems that at the time of the Rightly Guided Caliphs, many new procedures and organisational details were introduced. Scribes for judges were introduced at the time of 'Umar (رضي الله عنه); the police and helpers for the judge and governor appeared at the time of 'Uthmân (رضي الله عنه); and this system of criminal investigation developed at the time of 'Ali (رضي الله عنه), when he separated the witnesses in order to find out the truth. This method became an example to be followed.[26]

2.3. The most famous judges of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ)

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) retained some of the judges who had demonstrated their high calibre and had been appointed to that post before his caliphate, and he appointed some other judges and governors,[27] including the following:

1. Shurayḥ ibn al-Ḥârith who was in charge of the judiciary in Kufah. 'Ali (ﷺ) approved of his post and paid him five hundred dirhams every month.[28]
2. Abu Moosa al-Ash'ari, whom 'Uthmân (ﷺ) had appointed to the judiciary in Kufah. 'Ali (ﷺ) confirmed him in this post but later dismissed him.[29]
3. 'Ubaydullah ibn Mas'ood, the governor and judge of Yemen.
4. 'Uthmân ibn Ḥaneef in Basra.
5. Qays ibn Sa'd in Egypt. He had been present at the conquest of Egypt and had a house there. He governed it for 'Ali (ﷺ), then he was dismissed and replaced by Muhammad ibn Abi Bakr.[30]
6. 'Amârah ibn Shihâb in Kufah.
7. Qatham ibn al-'Abbâs in Madinah in 37 AH, Makkah and aṭ-Ṭâ'if.[31]
8. Ja'dah ibn Hubayrah al-Makhzoomi, then Khulayd ibn Qurrah al-Yarboo'i in Khorasan.[32]
9. Abdullah ibn 'Abbâs, who was 'Ali's governor in Basra. Abu al-Aswad ad-Duwali was in charge of its judiciary, and some interesting verdicts were narrated from him. According to another opinion, Abdullah ibn 'Abbâs appointed 'Abdur-Raḥmân ibn Yazeed al-Ḥudâni to be in charge of the judiciary in

Basra. He was the brother of al-Muhallab ibn Abi Ṣufrah, through his mother. He remained as the judge during the caliphate of 'Ali ibn Abi Ṭâlib and the time when Mu'âwiyah was in charge, until Ziyâd came and dismissed him.[33] Abu 'Ubaydah said: "Ibn 'Abbâs used to issue fatwas to the people and judge between them."[34] Whenever Ibn 'Abbâs left Basra, he would appoint Abu al-Aswad to be in charge, and he was the mufti, as the judge was known at that time. It remained like that until 'Ali (ﷺ) was killed in 40 AH. When Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) left Madinah and went to Basra, he appointed Abdullah ibn 'Abbâs to be in charge of the city.[35]

10. Sa'eed ibn Nimrân al-Hamadâni, whom 'Ali (ﷺ) appointed when he came to Kufah; then he dismissed him. He was appointed as judge of Kufah by Muṣ'ab ibn az-Zubayr, and he held this post for three years until Ibn az-Zubayr appointed Abdullah ibn 'Utbah ibn Mas'ood.[36]

11. 'Ubaydah as-Salmâni, Muhammad ibn Ḥamzah, whom 'Ali appointed to the judiciary of Kufah after dismissing Sa'eed al-Hamadhâni. He said to him: "Judge as you used to judge." Then he dismissed him and appointed Shurayḥ. Al-Sha'bi said: "Shurayḥ was the most knowledgeable of people about judicial matters, and 'Ubaydah was equal to Shurayḥ in that. He passed some interesting verdicts, and he was one of the well-known scholars of Kufah. Shurayḥ used to consult him and refer to him."[37]

12. Muhammad ibn Yazeed ibn Khulaydah ash-Shaybâni. 'Ali appointed him as a judge in Kufah, and he issued some verdicts there.[38]

'Ali's judges in Egypt were also his governors in various cities, because their governorship was general and included ruling,

administration, carrying out ḥadd punishments, leading the prayers, judging, collecting zakâh and other duties.[39] 'Ali (ﷺ) required his governors to be careful in appointing judges, which indicates that he gave them the authority to appoint judges in the land under their rule. Moreover, in most cases, the governors were themselves the judges of the cities in which they lived, but there are reports which mention the names of a number of judges in different cities at the time of 'Ali (ﷺ), as we have seen above. It seems that the governors of cities had the right to examine appeals made by people against some judicial rulings, primarily those passed by the judges appointed by them and not by the caliph. They also had the right to examine appeals from other cities concerning verdicts given by judges who had been appointed by the caliph, because they had general authority in their provinces;[40] however, they used to discuss these cases with the caliphs. It is well known that the caliphs would open their doors to anyone who brought a complaint, whether the complaint was against the governors, judges, tax collectors or anyone else.[41]

2.4. Judicial style of Amir al-Mu'mineen 'Ali (ﷺ), his view of verdicts issued before his time, those who were qualified to act as judges and free access to the judiciary system

2.4.1. His preservation of judiciary style

It seems that 'Ali ibn Abi Țâlib (ﷺ) intended to introduce some changes in the way the judicial system was run and how cases were heard, thinking that this was appropriate due to new developments in the society, but he deferred that until things settled down. It is narrated from him (ﷺ) that he said: "Judge as you used to judge until you are united, for I fear differences."[42]

2.4.2. Not nullifying verdicts issued before his time

Amir al-Mu'mineen 'Ali (ﷺ) was keen to achieve stability, and he thought that a judge had no right to nullify a verdict issued by another judge. 'Ali had written down the treaty between the people of Najrân and the Prophet (ﷺ), but at the time of 'Umar (ﷺ), their numbers increased until he feared for the people concerning them. A disagreement arose among them, and they came to 'Umar (ﷺ) asking for compensation, so he compensated them. Then they regretted it, and something happened among them, so they came to him and asked him to let them off, but he refused to do so. When 'Ali (ﷺ) became caliph, they came to him and said: "O Amir al-Mu'mineen, you interceded for us and wrote a treaty with your right hand." 'Ali (ﷺ) said: "Woe to you! 'Umar was right in what he did.[43] I will never undo the verdict of 'Umar."

2.4.3. Qualifications for the position of judge

The judiciary is a public post, so the same conditions are required for a judge as for anyone else who is appointed to a public post over the Muslims, namely being of sound mind, being an adult and being a Muslim. In the case of the judge, it is stipulated that he should have no interest in what people possess, he should be forbearing and not provoked by words, he should not be angered by misbehaviour, and he should be knowledgeable of the rulings of Sharia and of what abrogates and what is abrogated. 'Ali ibn Abi Ṭâlib said to a judge: "Do you know what abrogates and what is abrogated?" He said: "No." He said: "You are doomed and cause others to be doomed."[44] 'Ali asked him about that because knowledge thereof was not an easy matter at that time.

It is also stipulated that the judge should have knowledge of the verdicts of previous judges, so that he will not drift away from their way and so as to avoid chaos in rulings or things getting out of hand. He should also be humble and should not have any reservations about consulting men of knowledge, reason and wisdom, because this consultation will help him to avoid mistakes in his verdicts. He should be courageous in adhering to the truth, so that he will not delay giving his verdict, even if he angers the people in authority. All of that is summed up in the words of 'Ali (ﷺ): "The judge cannot be a judge unless he has five qualities: lack of interest in material gain, a forbearing nature, knowledge of what came before him, willingness to consult people of knowledge and wisdom, and not fearing the blame of anyone for the sake of Allah (ﷻ)."[45]

2.4.4. Location for judgement

The judge should choose a place to hear cases that is located in the middle of the city, so that it will not be difficult for anyone to get there. 'Ali (ﷺ) told Shurayḥ, the judge, to sit in the main mosque,[46] so that it would be easy for the people to reach him.[47]

2.4.5. Free access to the judiciary system

Since establishing justice among people is one of the aims of the Islamic state, Islamic law dictates that there should be no barrier between one who has been wronged and restoration of his rights. The two disputants should not have to pay the judge or the state any money in order to obtain the verdict that settles the dispute between them. Rather it is the Islamic state that covers the expenses of the judge and the court. 'Ali (ﷺ) gave Shurayḥ a salary in return for serving as a judge; when he appointed him as judge of Kufah, he paid him five hundred dirhams every month.[48]

2.4.6. Emergence of the idea of lawyers

The idea of lawyers began to emerge at the time of the Rightly Guided Caliphs. 'Ali (ﷺ) appointed his brother 'Aqeel to represent him in cases, and when 'Aqeel grew too old, he appointed Abdullah ibn Ja'far ibn Abi Ṭâlib to appear on his behalf in front of the judges. He used to say: "If the outcome is in favour of my agent, then it is in my favour, and if it is against my agent, then it is against me."[49]

2.5. What is required of the judge

In order to attain justice in rulings, attention must be paid to the following:

2.5.1. Careful study of the case presented

It is not right for the judge to hasten to issue a verdict before examining the case completely and feeling satisfied with the conclusion reached. Hence 'Ali (ﷺ) said to Shurayḥ: "Your tongue is under your control as long as you do not speak, but once you speak you are bound by what you say. So think about what your verdict is, and the basis for your verdict, and how to work out your verdict."[50]

2.5.2. Equal treatment of disputants

'Ali (ﷺ) had a guest who stayed with him for a few days, then he brought a dispute to him. 'Ali (ﷺ) asked him: "Are you a disputant?" He said: "Yes." 'Ali (ﷺ) said: "Then leave us, for we are not allowed to have a disputant staying with us unless his opposite number is with him." (He meant that he was required to treat both of them equally.)[51]

2.5.3. Not shouting at the disputants

'Ali ibn Abi Ṭâlib (ﷺ) appointed Abu al-Aswad ad-Du'ali as a judge. Later, 'Ali (ﷺ) dismissed him, so he asked: "Why did you dismiss me when I have never done anything wrong?" He said: "I saw that you raise your voice against two disputants."[52]

2.5.4. Keeping away from things that may influence the judge's verdict

The judge should strive to keep his own inclinations in check, whether these are based on relationships with others, financial factors, hatred or anything else. Ja'dah ibn Hubayrah came to 'Ali ibn Abi Ṭâlib (ﷺ) and said: "O Amir al-Mu'mineen, two men come to you, and you are dearer to one of them than his own self, but the other would slaughter you if he could — and you pass judgement in favour of the latter?" 'Ali (ﷺ) poked him and said: "If it were a personal matter, I would have done (what you think), but my judgement is for the sake of Allah (ﷻ)."[53]

2.5.5. Consultation

The judge must consult people of knowledge, lest he gave a wrong verdict. 'Ali (ﷺ) was one of the members of the consultative committee whom the caliphs were keen to consult when faced with difficult issues. Al-Khaṣṣâf said in *Adab al-Qâḍi* that if the two disputants came to him, 'Uthmân ibn 'Affân would tell one of them to call 'Ali (ﷺ), and he would tell the other to call Ṭalḥah and az-Zubayr or some of the Companions of the Messenger of Allah (ﷺ). When they came to him, he would say to them: "Speak." After they had spoken, he would turn to the Companions and ask: "What do you think?" If they said something that he agreed with, he would give the verdict on that basis and would not discuss the matter further.[54]

3. The Islamic jurisprudence of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ)

3.1. With regard to acts of worship

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) never spared any effort to explain the rulings on acts of worship to the people, because of what he enjoyed of great abundance of knowledge and understanding of Islam. What he taught the people about the rulings on acts of worship would require many huge volumes;[55] therefore, we will refer to just a few of his rulings by way of example:

Rulings on purification

1. The urine of a baby girl needs to be washed, and the urine of a baby boy needs only to be sprinkled if he does not yet eat solid food

Amir al-Mu'mineen 'Ali (ﷺ) said: "The urine of a baby girl needs to be washed, and the urine of a baby boy needs only to be sprinkled if he does not yet eat solid food."[56] The evidence for that is that when al-Ḥusayn ibn 'Ali urinated in the lap of the Prophet (ﷺ), Lubâbah bint al-Ḥârith said: "O Messenger of Allah (ﷺ), give me your garment and put another on." He (ﷺ) said: "The urine of the male only needs to be sprinkled, whereas the urine of the female needs to be washed."[57]

2. The sleep of one who is sitting up, and the ruling if he breaks wind

'Abdur-Razzâq narrated in his *Muṣannaf* that 'Ali, Ibn Mas'ood and ash-Sha'bi said concerning a man who sleeps while sitting: "He does not have to perform ablution (wuḍoo')."[58] This may be understood as referring to very light sleep or dozing, because

of the hadith by Anas ibn Mâlik (ﷺ), who said: "The Companions of the Messenger of Allah (ﷺ) used to wait for 'ishâ' prayer until they began to nod off; then they would get up and pray, without renewing their ablution." (recorded by Muslim, Ibn Abi Shaybah, Abu Dâwood, ad-Dâraquṭni and al-Bayhaqi)

With regard to deep sleep, where one becomes completely unaware of what is happening around one, in that case ablution is essential because the Messenger of Allah (ﷺ) said: "Whoever sleeps should perform ablution..." This point of fiqh is also indicated by the hadith of the Messenger of Allah (ﷺ): "That which seals the back passage (anus) is the eyes; whoever sleeps should perform ablution."[59]

3. Washing off pre-seminal fluid and doing wuḍoo' because of it

Amir al-Mu'mineen 'Ali (ﷺ) said: "I was a man who had a lot of pre-seminal fluid, so I told a man[60] to ask the Prophet (ﷺ) — because I was married to his daughter — so he asked him, and he (ﷺ) said: 'Do wuḍoo' and wash your sexual organ.'"[61]

4. Reciting Qur'an without the muṣḥaf in whatever state one is in, as long as it is not a state of ritual impurity due to sexual activity or emission

'Ali ibn Abi Ṭâlib (ﷺ) said: "The Messenger of Allah (ﷺ) used to teach us the Qur'an in whatever state he was in, as long as he was not a state of ritual impurity due to sexual activity or emission."[62] It was narrated that 'Âmir ash-Sha'bi said: "Recite Qur'an as long as one of you is not in a state of ritual impurity due to sexual activity or emission. If he is in that state, then he should not even read one letter."[63]

5. Intercourse with a menstruating woman

'Umar (ﷺ) asked 'Ali: "What do you think about a man who has intercourse with his wife when she is menstruating?" He said:

"He does not have to offer expiation, but he has to repent."[64] The Ummah is unanimously agreed that it is ḥarâm to have intercourse with a menstruating woman, and there is no difference of opinion,[65] because Allah (ﷻ) says:

﴾They ask you concerning menstruation. Say that is an *Adha* [a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses], therefore, keep away from women during menses and go not unto them till they are purified [from menses and have taken a bath]. And when they have purified themselves, then go in unto them as Allah has ordained for you.﴿ *(Qur'an 2: 222)*

6. Intimacy with a menstruating woman

'Ali (ﷺ) was asked: "What can you do with your wife if she is menstruating?" He said: "(Be intimate with her) above the waist wrapper."[66] The evidence for that is that it was narrated that 'Â'ishah (ﷺ) said: "If one of us was menstruating, the Messenger of Allah (ﷺ) would tell her to wear a waist wrapper, then he would be intimate with her."[67]

Rulings on prayer

1. Qur'an is not to be recited when bowing or prostrating

'Ali ibn Abi Ṭâlib (ﷺ) said: "The Messenger of Allah (ﷺ) told me not to recite Qur'an when I was bowing or prostrating."[68]

2. The one who does not pray is a disbeliever

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was asked: "O Amir al-Mu'mineen, what do you think about a woman who does not pray?" He said: "The one who does not pray is a disbeliever."[69] Abdullah ibn Shaqeeq said: "The Companions of the Messenger of Allah (ﷺ) did not think that refraining from any action constituted disbelief except prayer, because it is an act of worship by means of

which one enters Islam, like the testimony of faith, so by not doing it one exits Islam."[70] This ruling is supported by the words of the Messenger of Allah (ﷺ): "Between a man and polytheism and disbelief there stands his giving up prayer."[71] Imam an-Nawawi said: "The one who does not pray, if he denies that it is obligatory, then he is a disbeliever according to the consensus of the Muslims, and he is beyond the pale of Islam, unless he is new in Islam and has not mixed with Muslims for long enough to have learned that prayer is obligatory for him."

If he does not pray because he is lazy, although he believes that it is obligatory — as is the case with many people — then the scholars differed concerning him. Mâlik and ash-Shâfa'i (may Allah have mercy on them) and the majority of the earlier and later scholars were of the view that he is not a disbeliever; rather he is an evildoer who should be asked to repent. If he repents, all well and good; otherwise, he is to be executed as a ḥadd punishment, like the married adulterer, except that he should be killed by the sword. On the other hand, a number of the earlier generations were of the view that he is a disbeliever. This was narrated from 'Ali ibn Abi Ṭâlib (رضي الله عنه) and is mentioned in one of the two reports from Aḥmad ibn Hanbal (may Allah have mercy on him). It was also the view of Abdullah ibn al-Mubârak, Isḥâq ibn Râhawayh and some of the followers of ash-Shâfa'i. Abu Haneefah and a number of the people of Kufah, as well as al-Muzani, the companion of ash-Shâfa'i, were of the view that he is not a disbeliever and is not to be executed; rather he should be given a disciplinary punishment and imprisoned until he does pray.[72]

3. Repeating a prayer within its time

If a worshipper prays alone and then repeats the prayer within its time in order to attain the virtue of praying in congregation,[73] then the first prayer is regarded as obligatory and the second is regarded as supererogatory, according to 'Ali (رضي الله عنه). That was narrated from Ibn

Qudâmah and from al-Hârith from 'Ali (ﷺ). He said: "His first prayer (was the obligatory one),"[74] meaning that the second one was optional in this case. The evidence for that is the report narrated by Abu Dharr, who said: "The Messenger of Allah (ﷺ) said to me: 'How will you be if there are appointed over you rulers who neglect prayer and delay it from its proper time? If you are with them when they pray, pray with them, and that will be a supererogatory prayer for you.'"[75] The point here is that he called the prayer that is offered with a congregation (in this case) a supererogatory prayer.[76] But if he repeats the sunset prayer,[77] he should make it an even number by adding a raka'ah, according to 'Ali (ﷺ). It was narrated from al-Hârith that if he repeated the sunset prayer, he would make it even by adding a raka'ah.[78]

4. Making up missed prayers

Whoever misses a prayer has to make it up. It is recommended to make it up immediately according to 'Ali (ﷺ), who said: "If a man sleeps and misses a prayer or forgets a prayer, let him pray when he wakes up or remembers."[79] The Muslims are unanimously agreed on this, with no difference of opinion.[80] The evidence for that is the words of the Messenger of Allah (ﷺ): "If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allah (ﷻ) says, ﴿and perform *as-Salâh* [*Iqâmat-as-Salâh*] for My remembrance﴾ *(Qur'an 20: 14)*.[81]

5. Taraweeh[82] prayer

It was narrated from Abu 'Abdur-Rahmân as-Sulami that 'Ali (ﷺ) led them in praying *qiyâm al-layl*[83] in Ramadan.[84] It was also narrated that Isma'eel ibn Ziyâd said: "'Ali passed by the mosques during the month of Ramadan, and there were lamps in them." He said: "May Allah fill 'Umar's grave with light as he filled our mosques with light."[85] On this the madh-habs of Ahl as-Sunnah are agreed[86], and the evidence for that is the report narrated by Abu

Hurayrah, according to which the Prophet (ﷺ) said: "Whoever prays qiyâm in Ramadan out of faith and in the hope of reward, his previous sins will be forgiven."[87] The point here is that taraweeḥ is a kind of qiyâm, so it is Sunnah.[88] Praying taraweeḥ in congregation is better, according to 'Ali (ﷺ), and he used to offer this prayer in congregation.[89] It was narrated that 'Arfajah ath-Thaqafi said: "'Ali ibn Abi Ṭâlib would instruct the people to pray qiyâm in Ramadan and appoint an imam for the men and an imam for the women." 'Arfajah said: "I was the imam for the women."[90]

There is a precedent for taraweeḥ prayer in the actions of the Prophet (ﷺ). It was narrated from 'Urwah ibn az-Zubayr that 'Â'ishah (ﷺ) told him that the Messenger of Allah (ﷺ) came out in the middle of the night and prayed in the mosque, and some men followed his prayer. The next day, the people were talking about that, then more of them gathered; the Messenger of Allah (ﷺ) came out on the second night, and they followed his prayer. The next day, the people were talking about that, and the number of people in the mosque increased on the third night. He came out, and they followed his prayer. Then on the fourth night, the mosque could hardly contain the people, and the Messenger of Allah (ﷺ) did not come out to them until he came out for the dawn prayer. When he had finished the dawn prayer, he turned to the people, recited the testimony of faith, and said: "I was not unaware of your situation last night, but I feared that this prayer might be made obligatory for you, and you would be unable to do it." When the Messenger of Allah (ﷺ) died, that was how it was.[91]

6. Eid prayer in the mosque for the old and weak

When Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib was appointed as caliph and went to Kufah, there were many people in the city, and they said: "O Amir al-Mu'mineen, there are people in this city who are old and weak, and it is hard for them to go out to the desert (for the Eid prayer)." So 'Ali ibn Abi Ṭâlib appointed a man to lead the

people in offering the Eid prayer in the mosque, and he led the people in prayer in the desert outside the city. This was not done previously, but 'Ali (ﷺ) was one of the Rightly Guided Caliphs, and the Prophet (ﷺ) said: "Adhere to my Sunnah and the way of the Rightly Guided Caliphs after me."[92] The one who adheres to the way of the Rightly Guided Caliphs has obeyed Allah (ﷻ) and His Messenger.[93]

7. A man washing his wife (after she has died)

It is permissible for a man to wash his wife to prepare her for burial, according to 'Ali (ﷺ), and he washed his wife Fâṭimah (may Allah be pleased with them both).[94] It was narrated that Asma' bint 'Umays said: "Fâṭimah left instructions that when she died, no one was to wash her except 'Ali (ﷺ) and me, so 'Ali and I washed her."[95] It is also narrated that there was consensus among the Companions on that, because that was well known among them, and no one objected to it.[96] This was also the view of the majority of scholars, and the evidence for that is the words of the Messenger of Allah (ﷺ) to 'Â'ishah (ﷺ): "It will not matter if you die before me, for I will take care of you, wash you, shroud you, offer the funeral prayer for you and bury you."[97]

8. The shroud is to be paid for from the wealth of the deceased

The costs of shrouding the deceased are to be taken from his capital if he had any capital, according to 'Ali (ﷺ).[98] It was narrated from Abdullah ibn aḍ-Ḍumayrah from his father from his grandfather that 'Ali (ﷺ) said: "The shroud is to be paid for from the capital (of the deceased)."[99] The proof is that when Muṣ'ab ibn 'Umayr was killed on the day of Uḥud, "We (the Companions) could not find anything with which to shroud him except a woolen cloak which, if we put it on his head, his feet showed, and if we put it over his feet, his head showed. The Messenger of Allah (ﷺ) said: 'Put it over his head, and put some (of a certain kind of) grass on his feet.'"[100] The

point here is that if it was obligatory for the Muslims, he would have taken from the Muslims who were present whatever was needed to shroud him completely.[101]

9. The shroud of a man and a woman, and not going to extremes in that

It is Sunnah to shroud a man in three pieces of cloth and to shroud a woman in five, according to 'Ali (ﷺ). That was narrated from him by al-Kasâni and others.[102] Going to extremes in shrouding is detested; according to 'Ali (ﷺ), this means using more than three pieces of cloth for a man and more than five for a woman.[103] Amir al-Mu'mineen 'Ali (ﷺ) said: "The shroud of a woman is five pieces of cloth, and the shroud of a man is three, and transgress not. Verily, Allah does not like the transgressors[104]."[105]

10. Washing and shrouding of the martyr

The martyr is not to be washed or shrouded, according to 'Ali (ﷺ). That was narrated from him by al-Kasâni and others.[106] It was narrated that he did not wash those who were killed fighting alongside him against those who opposed him, and he did not instruct that they should be shrouded. He buried 'Ammâr (ﷺ) without washing him.[107] This is the view of the majority of scholars, apart from al-Ḥasan al-Basri and Sa'eed ibn al-Musayyab, whose view is that the deceased is in a state of impurity and needs to be purified by water.[108]

Rulings on Zakâh

1. There is no zakâh due on wealth until one full year has passed, according to the Islamic calendar

Amir al-Mu'mineen 'Ali (ﷺ) stated that the passing of one full year is a condition of zakâh being obligatory, because it was narrated from him (ﷺ) that he said: "No zakâh is due on wealth until

one full year has passed."[109] The passing of a year is one of the conditions of zakâh being due for cash, livestock and trade goods; it is not a condition in the case of crops. There is consensus on this point, and no one differed from that.[110]

2. The minimum threshold for gold and silver and the rate of zakâh on them

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) stated that the minimum threshold at which zakâh becomes due is twenty *mithqâls*[111] for gold, and no zakâh is due on anything less than that. If there is more than that, then it should be calculated. He said: "Nothing (no zakâh) is due on anything less than twenty dinars. For twenty dinars (the zakâh is) half a dinar, and for forty dinars it is one dinar, and so on."[112]

He said with regard to the minimum threshold for silver: "There is no zakâh on less than two hundred dirhams."[113] He also said: "If it reaches two hundred dirhams, then (the zakâh is) five dirhams, and if it is less than two hundred, then nothing is due on it. If it is more than two hundred, it is to be calculated (at that rate)."[114]

3. Minimum threshold for camels and the rate of zakâh on them

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "For between five and nine camels, the zakâh is one sheep. If it is one more, then two sheep are due, up to fourteen camels. If it is one more, then three sheep are due, up to nineteen camels. If it is one more, then four sheep are due, up to twenty-four camels. If it is one more, then it is five sheep.[115] If it is one more, then a female camel in its second year or a male camel in its third year is due, up to thirty-five camels. If it is one more, then a female camel in its third year is due, up to forty-five camels. If it is one more, then a female camel in its fourth year is due, up to sixty. If it is one more, then two female camels in their third year are due, up to ninety. If there are many camels, then

for each fifty, a female camel in its fourth year must be given, and there should be no joining of separate herds and no separating of joined herds (as a trick to pay less zakâh)."[116]

4. Types of crops on which zakâh is due

According to 'Ali (ﷺ), the types of crops on which zakâh is due are wheat, barley, dates and raisins. That was narrated from him by Ibn Ḥazm and others.[117] 'Ali (ﷺ) said: "Zakâh is due on four things: wheat; if there is no wheat then dates; if there are no dates then raisins; and if there are no raisins then barley."[118]

5. There is no zakâh on vegetables, fruits and honey

Amir al-Mu'mineen 'Ali (ﷺ) said: "There is no zakâh on vegetables."[119] According to another report he said: "There is no zakâh on vegetables and herbs."[120] This is the opinion of the majority of scholars.[121] There is no zakâh on fruit, according to 'Ali (ﷺ). It was narrated from Abu Isḥâq that 'Ali (ﷺ) said: "There is no zakâh on apples and the like."[122] It was narrated from 'Âṣim ibn Ḍamurah that 'Ali (ﷺ) said: "There is no zakâh on vegetables: herbs, apples and cucumbers."[123] This is the view of all those who said that the obligation of zakâh is limited to the four types of grains. The evidence for including them under the ruling on vegetables is that they have in common the fact that they do not last and cannot be stored.[124] With regard to the zakâh on honey, it is not obligatory according to 'Ali (ﷺ), as he said: "There is no zakâh on honey."[125]

6. Giving zakâh to one category of recipients only

It is permissible to give zakâh to only one of the eight categories of eligible recipients or to only one person, according to 'Ali (ﷺ). He said: "There is nothing wrong with a man sending zakâh to one category of recipients."[126] It was narrated from him that zakâh was brought to him, and he sent it to the members of one household.[127]

7. Giving zakâh to one's parents or children

Amir al-Mu'mineen 'Ali (ﷺ) said: "Neither the son nor the father has any right to obligatory charity. Whoever has a son or father and does not take care of him is a sinner."[128] It was narrated that there was scholarly consensus on this point; those who disagreed with it interpreted it as referring to voluntary charity. Their argument was that the benefit of that comes back to the giver of the zakâh, because he no longer needs to spend on them or give anything to them, and that may be a trick to avoid giving zakâh. Moreover, zakâh and maintenance are two separate duties, and one cannot take the place of the other, as with prayer and fasting. Zakâh is a duty towards Allah (ﷻ), so it is an act of worship. As for spending on maintenance, it is a duty towards people and upholding the ties of kinship.[129]

Rulings on fasting

1. The beginning of the Ramadan fast may be confirmed with moon sighting by one witness of good character

The beginning of the month of Ramadan may, according to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), be confirmed with the report of one witness of good character, whereupon the people are obliged to fast. It was narrated from Fâṭimah bint al-Ḥusayn that a man bore witness before 'Ali ibn Abi Ṭâlib (ﷺ) that he had seen the new moon of Ramadan, so he fasted, and "I (the narrator) think he said: and he ordered the people to fast."[130] This ruling is based on what is proven from the Messenger of Allah (ﷺ): "Fast when you see it, and break the fast when you see it. If it is cloudy, then reckon the month of Sha'bân[131] as thirty days."[132]

An-Nawawi said: "What is meant is sighting (of the moon) by some of the Muslims. It is not essential for it to be sighted by everyone; rather it is sufficient for all people if it is seen by two men of good character, or by one man of good character according to the

more correct opinion. With regard to the breaking of the fast, the testimony of one man of good character of having seen the new moon of Shawwâl[133] is not sufficient, according to all scholars except Thawr, who said that the testimony of one man of good character is acceptable in this case."[134]

2. Fasting of one who is in a state of ritual impurity due to sexual activity or emission

Fasting is permissible for one who is in a state of ritual impurity due to sexual activity or emission. According to 'Ali (ﷺ), he may delay doing ghusl until morning, then he should do it and complete his fast. That was narrated from him by Ibn Qudâmah. It was also narrated from al-Ḥârith that 'Ali (ﷺ) said: "If morning comes, and a man is in a state of ritual impurity due to sexual activity or emission, but he wants to fast, let him fast if he wishes."[135] The evidence for this is the report narrated from the Mothers of the Believers 'Â'ishah and Umm Salamah (may Allah be pleased with them both), saying that dawn would come when the Messenger of Allah (ﷺ) was in this state following relations with his wife, and he would do ghusl and fast.[136]

3. Not fasting for one who is elderly

Amir al-Mu'mineen 'Ali (ﷺ) said, commenting on the verse ﴾And as for those who can fast with difficulty, [e.g. an old man], they have [a choice either to fast or] to feed a *Miskeen* [poor person] [for every day]﴿ *(Qur'an 2: 184)*. The old man who cannot fast may not fast, and he should feed one poor person for each day.[137]

4. The status of *i'tikâf*[138]

It was narrated from Abu 'Abdur-Raḥmân as-Sulami that 'Ali (ﷺ) said: "There is no i'tikâf except in the mosque in which prayers are held in congregation."[139] According to another version: "There is no i'tikâf except in the main mosque of the city."[140] Perhaps what he

meant by that was that i'tikâf should not be done except in the main mosque of the city, in which the Friday congregational prayer is held.[141]

5. What is permissible for the one who is observing *i'tikâf*

'Ali (ﷺ) said: "When a man is observing i'tikâf, let him attend the Friday congregational prayer, visit the sick, attend funerals and go to his family and tell them what he needs while he is standing."[142]

Rulings on Hajj

1. Pilgrim in iḥrâm kissing his wife

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) said: "Whoever kisses his wife while he is in iḥrâm, let him offer a sacrifice."[143]

2. Pilgrim in iḥrâm killing a threatening animal

It was narrated from Mujâhid from 'Ali (ﷺ) with regard to a hyena that attacks a pilgrim in iḥrâm, that he may kill it. If he kills it before it attacks him, though, he must sacrifice a sheep.[144] The evidence for that is the verse in which Allah (ﷻ) says: ﴿But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him﴾ *(Qur'an 2: 173)*. This applies to a situation where he is forced by necessity because if he did not kill it, it would kill him. Moreover, when it attacked him, it became a dangerous animal, thus it is included in the category of harmful animals that may be killed.[145]

3. Killing crows

'Ali (ﷺ) said: "The pilgrim in iḥrâm may kill crows."[146] The evidence for that is that the Messenger of Allah (ﷺ) said: "Five kinds of vermin may be killed in the sanctuary: mice, scorpions, crows, kites and vicious dogs."[147]

4. Uncertainty in ṭawâf

'Ali (ﷺ) said: "If you circumambulate the House and do not know whether you have completed it or not, add what you are unsure of, for Allah (ﷻ) will not punish you for doing extra."[148]

5. Forgetfulness in ṭawâf

If a man forgets and does a circuit more than what is prescribed, he should add more so as to make it two complete ṭawâfs, according to 'Ali (ﷺ). 'Ali (ﷺ) said, concerning a man who forgot and did eight circuits: "Let him add six more, so that it will be fourteen, then let him pray four raka'ahs."[149]

6. Delegating Hajj

If a person can afford to do hajj but is unable to do it physically because he is old or sick, he must delegate someone to go on his behalf, according to 'Ali (ﷺ). That was narrated from him by Ibn Hazm and others.[150] Concerning the old man, he said that he should give another man enough to cover the expenses of hajj and let him do hajj on his behalf.[151] The evidence for that is the report narrated by Ibn 'Abbâs, according to which a woman from Khath'am said: "O Messenger of Allah (ﷺ), my father is an old man, and he still has to perform the obligation of hajj, but he cannot sit up straight on the back of his camel." The Prophet (ﷺ) said: "Perform hajj on his behalf."[152] This indicates that being financially able to afford it is sufficient to make it obligatory to do hajj for one who is accountable, according to 'Ali and those who were with him. As for being physically able, it is sufficient if he is able by means of another person, whether on the basis of paying his expenses or hiring him or by other means.[153]

7. Uncertainty as to the number of stones thrown

If the pilgrim is uncertain as to the number of stones thrown during the symbolic stoning of the devil, he should repeat what he is

unsure of, according to 'Ali (ﷺ). It was narrated from Abu Majlaz that a man asked Ibn 'Umar: "I stoned the devil, and I do not know whether I threw six or seven." Ibn 'Umar told him: "Go to that man," meaning 'Ali (ﷺ). The man went and asked him, and 'Ali said: "As for me, if I do that in my prayer, I repeat my prayer." The man came and told him that, and he said: "He is right." The Shaykh said: "It is as if he meant, and Allah knows best, that he should repeat what he is not sure of; so similarly in stoning the devil, he should repeat what he is not sure of."[154]

Other rulings

1. Catching up with the dying animal before it dies

If one catches up with an animal that is about to die, shortly before it does die, and slaughters it, it is permissible to eat it. The minimum sign that it was alive before being slaughtered is if one limb was seen to move, according to 'Ali (ﷺ).[155] He said: "If you find an animal that has been killed by strangling, a violent blow, a headlong fall, or by the goring of horns, or that which has been (partly) eaten by a wild animal, but you see it moving a foreleg or hind leg, then slaughter it and eat."[156] The evidence for that is the verse in which Allah (ﷻ) says: ﴾Forbidden to you [for food] are: *al-Maitah* [the dead animals, cattle or beast not slaughtered], blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering [that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols] and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been [partly] eaten by a wild animal unless you are able to slaughter it [before its death]﴿ *(Qur'an 5: 3)*. The point here is that the phrase ﴾unless you are able to slaughter it [before its death]﴿ is an exception to what comes before

it, meaning except that which you are able to catch up with and slaughter (before it dies), in which case it is permissible to eat it.[157]

2. Meat slaughtered by Arab Christians

It is not permissible to eat meat slaughtered by Arab Christians, unlike other Christians, according to 'Ali (رضي الله عنه). That was narrated from him by aț-Țabari and others.[158] It was narrated that 'Ubaydah as-Salmâni said: "Meat slaughtered by Arab Christians should not be eaten, because they know nothing of Christianity except drinking alcohol."[159] According to another report: "Do not eat meat slaughtered by the Christians of Banu Taghlib, because they do not adhere to anything of Christianity except drinking alcohol."[160] He quoted as evidence for that the fact that they did not adhere to the teachings of Christianity with regard to commands and prohibitions, so they were not to be regarded as being Christians.

However, when Allah (سبحانه وتعالى) permitted eating meat slaughtered by them, it was a time when the Christians had deviated from the original teachings of Christianity, whether that was with regard to doctrines or rulings, and that did not prevent it being made permissible to eat their meat. This was the view of the majority of the Companions and jurists.[161]

3. Meat slaughtered for glory

It is ḥarâm to eat meat which was slaughtered for glory, according to 'Ali (رضي الله عنه). It was narrated that al-Jarood ibn Abi Sabrah said: "There was a man from Banu Riyâḥ who was called Ibn Washeel — and his name was Saḥeem — who was a prominent poet. Abu Farazdaq bet him that he could slaughter one hundred of his camels when they came to the watering place outside Kufah. When the camels came, they both took their swords and started to slaughter them. The people came out[162] wanting the meat. 'Ali (رضي الله عنه) was in Kufah, and he came out riding the mule of the Messenger of Allah

(ﷺ), calling: 'O people, do not eat this meat, for they were slaughtered as a sacrifice for something other than Allah.'" Ibn Ḥazm said: The Messenger of Allah (ﷺ) said: "May Allah curse the one who offers a sacrifice to anything other than Allah."[163] The point here is that the slaughter was for the sake of pride and glory, which meant that it was sacrificed for something other than Allah (ﷻ), so it was included in what was referred to in this hadith.[164]

4. Impurity of the egg inside the dead hen

An egg which is inside a dead hen is impure, according to 'Ali (رضي الله عنه); it is not permissible to eat it whether the shell has hardened or not. That was narrated from him by Ibn Qudâmah.[165]

5. Food of the polytheists and Magians other than meat

There is nothing wrong with eating the food of the Magians and polytheists if it does not contain any meat slaughtered by them, because the prohibition applies only to meat. Amir al-Mu'mineen 'Ali (رضي الله عنه) said: "There is nothing wrong with eating the food of the Magians. It is only meat slaughtered by them that is forbidden."[166] According to another report: "There is nothing wrong with eating the bread of the Magians. It is only their meat that is forbidden."[167] This is the view of the majority of jurists.[168]

6. Leaving white hair

It is permissible to leave one's hair white and not change it by dyeing it with henna and the like, according to 'Ali (رضي الله عنه). That was narrated from him by Ibn Ḥajar and others.[169] It was narrated that ash-Sha'bi said: "I saw 'Ali with a head of white hair and a white beard that filled the area between his two shoulders."[170] It was narrated from Abu Isḥâq: "I saw 'Ali bald and with a white head and beard."[171] It was narrated from Ibn al-Ḥaneefah that 'Ali (رضي الله عنه) dyed his hair with henna once, then stopped.[172]

7. Playing with dice and playing chess

Playing with dice is ḥarâm, according to Amir al-Mu'mineen 'Ali (ﷺ), who said: "Playing with two burning coals is dearer to me than playing with two dice."[173] He would not greet people who were playing with dice.[174] The evidence for this prohibition is the words of the Messenger of Allah (ﷺ): "Whoever plays with dice, it is as if he were dipping his hand in the flesh and blood of a pig."[175]

Chess is also ḥarâm according to 'Ali (ﷺ), as was narrated from him by Ibn Qudâmah.[176] He used to say concerning chess: "It is the gambling of the non-Arabs."[177] According to another report: "It is a kind of gambling."[178] It was narrated that Maysarah ibn Ḥabeeb said: " 'Ali ibn Abi Ṭâlib (ﷺ) passed by some people who were playing chess and said: 'What are these images to which you are (so assiduously) devoted?[179] Holding a coal until it goes out is better for him than touching these.' "[180] It was narrated that 'Ammâr ibn Abi 'Ammâr said: " 'Ali (ﷺ) passed by a group of (the tribe) Taym-Allah who were playing chess. He stood over them and said: 'Allah created you for something other than this. By Allah, were it not that it would set a precedent, I would hit your faces with it.' "[181] The evidence for this prohibition is that it is gambling, which is ḥarâm according to the Qur'an and by analogy.[182]

8. Temporary (or fixed-term) marriage

Amir al-Mu'mineen 'Ali (ﷺ) said: Ramadan abrogated all other fasts, and temporary marriage was abrogated by divorce, 'iddah and inheritance.[183] 'Ali's evidence for that was the report that he narrated from the Prophet (ﷺ), that he forbade temporary marriage and the flesh of domestic donkeys at the time of Khaybar.[184]

9. Marriage without a guardian

It was narrated from Abu Qays al-Awdi that 'Ali (ﷺ) used to say: "If she gets married without the permission of a guardian, then

he consummates the marriage with her, they are not to be separated, but if he did not consummate the marriage with her, they should be separated."[185]

10. Physical defects in the woman

If the man finds out that there is a defect in the woman he married which makes it difficult for him to stay with her, Amir al-Mu'mineen 'Ali (ﷺ) said: "If he consummated the marriage with her, he must pay the mahr, and he is to be given the choice of either divorcing her or staying with her. If he has not consummated the marriage with her, they may be separated without any mahr."[186]

11. Marriage of a eunuch

Amir al-Mu'mineen 'Ali (ﷺ) said: "It is not permissible for a eunuch to get married." If he gets married, and the woman did not know, they should be separated according to 'Ali (ﷺ), who said: "It is not permissible for the eunuch to marry a chaste Muslim woman."[187] The evidence for that is that being a eunuch is an off-putting defect which makes it difficult or impossible to have intercourse, so an analogy was drawn with other physical faults which make it permissible to separate the couple.[188]

12. One who gets married to two sisters without knowing that they are sisters

If a man marries a woman then marries another, and later he finds out that they are sisters, he should be separated from the one he married last, according to 'Ali (ﷺ). It was narrated that Ibn Jurayj said: "I was told about 'Ali, with regard to a man who married a woman and consummated the marriage with her, then went to another city and married a woman and consummated the marriage with her, then found out that this was the sister of his first wife. He ruled that he should leave the second one and go back to the first one, but he should not go back to the first one until the 'iddah of the

second one was over."[189] This is the view of the majority of jurists of different madh-habs.[190] Their evidence is that the marriage to the first woman was valid, whereas the marriage to the second woman was not valid and did not count.[191]

13. Prohibition on anal intercourse with one's wife

Anal intercourse with one's wife is ḥarâm, according to 'Ali (ﷺ). This was narrated from him by Ibn Qudâmah.[192] It was narrated that Abu al-Mu'tamir said: "'Ali called out from the minbar, saying: 'Ask me.' A man said: 'Can one have anal intercourse with women?' He said: 'You have sunk very low, may Allah (ﷻ) bring you low. Have you not seen that Allah (ﷻ) says: ﴿You commit *al-Fâhishah* [sodomy — the worst sin] which none has preceded you in [committing] it in the *'Âlameen* [mankind and jinn]﴾ *(Qur'an 29: 28)*?'" That was also narrated from Abdullah ibn 'Abbâs, Abdullah ibn 'Amr and Abu Hurayrah; and it was the view of Sa'eed ibn al-Musayyab, Abu Bakr ibn 'Abdur-Raḥmân, Mujâhid and 'Ikrimah. It was also the view of Abu Ḥaneefah, ash-Shâfa'i, Aḥmad, the Mâlikis and the Dhâhiris (the literalists).[193] The evidence for this prohibition is the words of the Messenger of Allah (ﷺ): "Cursed be the one who has anal intercourse with his wife."[194] The point here is that disallowing a thing, and stating that the one who does it is cursed, indicates that it is ḥarâm.[195]

14. 'Iddah of a pregnant woman whose husband has died

If a woman is pregnant when her husband dies, and she gives birth before the end of her 'iddah, then according to 'Ali (ﷺ) she should observe 'iddah for the longer period, meaning the 'iddah of pregnancy, if she does not give birth before the end of the 'iddah of the widow. However, if she gives birth before that, she should observe 'iddah for four months and ten days (the 'iddah of the widow). That was narrated from Ibn Rushd and others.[196] It was narrated that 'Abdur-Raḥmân ibn Ma'qil said: "I was present when a

man asked 'Ali about a woman whose husband died when she was pregnant. He said: 'She should observe 'iddah for the longer period.'"[197] It was narrated that ash-Sha'bi used to say: "The 'iddah of the pregnant woman is the longer of the two periods."[198] Amir al-Mu'mineen 'Ali (ﷺ) reconciled the two verses: ﴾And for those who are pregnant [whether they are divorced or their husbands are dead], their *'Iddah* [prescribed period] is until they lay down their burden﴿ *(Qur'an 65: 4)* and ﴾And those of you who die and leave wives behind them, they [the wives] shall wait [as regards their marriage] for four months and ten days﴿ *(Qur'an 2: 234)*, because one verse is general in meaning and the other is more specific, so there is no reason to apply one to the exclusion of the other. Both should be applied together, so as to be certain and to reconcile them and avoid contradiction.[199]

The more correct view is that her 'iddah ends when her pregnancy ends, in either case. It is narrated in a sound report from Abdullah ibn 'Utbah that Subay'ah bint al-Ḥârith told him that she was married to Sa'd ibn Khawlah, one of Banu 'Âmir ibn Lu'ayy, who was one of those who had been present at Badr. He died during the farewell pilgrimage when she was pregnant, and she gave birth shortly after he died. When her period of post-childbirth bleeding ended, she adorned herself to receive offers of marriage. Abu as-Sanâbil ibn Ba'kak, a man from Banu 'Abdud-Dâr, entered upon her and said to her: "Why do I see you beautified? Perhaps you are hoping to get married? By Allah, you will not get married until four months and ten days have passed!" Subay'ah said: "When he said that to me, I put on my outer garments in the evening and went to the Messenger of Allah (ﷺ), and I asked him about that, and he answered me that my 'iddah had ended when I gave birth, and he told me to get married if I wanted to."[200]

This is the view of the majority of Muslim scholars. It was said that there was consensus on this point after this hadith was heard.[201] Al-Sha'bi said: "I do not believe that 'Ali ibn Abi Ṭâlib (ﷺ) said

that the 'iddah of a woman whose husband dies is the longer of the two periods."[202] Perhaps 'Ali (ﷺ) said that because he had not heard the hadith of Subay'ah, otherwise he would not have gone against a proven, sound hadith from the Prophet (ﷺ).[203]

Some rulings having to do with financial dealings

1. Gifts from the ruler

Amir al-Mu'mineen 'Ali (ﷺ) said: "There is nothing wrong with gifts from the ruler, because what he gives you from ḥalâl sources is more than what he gives you from ḥarâm sources."[204] He also said: "Do not ask the ruler for anything. If he gives you something, then take it, for what is in the public treasury of ḥalâl wealth is more than what is in it of ḥarâm wealth."[205]

2. Gifts to undo injustice and attain rights

If a person helps someone to attain his rights or to ward off injustice, it is not permissible for him to accept a gift from the person he helped or from whom he warded off injustice, according to 'Ali (ﷺ). That was narrated from him by Ibn Ḥazm.[206]

3. Not holding the borrower responsible for damage done to a borrowed item

The borrower is not to be held responsible for damage done to the borrowed item if it was damaged without any abuse or transgression (on the borrower's part) according to 'Ali (ﷺ).[207] 'Ali (ﷺ) said: "The borrower is not to be held responsible for the borrowed item; rather it was a favour, unless the borrower overstepped the mark, in which case he is to be held responsible."[208]

4. Not holding a person responsible for an item deposited with him

An item deposited with a person is a trust entrusted to him. If it is damaged when it is with him, without any betrayal or misconduct

on his part, then he is not to be held responsible for it according to 'Ali (رضي الله عنه). He (رضي الله عنه) said: "The borrower or person to whom something is entrusted is not to be held responsible."[209]

5. Selling booty to the disbelievers

If the Muslims capture the wealth of the disbelievers as war booty, it is not permissible to sell it back to the same disbelievers, according to 'Ali (رضي الله عنه). It was narrated that Umm Moosa said: "A vessel adorned with gold was brought to 'Ali ibn Abi Ṭâlib; it was one of the vessels of the Persians. He wanted to break it down and divide it among the Muslims, but some of the chieftains said: 'If you break it, it will lose its value. We will pay you a good price for it.' 'Ali (رضي الله عنه) said: 'I will not return to you wealth that Allah has taken away from you.' Then he broke it down and divided it among the people."[210] Amir al-Mu'mineen 'Ali (رضي الله عنه) did that so that it would not remind them of their past glory or bring any benefit back to them.

6. Holding workers responsible

Holding the workers accountable is necessary to protect people's wealth from being wasted. Al-Shâṭibi said: "The Rightly Guided Caliphs ruled that workers should be held accountable. 'Ali ibn Abi Ṭâlib (رضي الله عنه) said: 'This is the only way to protect people's interests.'"[211] One of the aims of Sharia is to protect wealth from being wasted.[212] In *Muṣannaf 'Abdur-Razzâq* it says that 'Ali (رضي الله عنه) held tailors, dyers and workers in similar trades responsible, so as to protect the people.[213]

7. The covenant with dhimmis,[214] and not being harsh when collecting the jizyah from them

Amir al-Mu'mineen 'Ali (رضي الله عنه) said: "Nothing will be accepted from the polytheists of the Arabs except Islam or the sword. As for the polytheists of the non-Arabs, jizyah may be taken from them. As for the People of the Book, both Arabs and non-Arabs, if they refuse

to become Muslim and ask to be dhimmis, we will accept jizyah from them."[215] It was also narrated from 'Ali (ﷺ) that he said: "They only accepted the covenant of dhimmis so that their wealth would be like our wealth and their blood would be like our blood."[216] 'Ali used kindness in the way he took the jizyah, and he was lenient in the way he calculated it. It was narrated that 'Abdul-Malik ibn 'Umayr said: "A man from Thaqeef told me: ''Ali ibn Abi Ṭâlib employed me and said: "Do not strike any man with a whip when you are collecting tax money, do not force them to sell provision or winter garments or summer garments, do not take blood money that they are collecting to pay, do not appoint a man for the purpose of pressuring people to pay money." I said: "O Amir al-Mu'mineen, then I will come back as I left." He said: "Even if you come back as you left; we are only instructed to take from them what is surplus to their needs." ' "[217]

3.2. Ḥadd punishments

3.2.1. Punishment of the apostate

Amir al-Mu'mineen 'Ali (ﷺ) said: "The apostate is to be asked to repent three times. If he repents (all is well and good), otherwise he is to be executed."[218] The evidence for executing him is the report narrated by Ibn 'Abbâs that the Prophet (ﷺ) said: "Whoever changes his religion, execute him."[219] The evidence for asking him to repent is the report narrated from Jâbir ibn Abdullah, according to which the Messenger of Allah (ﷺ) asked a man who had apostatised from Islam to repent four times.[220]

Two opinions were narrated from 'Ali (ﷺ) concerning the hypocritical heretic who made an outward display of being Muslim while inwardly concealing disbelief:

(a) When asking an apostate to repent, no differentiation is to be made between the one who manifests his apostasy openly and a

hypocritical heretic, who makes an outward display of being Muslim when inwardly he is a disbeliever, if proof of that had been established against him.[221] 'Abdur-Razzâq narrated that Muhammad ibn Abi Bakr wrote to 'Ali (ﷺ) about two Muslims who became hypocritical heretics, and he wrote back saying: "If they repent (all well and good); otherwise strike their necks (execute them)."[222]

(b) The one who manifests his apostasy openly should be asked to repent, whereas the hypocritical heretic should not be asked to repent. Al-Athram narrated, with his chain of narration going back to 'Ali (ﷺ), that an Arab man who had become Christian was brought to him. He asked him to repent, but he refused, so he executed him. Then a group of people who prayed but were hypocritical heretics were brought to him, and proof was established against them by witnesses of sound character. They denied it and said: "We have no religion other than Islam." He executed them and did not ask them to repent. He said: "Do you know why I asked the Christian to repent? I asked him to repent because he showed his religion openly. As for the hypocritical heretics against whom proof was established, I executed them because they denied it when proof had been established against them."[223]

With regard to a woman who becomes an apostate, two views were narrated from 'Ali (ﷺ) concerning her case:

(a) There is no difference between her and a man with regard to the ruling that they should be executed. This opinion was also narrated from Abu Bakr (ﷺ), and it was the view of al-Ḥasan, az-Zuhri, an-Nakha'i, Makḥool, Ḥammâd, Mâlik, al-Layth, al-Awzâ'i, ash-Shâfa'i and Isḥâq.[224]

(b) A woman is to be enslaved and not executed. This was the view of al-Ḥasan[225] and Qatâdah, because Abu Bakr (ﷺ) enslaved

> the women and children of Banu Ḥaneefah and gave one of these women to 'Ali (ﷺ), who bore him Muhammad ibn al-Hanafiyyah. That was done in the presence of the Companions, and there was no objection, which means that there was consensus on that.[226] The story about 'Ali sending word to Bani Nâjiyah, which we will discuss below, also provides evidence to support this view. In that case, 'Ali (ﷺ) executed the men of fighting age and took the women and children captive.[227]

Amir al-Mu'mineen executed apostates in different ways according to the circumstances in each case. One way was to strike the neck with the sword (beheading), as in the response of 'Ali ibn Abi Ṭâlib (ﷺ) to Muhammad ibn Abi Bakr when he asked him about two Muslims who had become hypocritical heretics. He said: "As for the two who have become hypocritical heretics, if they repent (all is well and good); otherwise strike their necks."[228]

One of the aims of Sharia is to protect the religion, and executing the apostate offers protection to people of religious commitment. We have noted the keenness of the Rightly Guided Caliphs (may Allah be pleased with them) to implement the rulings of Allah (ﷻ) with regard to those who follow whims and desires and those who oppose or rebel against religion, and to carry out appropriate punishments on them. One of the most important of these rulings is fighting against and executing the apostates. The Rightly Guided Caliphs did this, implementing the words of the Messenger of Allah (ﷺ): "...it is not permissible to shed the blood of a Muslim who bears witness that there is no god except Allah, except in three cases: the married adulterer, a life for a life and the one who gives up his religion and forsakes the main body of the Muslims."[229]

Ibn Taymiyah said: "If the apostate is not executed, then you will find those who entered religion exiting from it. So executing him offers protection to people of religious commitment, and that protects

against the undermining of Islam and prevents them from leaving it."[230]

3.2.2. Ḥadd punishment for zina

3.2.2.a. The story of stoning

Ash-Sha'bi said: "Shurâḥah had a husband who was absent in Syria, and she got pregnant. Her master brought her to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) and said: 'This woman committed adultery and admitted it.' So he gave her one hundred lashes on Thursday and stoned her on Friday. A hole was dug for her up to her navel, and I was present, then he said: 'Stoning is a ruling established by the Messenger of Allah (ﷺ). If there is a witness who accused her, he would be the first one to throw a stone. Since she admitted it, I will be the first one to stone her.' Then the people stoned her, and I was among them, and by Allah, I was among those who killed her." According to the version narrated by Aḥmad and Bukhari, 'Ali (ﷺ) said: "I flogged her in accordance with the Book of Allah (ﷻ), and I stoned her in accordance with the ruling of the Messenger of Allah (ﷺ)."[231] This judicial ruling was the personal view (ijtihâd) of 'Ali (ﷺ), and there is a difference of opinion concerning it among the jurists. The majority are of the view that lashes and stoning should not be combined.[232]

According to another report, a hole was dug for her to her navel, and the people formed a circle around her, but ('Ali) struck them with his stick and said: "This is not how stoning is done, for if you do it this way, you will shed one another's blood. Rather you should form rows as for prayer." Then he said: "O people, the first of the people to stone the adulterer should be the ruler, if there was a confession. If four witnesses testified to adultery, then the first of the people to stone him or her should be the witnesses who testified to that, then the ruler, then the people." He threw a stone at her and said takbeer, then he ordered those in the first row to throw their stones

and then depart, and it carried on like that, row by row, until they killed her.[233]

3.2.2.b. Delaying stoning for one who is pregnant

If it is proven that a pregnant woman committed adultery, the ḥadd punishment is not to be carried out on her until after she gives birth, according to 'Ali (ﷺ).[234] It was narrated from him (ﷺ) that he said: "A servant woman of the Prophet (ﷺ) committed an immoral action, and he ordered me to carry out the ḥadd punishment on her. *But I found that her postchildbirth bleeding had not yet ended,* so I came and told him, and he said: 'When her postpartum bleeding stops, then carry out the ḥadd punishment. Carry out the ḥadd punishment on those whom your right hands possess (meaning slave women).'"[235] 'Ali implemented this ruling during his caliphate.

3.2.2.c. A woman who is forced to commit zina through being raped

There is no ḥadd punishment for the woman who was forced to commit zina by being raped, according to 'Ali (ﷺ). A woman who was raped is entitled to a mahr equivalent to that of her peers,[236] whether she is a virgin or has been married before.[237]

3.2.2.d. Zina in a case where a woman is forced into it by circumstances

If a woman is forced into committing zina in order to save her life, and she cannot ward off death except by means of that, the ḥadd punishment is waived, according to 'Ali (ﷺ).[238] According to a report, a woman came to 'Umar (ﷺ) and said: "I committed zina, so stone me." He sent her away until she had testified four times, then he ordered that she be stoned. 'Ali (ﷺ) said: "O Amir al-Mu'mineen, bring her back and ask her why she committed zina. Perhaps she had a reason." So he brought her back and said: "Why did you commit zina?" She said: "My family had some camels, and I

took my family's camels out. We had a partner, and he came out with his camels. I had water with me, but there was no milk in my camels; our partner brought water, and there was milk in his camels. My water ran out, and I asked him for water, but he refused to give me any unless I let him have his way with me. I refused until I almost died, then I gave him what he wanted." 'Ali (ﷺ) said: "*Allâhu akbar*, if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him.[239] I think she has an excuse."[240] So 'Umar (ﷺ) gave her something and let her go.[241]

The jurists mentioned this incident as an example of one who is forced into zina, and they did not differ concerning the view that the ḥadd punishment is to be waived in cases where a woman is forced.[242] Physical force, or rape, is different from compulsion; in the case of compulsion, a person goes ahead with the action by choice. In the case of rape, the person is forced to do the action by violent means. This is based on the fact that Allah (ﷻ) mentions physical force separately from compulsion, as in the verses, ﴿And force not your maids to prostitution﴾ *(Qur'an 24: 33)* and ﴿But if one is forced [compelled] by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him.﴾ *(Qur'an 2: 173)*

'Ali (ﷺ) quoted the second of these verses as evidence. The point here is that being compelled in order to save one's life means that the punishment in the hereafter is waived, so waiving the worldly punishment is more appropriate with regard to sin against Allah (ﷻ). Thus it may be understood that with regard to this case, 'Ali (ﷺ) followed the principle which says that necessity makes what is forbidden permissible.[243]

3.2.2.e. Not implementing ḥadd punishments when there is doubt

Ḥudood punishments should not be carried out when there is doubt, according to 'Ali (ﷺ). It was narrated from aḍ-Ḍaḥḥâk ibn

Muzâḥim that 'Ali (ﷺ) said: "If, with regard to carrying out a ḥadd punishment, the story involves 'perhaps' and 'maybe', then the ḥadd punishment is to be cancelled."[244] It was narrated from 'Ali (ﷺ) that a woman came to him and said: "I have committed adultery." He said: "Perhaps someone came to you when you were sleeping in your bed, or maybe you were forced to do it?" She said: "I did it willingly and was not forced." He said: "Perhaps you were raped." She said: "I was not raped." So he detained her, and after she was released and her son grew up, he had her flogged.[245] Her punishment was flogging because she was not married.

3.2.2.f. Adultery of the Christian woman

If a Christian woman commits adultery, she should not be subjected to the ḥadd punishment. According to 'Ali (ﷺ), she should be handed over to her coreligionists so that they may punish her in accordance with their religion.[246] It was narrated from Qaboos ibn Mukhâriq that Muhammad ibn Abi Bakr wrote to 'Ali (ﷺ), asking him about a Muslim man who committed zina with a Christian woman. 'Ali (ﷺ) wrote back to him: "As for the Muslim, carry out the ḥadd punishment on him, and hand over the Christian woman to her coreligionists."[247] Carrying out the ḥadd punishment for zina is an act of worship and includes purification from sin, and that is not appropriate for one who is not a Muslim.

3.2.2.g. The ḥadd punishment is expiation of sin for the one on whom it is carried out, according to 'Ali (ﷺ)

It was narrated from Abu Layla that a man from Hudhayl, which is regarded as being from Quraysh, said: "I heard 'Ali (ﷺ) say: 'If a person does an evil action and the ḥadd punishment is carried out on him, that is expiation.'"[248] According to another report from him: "I was with 'Ali (ﷺ) when Shurâḥah was stoned. I said: 'She has died in the worst situation.' He struck me with a stick or a whip that was in his hand and hurt me. I said: 'You hurt me.' He said:

'I meant to hurt you. She will never be asked about this sin of hers again; it is like a debt that has been paid off.'"[249] The evidence for the view of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) is the hadith of 'Ubâdah ibn aṣ-Ṣâmit: "We were with the Messenger of Allah (ﷺ) in a gathering, and he said: 'Whoever does any of that and is punished for it, it is an expiation for him; whoever does any of that and Allah (ﷻ) conceals it for him, then it is up to Allah. If He wills, He will pardon him and if He wills, He will punish him.'"[250]

One of the aims of Sharia is to protect honour and lineage. Not protecting them results in evils that occur because of neglect and transgression. The wars, fighting, mischief, mixing of lineage and stopping of bloodlines that happen as a result of that are well-known, because the one who commits zina is not seeking progeny; rather he is seeking immediate pleasure. If there was no chastity or protection, people would no longer be interested in marriage, immorality would become widespread, and the crime of zina would become common, along with what results from it of corruption, ill health, calamities, disasters and trials. Even if nothing else were narrated concerning this except the following verse of the Qur'an, that would be sufficient: ﴾And come not near to unlawful sex. Verily, it is a *Fâhishah* [i.e. anything that transgresses its limits: a great sin], and an evil way that leads one to hell unless Allah forgives him.﴿ *(Qur'an 17: 32)*[251] Hence Islam brought binding laws to protect honour and lineage, and the Rightly Guided Caliphs (may Allah be pleased with them) applied these laws.

3.2.3. The ḥadd punishment for drinking alcohol

3.2.3.a. Drinking alcohol in Ramadan

It was narrated from 'Ata' from his father that 'Ali (ﷺ) flogged the poet an-Najâshi al-Ḥârithi, who drank alcohol in Ramadan. He gave him eighty lashes then detained him. The next

day, he brought him out and gave him twenty lashes, then he said to him: "I only gave you these twenty lashes because of your lack of shame before Allah (ﷻ) in breaking the fast in Ramadan."[252]

3.2.3.b. If death occurs when carrying out the ḥadd punishment for drinking alcohol

It was narrated that 'Ali (ﷺ) said: "There is no man on whom I carry out a ḥadd punishment and he dies that I feel bad about, except in the case of alcohol. If he dies, I will pay compensation (blood money), because the Prophet (ﷺ) did not prescribe it."[253]

The rulings of Islam came to protect the reason and intellect with which Allah (ﷻ) honoured man, and Islam forbade alcohol, which takes away man's reason, as Allah (ﷻ) says:

﴾O you who believe! Intoxicants [all kinds of alcoholic drinks], and gambling, and Al-Ansâb [stone altars for sacrifices to idols, etc], and al-Azlâm [arrows for seeking luck or decision] are an abomination of Satan's handiwork. So avoid [strictly all] that [abomination] in order that you may be successful. Satan wants only to excite enmity and hatred between you with intoxicants [alcoholic drinks] and gambling, and hinder you from the remembrance of Allah and from aṣ-Ṣalâh [the prayer]. So, will you not then abstain?﴿ *(Qur'an 5: 90-91)*

In this regard, the Messenger of Allah (ﷺ) said: "Every intoxicant is *khamr*,[254] and all khamr is ḥarâm."[255] Hence it is prescribed to carry out the ḥadd punishment on the drunkard, and drugs and relaxants which affect the soundness of the mind are forbidden.[256]

Protection of the mind and reason is one of the aims of Sharia. Protecting them leads to protecting the other necessities of Sharia, and failing to protect them leads to innumerable evils.[257]

3.2.4. The ḥadd punishment for stealing

3.2.4.a. Stipulation that the item should be in a place where it is usually put away

For the hand of the thief to be cut off, it is stipulated that the stolen property should have been taken from a place where such items are usually put away, according to ‘Ali (رضي الله عنه). It was narrated from Dumayrah that ‘Ali (رضي الله عنه) said: “The hand of the thief is not to be cut off unless he takes the goods from the house.”[258]

3.2.4.b. Theft of items whose ownership is in doubt

If a thief stole property whose ownership was in doubt, such as if he has a share in it, his hand is not cut off, according to ‘Ali (رضي الله عنه).[259] It was narrated that Zayd ibn Dithâr said: “A man who had stolen from the one-fifth share of the war booty was brought to ‘Ali. The man said that he had a share in it, so ‘Ali did not cut off his hand.” It was also narrated from ash-Sha‘bi that ‘Ali (رضي الله عنه) used to say: “The hand of one who steals from the public treasury is not to be cut off.”[260]

3.2.4.c. Stealing a free person

The person who steals a child who is free should have his hand cut off, according to ‘Ali (رضي الله عنه). It was narrated from Ibn Jurayj that ‘Ali (رضي الله عنه) cut off the hand of someone who sold a free person, and he said: “The free person can never be a slave.[261] A person is more precious and valuable than property, so it is more appropriate to cut off the hand with regard to stealing a person.”[262]

3.2.4.d. A slave stealing from his master

The hand of the slave who steals from his master is not to be cut off, according to ‘Ali (رضي الله عنه). It was narrated from al-Ḥakam that ‘Ali (رضي الله عنه) said: “If a slave stole from my property, I would not cut off his hand.”[263]

3.2.4.e. Proof of theft

It was narrated by Ibn Qudâmah[264] that according to Amir al-Mu'mineen 'Ali (ﷺ), theft is proven by the testimony of two witnesses or if the thief confesses twice. It was narrated that 'Ikrimah ibn Khâlid said: " 'Ali did not cut off the hand of a thief unless witnesses were brought and gave testimony. In the meantime, he would detain the accused; if they testified against him, he would cut off his hand, but if they did not give testimony, he would let him go. On one occasion, a thief was brought to him, and he imprisoned him until the next day, when he summoned him and the two witnesses. It was said that one of the witnesses did not show up, so he let the thief go and did not cut off his hand."[265] It was narrated from al-Qâsim ibn 'Abdur-Raḥmân from his father that a man came to 'Ali and said: "I have stolen." He rebuked him and reviled him, then he said: "I have stolen." 'Ali (ﷺ) said: "Cut off his hand, for he has testified against himself twice." And I saw his hand hung from his neck.[266]

3.2.4.f. Finding out about the thief before he steals

The hand of the thief is not to be cut off if he is caught before he takes the goods out of the place where they are stored, according to 'Ali (ﷺ). It was narrated from al-Ḥârith that a man was brought to 'Ali (ﷺ) who had broken into a house but he had been caught at that point, so his hand was not cut off.[267] There is another version of this report which adds that he was flogged as a disciplinary punishment.[268]

3.2.4.g. Repeated theft

The first time a person steals, his right hand is to be cut off. If he steals again, his left foot is to be cut off. Then if he steals a third or fourth time, he is to be given a disciplinary punishment, but his other hand and foot are not to be cut off, according to 'Ali (ﷺ). That was

narrated from him by Ibn al-Mundhir and others.[269] It was narrated from Abdullah ibn Salamah that a thief was brought to 'Ali (ﷺ), and he cut off his hand. Then he was brought to him again, and he cut off his foot. Then he was brought to him again, and he said: "Shall I cut off his hand? How will he wipe himself (after relieving himself) and how will he eat?" Then he said: "Shall I cut off his foot? How will he walk? I feel shy before Allah." Then he had him beaten and flogged and imprisoned.[270] It was narrated that al-Mugheerah and ash-Sha'bi said: " 'Ali used to say: If a thief steals several times, I will cut off his hand and foot; then if he does it again, I will put him in prison."[271] And it was narrated that ash-Sha'bi said: " 'Ali only cut off one hand and one foot. If the thief stole again after that, he would be imprisoned and subjected to corporal punishment. And 'Ali used to say: 'I feel too shy before Allah not to leave him a hand with which to eat and clean himself (after relieving himself).' "[272]

3.2.4.h. Cutting off the hand and hanging it

It is recommended to cauterise the arm and to hang the severed hand from the neck of the person who has been punished, according to 'Ali.[273] It was narrated from Hajiyyah ibn 'Adiy that 'Ali would cut off the hand, cauterise the arm and detain the thief. When the thieves had recovered, he would send for them and bring them out, then he would say: "Raise your hands to Allah," and they would raise them. Then he would say: "Who cut off your hands?" They would say: " 'Ali." He said: "Why?" They said: "Because we stole." And he would say: "O Allah, bear witness; O Allah, bear witness."[274] The arm was cauterised so as to stop bleeding and so that it would heal quickly, and for fear of infection that might affect the body and cause death.[275]

One of the aims of Islamic Sharia is to protect people's wealth, which is essential to their lives. Islam forbids every means of taking people's wealth unlawfully; it forbids stealing and imposes the ḥadd

punishment on anyone who is proven to have committed this crime. Allah (ﷻ) says: ﴾And [as for] the male thief and the female thief, cut off [from the wrist joint] their [right] hands as a recompense for that which they committed, a punishment by way of example from Allah﴿ *(Qur'an 5: 38)*. The Rightly Guided Caliphs (may Allah be pleased with them) carried out these rulings.

3.3. Just retaliation and bodily harm

Islamic Sharia brought rulings on just retaliation, in order to protect life and ward off evils that result from widespread ḥarâm killing and bloodshed. Allah (ﷻ) says:

﴾O you who believe! *Al-Qiṣâṣ* [the Law of Equality in punishment] is prescribed for you in case of murder.﴿ *(Qur'an 2: 178)*

﴾And there is [a saving of] life for you in *al-Qiṣâṣ* [the Law of Equality in punishment], O men of understanding.﴿ *(Qur'an 2: 179)*

﴾And whoever is killed wrongfully [*Mazlûman* intentionally with hostility and oppression and not by mistake], We have given his heir the authority [to demand *Qiṣâṣ*, — Law of Equality in punishment — or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life [i.e. he should not kill except the killer]. Verily, he is helped [by the Islamic law].﴿ *(Qur'an 17: 33)*

The following are some issues having to do with the rulings on murder, retaliation and bodily harm:

3.3.1. When a number of people take part in the murder

If a group of people take part in murdering a person, then they are all to be executed for it, according to 'Ali (ﷺ).[276] It was narrated

that he executed three people who killed one man.[277]

3.3.2. One who orders his slave to kill someone

If a master orders his slave to kill a man and the slave does so, then the master is to be executed and the slave is to be imprisoned, according to 'Ali (ﷺ). That was narrated by Ibn al-Mundhir and others.[278] It was narrated from Khallâs that a man ordered his slave to kill a man, and 'Ali (ﷺ) said: "He (the slave) is like his whip or his sword."[279] According to another report: "If a man orders his slave to kill a man, he is like his sword or his whip; the master is to be executed, and the slave is to be imprisoned."[280]

3.3.3. One who was killed because of crowding

If a person is killed because of crowding, and it is not known who killed him, his compensation is to be paid from the public treasury of the Muslims, according to 'Ali (ﷺ).[281] It was narrated from Yazeed ibn Madhkoor al-Hamadâni that a man was killed in the mosque on Friday when it was crowded, and 'Ali (ﷺ) paid his indemnity from the public treasury.[282]

3.3.4. Damage caused by one who is driving, leading or riding an animal

There are two reports from 'Ali (ﷺ) with regard to this issue. The first report says that the one who is driving, leading or riding an animal is liable if the animal steps on or kicks someone or something; he blamed the person for negligence, not being careful and not paying attention.[283] It was narrated from Khallâs that 'Ali (ﷺ) held accountable the one who was leading, driving or riding the animal.[284] The evidence he gave is that the one who is riding is directly responsible for the damage because the animal is like a tool in his hand. As for the ones who were driving or leading an animal, they are

the cause and are liable because they did not take care to avoid causing bodily harm when driving or leading.[285]

The second report says that they are not held accountable if it is proven that they were not negligent, as it was narrated that 'Ali (ﷺ) said: "If he shouted out to people to give way, and made people hear him, then he is not liable."[286] It was also narrated that he said: "If the road was wide, then he is not liable."[287] The evidence is that if the road was wide, and he shouted to alert passers-by, then he was taking precautions and being careful. If the passers-by did not pay attention to that, then it is their fault; if they were harmed, then they brought it upon themselves, so there is no protection for them. There is no contradiction between the two reports, because the first report refers to a case in which it is proven that there was negligence, and the second report refers to a case where there was no negligence.[288] The burden of proof of negligence is on the passers-by.

3.3.5. Whatever is established unlawfully and causes damage

If a person digs a well or lays something down or builds something in a place where he has no right to do that, and it causes damage to someone, such as if that person falls into a well or stumbles over what he lay down and dies, then he is liable, according to 'Ali (ﷺ)[289] who said: "If a person digs a well or lays down a beam and someone gets hurt, then he is liable."[290]

3.3.6. Errors in testimony

If there is an error in testimony, then the witness is liable, according to 'Ali (ﷺ). He said that if a person mistakenly gives wrong testimony in a case involving a ḥadd punishment or retaliation, and it leads to loss of life or limb, then he is liable and must pay compensation.[291] It was narrated from 'Ali (ﷺ), via a number of chains of narration, that two men testified that a man had

stolen something, so 'Ali (ﷺ) cut off his hand. The next day, another man was brought, and they said: "We made a mistake with the first man. This is the one who did it." He regarded their testimony against the second man as invalid, and he penalised them by making them pay the compensation for the first man.[292] The reason for that is that they caused loss of limb, and the fact that they caused it dictated that they were liable, like one who digs a well in the road.[293] According to another report, he said: "If you had done that deliberately, I would have cut off your hands."

3.3.7. When a number of people kill one another by mistake

If a number of people kill one another by mistake, responsibility for the harm caused is shared among all of them, each one according to his actions, taking out what the deceased brought upon himself.[294] It was narrated that Khallâs said: "A man hired four men to dig a ditch for him; they dug it, then it collapsed on them, and one of them died. The case was referred to 'Ali ibn Abi Ṭâlib (ﷺ), and he imposed three-quarters of the indemnity on them, taking out one-quarter of it."[295]

3.3.8. One who employs a minor or a slave without permission

If a person employs a minor without the permission of his guardian, or a slave without the permission of his master, to do some task, or he makes him ride a mount, and he dies as a result of that, then he is liable, according to 'Ali (ﷺ). It was narrated that al-Ḥakam said: "Ali (ﷺ) said: 'The one who employs the slave of some people, whether he is old or young, is liable.'"[296] He (ﷺ) also said: "Whoever seeks the help of a child who is free is liable, but whoever seeks the help of an adult is not liable."[297]

3.3.9. Non-physical actions

Non-physical actions, such as scaring or terrifying a person and the like, incur criminal responsibility if they result in death or harm to a person, according to 'Ali.[298] It was narrated that Ibn Jurayj said: "I said to 'Ata': 'A man called out to a boy who was standing on a wall, saying that he should move back, and the boy fell and died.' He said: 'They narrated that 'Ali (ﷺ) said: "He is to be held liable. He scared him."'"[299] Holding a person accountable for non-physical actions in general is the opinion of the majority of scholars.[300]

3.3.10. Harm caused by doctors

If a doctor or veterinarian does something that is contrary to treatment methods and causes harm to a person or animal, he is liable.[301] It was narrated that aḍ-Ḍaḥḥâk ibn Muzâḥim said: "'Ali (ﷺ) addressed the people and said: 'O veterinarians and doctors, whoever among you treats a sick person or an animal, let him take steps to prove his innocence. If he treats something without covering himself and causes damage, then he is liable.'"[302] It was narrated from Mujâhid that 'Ali (ﷺ) said concerning doctors: "If he (the doctor) does not bring witnesses to what he is treating, then he has no one to blame but himself." Then he said: "He is liable."[303]

3.3.11. One who dies as a result of just retaliation or ḥadd punishment

If a ḥadd punishment or retaliation is carried out on one who deserves it, and he dies, there is no liability on the one who carried it out, according to 'Ali (ﷺ).[304] He (ﷺ) said: "If a person dies as a result of retaliation that was in accordance with the Book of Allah (ﷻ), there is no compensation for him."[305] He said: "The one who dies as a result of a ḥadd punishment was only killed by the ḥadd

punishment."[306] He also said: "If a ḥadd punishment is carried out on a man for zina, theft or slander, and he dies, there is no compensation for him."[307] The evidence is that retaliation is obligatory, and that which is obligatory has no guarantee of safety, so there is no liability in carrying it out as long as there is no shortcoming or negligence.[308]

3.3.12. The bandit who is caught

If he did not take any wealth or kill anyone, he is to be detained until he repents. If he took wealth but did not kill anyone, his hand and foot on opposite sides are to be cut off. If he took wealth and killed someone, his hand and foot on opposite sides are to be cut off, then he should be crucified until he dies. If he repents before he is caught, he is liable for the wealth and is subject to retaliation, but he is not subjected to the ḥadd punishment.[309]

Al-Ḥârith ibn Badr, who was a bandit, repented before he was caught. Because of that, 'Ali (ﷺ) accepted his repentance and waived the ḥadd punishment for banditry.[310]

3.3.13. If a killer confesses so as to prevent an innocent person being accused

A man was brought to Amir al-Mu'mineen 'Ali (ﷺ) from a ruined place. He had been found holding a knife that was dripping with blood, standing before a slain person who was lying in a pool of blood. 'Ali (ﷺ) asked him, and he said: "I killed him." 'Ali (ﷺ) said: "Take him and execute him." When he was taken away, a man came rushing in and said: "O people, do not be hasty; take him back to 'Ali (ﷺ)." So they took him back, and the second man said: "O Amir al-Mu'mineen, this is not the one who did it. I killed him." 'Ali (ﷺ) said to the first man: "What made you say that you killed him when you did not kill him?" He said: "O Amir al-Mu'mineen, what else could I do when the policeman found the man lying in a pool of

blood, and I was standing before him with a knife in my hand, on which there was blood, and I was captured in those ruins? I was afraid that it would not be accepted from me and that you would make me swear, so I admitted to something that I did not do and I sought reward with Allah (ﷻ)."

'Ali (رضي الله عنه) said: "What a bad thing you have done. What really happened?" He said: "I am a butcher, and I came out of my shop in the dark and slaughtered a cow and skinned it. While I was skinning it, with the knife in my hand, I needed to urinate, so I went to the nearby ruins and entered them to relieve myself. Then I went back towards my shop and came across this slain man lying in a pool of blood. I was shocked and stood staring at him, with the knife in my hand, not realising anything until your policemen came and caught me. The people said: 'This man killed him, and no one else killed him.' I was certain that you would not reject what they said and believe what I said, so I confessed to something that I did not do."

'Ali (رضي الله عنه) said to the second man: "What is your story?" He said: "Iblees tempted me, and I killed the man in order to take his wealth. Then I heard the sound of the policemen approaching, so I left the ruins and found this butcher in the state that he described. I hid from him in the ruins until the policemen came and caught him and brought him to you. When you ordered that he be executed, I realised that I would have his blood on my hands too, so I admitted the truth."

'Ali (رضي الله عنه) said to al-Ḥasan: "What is the ruling on this?" He said: "O Amir al-Mu'mineen, he took one life but he saved another, and Allah (ﷻ) says: ﴾And if anyone saved a life, it would be as if he saved the life of all mankind﴿ *(Qur'an 5: 32)*." So 'Ali (رضي الله عنه) let them both go, and he paid the indemnity of the slain man from the public treasury.[311] It may be that he did that after the next of kin of the slain man waived their right to retaliation.[312]

3.3.14. A woman who killed her husband on her wedding day in the presence of her male friend

At the time of 'Ali (ﷺ), a woman killed her husband on her wedding day in the presence of her male friend, and the punishment was execution in retaliation for the crime.[313]

3.3.15. Substituting something else for camels when paying the compensation for death, and how it is to be paid

The basic principle is that the compensation for death is to be paid in the form of camels, but it is permissible to give something else if camels are not available, according to 'Ali (ﷺ). It was narrated from 'Âmir that 'Ali, Abdullah and Zayd said: "The compensation is one hundred camels."[314] It was narrated from al-Ḥasan that 'Ali ruled that the compensation should be twelve thousand,[315] referring to dirhams of silver.

In the case of accidental or quasi intentional killing, it is to be paid by the male relatives of the killer in instalments over three years, according to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ).[316] The evidence for that is the report narrated from al-Mugheerah ibn Shu'bah, who said: "The Messenger of Allah (ﷺ) ruled that the compensation is to be paid by the male relatives."[317] As for paying it in instalments, that is because it is a large amount and it is difficult to pay it all at once. It is divided into instalments paid over three years, based on the principle of making things easy, which is enjoined in Islam.[318]

3.3.16. Compensation for one of the People of the Book

The compensation for killing one of the People of the Book, whether a Jew or a Christian, is the same as that for a Muslim.[319] It was narrated from al-Hakam ibn 'Utaybah that 'Ali (ﷺ) said: "The compensation for a Jew or a Christian, or any dhimmi, is the same as that for a Muslim."[320]

3.3.17. Compensation for injury to the spine

If the spinal column is broken, causing impotence, the compensation is the complete amount for a life, according to 'Ali (ﷺ). He said: "If the back is broken and impotence is caused, then compensation for a life is due."[321]

3.3.18. The eye of one who is one-eyed

If a person puts out the eye of a man who is one-eyed, a complete compensation for a life is due, or the one-eyed man may retaliate by putting out one of the aggressor's eyes and taking half of the compensation, according to 'Ali (ﷺ). That was narrated by Ibn Qudâmah.[322] That is because the eye of the one-eyed man is equivalent to two eyes of a sighted person in terms of vision. Hence the compensation is to be paid in full for it.[323]

3.3.19. Compensation for fingers and toes

The compensation for each digit is one-tenth of the amount for a whole person, according to 'Ali (ﷺ); in other words, ten camels. It was narrated from 'Âṣim ibn Ḍamurah that 'Ali (ﷺ) said: "For digits, one-tenth of the compensation for a life."[324] According to another report: "For digits, one-tenth of one-tenth."[325]

3.4. Disciplinary punishments

If the crime did not merit a ḥadd punishment, Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) used to discipline wrongdoers and deter people from committing sin by means of disciplinary punishments. Since disciplinary punishments are not specified, he tried to make the punishment fit the crime; the worse the crime, the greater the punishment. The means of punishment used by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib were many, and they varied according to the nature of the crime and the situation of the criminal.[326] For example:

3.4.1. Striking with hands

Once when 'Umar ibn al-Khaṭṭâb (ﷺ) was circumambulating the Ka'bah, and 'Ali (ﷺ) was circumambulating with him, a man came to 'Umar (ﷺ) and said: "O Amir al-Mu'mineen, settle the score for me with 'Ali ibn Abi Ṭâlib." He said: "What is the issue?" He said: "He slapped me on the eye." 'Umar (ﷺ) stopped and waited until 'Ali (ﷺ) caught up with him, then he said: "Did you slap this man on the eye, O Abu al-Ḥasan?" He said: "Yes, O Amir al-Mu'mineen." He said: "Why?" He said: "Because I saw him staring at Muslim women during ṭawâf." 'Umar (ﷺ) said: "Well done, O Abu al-Ḥasan!"[327]

3.4.2. Lashes fewer than the ḥadd punishment

This was the most common disciplinary punishment used by 'Ali (ﷺ). For example, he flogged an-Najâshi, the poet who drank alcohol and broke the fast in Ramadan. Then he said to him: "I only gave you these twenty lashes because of your lack of shame before Allah in breaking the fast in Ramadan."[328]

3.4.3. Naming and shaming

Sometimes 'Ali ibn Abi Ṭâlib (ﷺ) resorted to naming and shaming criminals and making the people aware of them, as he did in the case of one who gave false testimony. This was in the interests of society, lest he give testimony and cause people's rights to be lost. It was narrated that 'Ali ibn al-Ḥusayn said: "If 'Ali caught a person who gave false testimony, he would send him to his tribe and say: 'This man gave false testimony; know him and tell others about him.' Then he would let him go."[329] It was narrated from Zayd ibn 'Ali, from his father, from his grandfather that when 'Ali ibn Abi Ṭâlib (ﷺ) caught a man who gave false testimony, he punished him and paraded him through his neighbourhood to make him known, and he told people not to ask him for testimony.[330]

3.4.4. Detention

On occasion, Amir al-Mu'mineen 'Ali (ﷺ) punished people by detaining them. For example, he detained an-Najâshi, the poet who drank alcohol and broke the fast in Ramadan.[331]

3.4.5. Chaining people up in detention

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) used to chain up evildoers in detention, using chains that had locks. He would appoint someone to release them from their chains on one side at the time of prayer.[332]

3.4.6. Dipping in filth

A man was found underneath a woman's bed. He was brought to 'Ali (ﷺ), who said: "Take him and turn him upside down in a rotten place, because he was in a situation that was worse than that."[333]

3.4.7. Execution

According to Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ), the disciplinary punishment could reach the level of execution if the crime was very serious and had a far-reaching impact. One such crime was fabricating hadiths and attributing them to the Messenger of Allah (ﷺ), because this action leads to introducing things into Islam that are not part of it; this causes people to deviate from the religion that Allah (ﷻ) chose for them.[334] Hence he used to say: "Whoever tells a lie about the Prophet (ﷺ), strike his neck."[335]

3.4.8. Destroying the tools of crime and whatever is connected to it

It was narrated that Rabee'ah ibn Zakkâr said: "Ali ibn Abi Ṭâlib (ﷺ) looked at a village and said: 'What is this village?' They said: 'It is a village called Zurârah.[336] Meat is slaughtered there, and alcohol is sold there.' He got up and went there, bringing fire and said: 'Set fire to it, and let evil consume itself.' So it was burnt."[337] In this village, Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) burned the alcohol and everything that had to do with it of raw materials and the tools that were used to make it.[338]

Amir al-Mu'mineen 'Ali (ﷺ) had an impact on judicial institutions through his ijtihâd in the fields of retaliation, ḥadd punishments, liability and disciplinary punishments. He also played a role in developing the schools of Islamic jurisprudence through his ijtihâd, which is indicative of his vast and abundant knowledge and his deep understanding of the noble aims of Sharia.

4. Regarding the opinions of the Companions and Rightly Guided caliphs as Sharia evidence

The scholars in the field of principles of Islamic jurisprudence discussed the views of the Companions (may Allah be pleased with them) and said that there are different views as to whether the opinion of a Companion is binding and may be used as evidence. Ibn al-Qayyim stated that there was consensus among the four imams that it may be used as evidence.[339]

The Companions of the Prophet (ﷺ), especially the most prominent among them, were distinguished by their deep understanding and knowledge, as Ibn Mas'ood (ﷺ) said. They were the most sincere at heart, the deepest in knowledge, the most straightforward, the best in guidance and the most dignified of this Ummah. They are the people whom Allah chose to accompany His Prophet (ﷺ) and establish His religion, so we should acknowledge their virtue and follow in their footsteps, for they were on the right path.[340] The relevant point here is his saying that they were the deepest in knowledge of this Ummah and had the most understanding. Comparing the knowledge of those who came after them to their knowledge is like comparing the virtue of the two groups.[341] Since that is so clear that there is no need to prove it, we will point out the main means by which Allah (ﷻ) enabled them to attain this position:

4.0.1. Learning directly from the Prophet (ﷺ)

This had an effect on their understanding in a number of ways:

4.0.1.a. Purity of the source from which they learned

Because they learned directly from the Prophet (ﷺ), they were learning the revelation fresh, as it was revealed, and they heard the words of the Prophet (ﷺ) directly from him. Their knowledge was not contaminated with anything; rather it was pure Qur'an and Sunnah that was not mixed with people's opinions or the other elements of knowledge that appeared after the Muslims opened the doors to them later on, such as philosophy and the like.

4.0.1.b. Precise understanding

Their understanding was precise because their teacher was the Messenger of Allah (ﷺ), the most eloquent and clear in speech and the most able to explain and teach. Imagine when that was combined with listening ears, comprehending minds and good nature, as well as a desire to seek the truth and eagerness to hear it. Undoubtedly that made them understand what was said to them precisely and in accordance with what Allah (ﷻ) and His Messenger wanted. This matter is very clear, because the people during their lifetimes, and seekers of knowledge when they are pursuing that knowledge, look for the best of scholars and those who are most able to explain different issues. How many students have become prominent in their fields of knowledge by the grace of Allah (ﷻ) and by virtue of the effective teaching of their instructors? We know that no one can ever reach the level of the Prophet (ﷺ) *in his superior way of teaching*, or even reach one-tenth of that. This was the testimony of Mu'âwiyah ibn al-Ḥakam (رضي الله عنه) when he spoke of how great a teacher the Prophet (ﷺ) was: "May my father and mother be sacrificed for him. I never saw a teacher before him or after him who was better in teaching than him."[342]

4.0.1.c. The certainty of faith that they attained with regard to what they heard and understood

Their knowledge was based on certainty, whereas the knowledge of those who came after them was often subject to speculation.

4.0.1.d. They were able to know the reasons for Revelation and background to any hadith

They had knowledge of what abrogates and what is abrogated, which helped them to understand the meanings.

4.0.1.e. They had the opportunity to witness the actions of the Prophet (ﷺ)

The Sunnah explained his words and clarified the verses of the Qur'an, and by means of his actions, he demonstrated what was meant.

4.0.1.f. Possibility of asking about anything that was not clear to them

When they did so, they were able to get an answer.

4.0.2. Their natural understanding of the Arabic language

They understood the verses of the Qur'an and the hadiths of the Prophet (ﷺ) by virtue of their natural understanding of the language. They knew the particular meaning of what was said; they did not need to study grammar and principles of Islamic law, as later generations did.

4.0.3. Sincerity towards Allah (ﷻ) and piety

Through the blessing of their sincerity, they attained a great deal of beneficial knowledge within a short period of time. Allah (ﷻ) says: ﴾So fear Allah, and Allah teaches you﴿ *(Qur'an 2: 282).*

All the factors outlined above formed a strong basis that resulted in deep and solid understanding on the part of the Companions of the Prophet (ﷺ). After mentioning their unique understanding, which resulted from their hearing from the Prophet (ﷺ), their listening to the narrations of one another and their knowledge of Arabic in the most perfect manner, Ibn al-Qayyim said:

"If we compare our understanding to theirs, there is no doubt that they were more sincere at heart, had deeper knowledge, were more straightforward and were more likely to understand the text more correctly than we can do, because Allah (ﷻ) blessed them with smarter minds, more eloquence, deeper knowledge, a more straightforward approach to the text, proper and quick understanding, little or no impact from other influences, good intentions and fear of the Lord. The Arabic language came naturally to them, and the correct meanings and concepts were instilled in their hearts and minds. They had no need to examine the chains of narration and background of the narrators to see if there were any faults in the hadith or to assess the quality of the narrators or to examine the fundamentals of the branches of knowledge and the different views of the experts on the principles of Islamic law. They had no need of all of that. For them there were only two steps to follow:

(i) Allah (ﷻ) said such and such, and His Messenger said such and such.

(ii) What it means is such and such.

They were the most capable of people to go through these two steps easily, and they were the most qualified because all of their energy, knowledge and quality was focused on these two things only. In comparison, the energies and focus of the later scholars were scattered. Studying the Arabic language and matters connected to it took up a great deal of their intellectual efforts. Understanding the fundamentals of different branches of knowledge took up further

efforts, and knowledge of the chains of narration and the backgrounds of the narrators took up even more, as did their focus on examining the books of the shaykhs from whom they were learning, of whom there were many, and what they meant (in their books and in what they said), and so on. When they reached the point, after all this effort, of seeking to understand the texts with hearts and minds that were exhausted from examining everything that came before they were in a position to examine the text, and after they had expended their energy in studying things other than the text, then they would understand the text and what it meant with whatever was left of their energy."[343]

Thus it becomes clear that the Companions of the Prophet (ﷺ) had deeper knowledge and understanding on the basis of what Allah (ﷻ) granted them of the means to understand and learn. Therefore they had more knowledge of the aims and goals of Sharia than anyone else, because one of the most important means of achieving the aims of Sharia is knowledge of the Qur'an and Sunnah and the ways of deriving rulings from them. Undoubtedly this was available to the Companions in the most perfect manner.[344]

Ash-Shâṭibi said: "The early generation (as-Salaf) was the most knowledgeable about the meanings of the Qur'an."[345] Concerning the Companions (may Allah be pleased with them), he said: "They are the example to follow with regard to the way in which Sharia and its aims and goals are to be understood."[346] However, the scholars differed as to whether the view of the Companion may be regarded as evidence, and there are five well-known views. Before we mention these views, we will highlight the following points:

1. All are agreed that the view of a Companion with regard to issues that are subject to ijtihâd is not binding on other Companions, whether the Companion was a ruler or a judge or one who gave fatwas.

2. If the Companion voiced an opinion, and the others agreed with him, it is not subject to debate because there is consensus in that case.
3. If he voiced an opinion and it became widespread, and no one opposed it, then this is regarded as silent consensus.
4. They agreed that the opinion of a Companion is not binding if another Companion disagreed with him.
5. They agreed that if the opinion of a Companion is based on the Qur'an or Sunnah or consensus, then it is binding in that case because of what he referred to.
6. They agreed that if the Companion recanted his view, it is no longer binding.

The point of dispute is where the Companion voiced an opinion concerning an issue that is subject to ijtihâd, and we do not know of anyone who disagreed or agreed, or whether it became widespread or not, or whether he differed with someone else concerning this matter or not.[347]

The scholars differed concerning that, and there are a number of opinions:

1. The first opinion is that it is binding. This is the view of Mâlik and of ash-Shâfa'i in his old madh-hab; it is also the view of Aḥmad according to one report narrated from him. It is the view of most of the scholars and jurists among the Ḥanafis; Ibn 'Aqeel among the Ḥanbalis; al-'Alâ'i[348] and al-Khaṭeeb al-Baghdadi among the Shâfa'is. It was the view favoured by Ibn al-Qayyim in *I'lâm al-Muwaqqi'een*, ash-Shâṭibi in *al-Muwâfaqât*, and Ibn Taymiyah.[349]
2. The second opinion is that it is not binding. This is the view of ash-Shâfa'i, according to one of his two opinions,

and it is favoured by al-Âmidi, ar-Râzi, al-Ghazâli and Aḥmad, according to one report.[350]

3. The third opinion is that it is binding if it is a matter in which there is no room for personal opinion only, and this is the view of a number of Ḥanafis.[351]

4. The fourth opinion is that only the views of Abu Bakr and 'Umar (may Allah be pleased with them) are binding, but no others.[352]

5. The fifth opinion is that only the views of the four Rightly Guided Caliphs — Abu Bakr, 'Umar, 'Uthmân and 'Ali (may Allah be pleased with them) — are binding, but no others.[353]

The correct opinion — and Allah (ﷻ) knows best — is the first one. The evidence to support that is as follows:

4.1. From the Book of Allah (ﷻ)

Allah (ﷻ) says: ﴾And the foremost to embrace Islam of the Muhâjirûn and the Anṣâr and also those who followed them exactly [in Faith]. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow [paradise], to dwell therein forever. That is the supreme success.﴿ *(Qur'an 9: 100)*

Al-Ḥâfidh Ibn Ḥajar narrated in his commentary on this verse, with his chain of narration from Muhammad ibn Ka'b al-Qurazi, that the latter said: " 'Umar ibn al-Khaṭṭâb passed by a man who was reciting the verse, 'And the foremost to embrace Islam of the *Muhâjirûn* and the *Anṣâr*...' When he reached the words 'as they are well-pleased with Him', 'Umar took hold of his hand and said: 'Who taught you this?' He said: ' 'Ubayy ibn Ka'b.' He said: 'Do not leave

me until I take you to him.' When he came to him, he said: 'Did you teach this verse like this to this man?' He said: 'Yes.' He said: 'Did you hear it from the Messenger of Allah (ﷺ)?' He said: 'Yes.' He said: 'I used to think that we (the Muhâjiroon) had been raised to such a level that no one after us would ever reach.' Ubayy said: 'The confirmation of this verse appears at the beginning of Soorat al-Jumu'ah: ﴾And [He has sent him (Prophet Muhammad) also to] others among them [Muslims] who have not yet joined them [but they will come]. And He [Allah] is the All-Mighty, the All-Wise﴿ *(Qur'an 62: 3)*.

In Soorat al-Ḥashr, ﴾And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful﴿ *(Qur'an 59: 10)*; and in al-Anfâl ﴾And those who believed afterwards, and emigrated and strove hard along with you [in the Cause of Allah], they are of you. But kindred by blood are nearer to one another [regarding inheritance] in the decree ordained by Allah. Verily, Allah is the All-Knower of everything﴿ *(Qur'an 8: 75)*.'"

The reason why 'Umar (ﷺ) asked this question is that he used to recite this verse [at-Tawbah 9: 100] with the word *Anṣâru* [as opposed to *Anṣâri*, which is how Ibn Ka'b recited it], which would indicate that the word *as-Sâbiqoon* [foremost] was not connected only to the word *Muhâjireen*. When it became clear to him that Ubayy ibn Ka'b recited it as Anṣâri, which would indicate that it was also included with the word Muhâjireen, he said: "I used to think that we [the Muhâjireen] had been raised to such a level that no one after us would ever reach" — referring to the Muhâjireen. These words of 'Umar's support the view of those who held the first opinion, who said that the views of all the Companions are binding, without singling out some of them, because all of them are praised in the

verse and are described as pioneers ('the foremost') in knowledge, virtue, jihad and actions. This verse was quoted as evidence by Ibn al-Qayyim, who counted it as part of the evidence indicating that it is obligatory to follow the Companions.[354] He narrated that Imam Mâlik used it as evidence to prove the same point,[355] and said that this verse praises the Companions and shows that they are entitled to be leaders who are taken as an example and whose views are to be followed. It also praises those who follow all of them or who follow each one of them, so long as that does not go against any Sharia text.[356]

Among the evidence for that is the verse in which Allah (ﷻ) says: ﴾You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his *Sunnah*] are the best of peoples ever raised up for mankind; you enjoin *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam has ordained] and forbid *al-Munkar* [polytheism, disbelief and all that Islam has forbidden], and you believe in Allah﴿ *(Qur'an 3: 110).* In his commentary on this verse, Ibn Jareer narrated, with his chain of narration from aḍ-Ḍaḥḥâk, that the latter said: "They are the Companions of the Messenger of Allah (ﷺ) in particular."[357] Ibn Jareer said, after quoting this report: "This means that they were the conveyors of the message whom Allah (ﷻ) enjoined the Muslims to obey."[358] This verse was also quoted as evidence by ash-Shâṭibi, when he stated that the way of the Companions (may Allah be pleased with them) is the way to be followed and referred to.[359] He said concerning this verse: "This affirms the superiority of the Companions over all other nations. That implies that they were righteous in all situations, and all the affairs of their lives were based on following the teachings of Islam and not going against it in any way."[360] Imam Ibn al-Qayyim al-Jawziyyah discussed in detail the issue of proving that the opinion of the Companions is binding by quoting these verses, and he highlighted

the way in which the text refers to that. He did a good job and mentioned many useful points.[361]

4.2. Evidence from the Sunnah

There is a great deal of evidence from the Sunnah, for example the words of the Prophet (ﷺ): "The best of people is the generation of whom I am one, then the second generation (after that), then the third."[362] His telling us that implies that they are the foremost in all aspects of good deeds, especially with regard to doing and saying the right things.[363] They are superior to others in all virtues, such as knowledge, action, faith, reason, religious commitment, eloquence and worship, and they are more qualified to understand every difficult issue. No one could dispute that except one who rejects what is well established and well known in the religion of Islam.[364] According to Abdullah ibn Mas'ood, the Messenger of Allah (ﷺ) said: "There is no Prophet whom Allah (ﷻ) sent to any nation before me, but he had disciples and companions from among his nation who followed his path and obeyed his commands."[365] Al-Bayhaqi quoted this hadith as evidence of their superiority and high status[366] in knowledge, action and sincerity.[367]

4.3. Evidence from other reports

It was narrated from Ḥudhayfah ibn al-Yamân (رضي الله عنه) that he said: "O people, follow the path of those who came before you, for by Allah (ﷻ), if you follow their path, then indeed you will succeed tremendously, but if you drift away from it, right or left, you will be greatly misguided."[368] Al-Khaṭeeb narrated with his chain of narration from 'Âmir ash-Sha'bi that the latter said: "What they narrate to you from the Companions of Muhammad (ﷺ), accept it."[369]

4.4. Sayings of the imams and scholars concerning the binding nature of the Companions' opinions

1. Ash-Shâfa'i said: "So long as there is evidence in the Qur'an and Sunnah, then the excuse for not following them is invalid. If we find no evidence there, then we turn to the opinions of the Companions of the Messenger of Allah (ﷺ) or of one of them."[370] He also said: "You have no right to give an opinion unless you base it on a reference point or a valid analogy, and the reference point is the Qur'an or Sunnah, the words of one of the Companions of the Messenger of Allah (ﷺ), or the consensus of the people."[371]

2. Aḥmad said: "Do not trust any of these people with regard to religious matters. Whatever comes from the Prophet (ﷺ) and his companions, follow it; then with regard to those who came after them (the Tâbi'oon), the matter is broad in scope."[372]

3. The opinion of Imam Mâlik with regard to the actions of the people of Madinah is well known, but he went further than that and regarded the opinions of the Companions, especially the caliphs who came after the Prophet (Blessings and peace be upon him), as binding.[373]

4. Ibn Taymiyah said: "Those among these scholars who said that the opinion of a Companion is binding meant that this applies as long as there is no other Companion who gave a different view, and no text to the contrary is known. Moreover, if it became widely known, and no one objected to it, that may be regarded as approval for this opinion. So if it is known that they approved it and no one objected to it, it may be said that this is consensus by approval, because they do not approve of falsehood.[374] But if the opinion did not become widely known, or if it is known that

someone disagreed with it, then it is not binding and does not count as evidence, according to consensus."[375]

5. Ash-Shâṭibi said, in his commentary on the words of the Prophet (ﷺ), 'the path upon which I and my Companions are':[376] "This refers to what they said and did and the views they worked out. All of that is binding in general, and this is based on the testimony of the Messenger of Allah (ﷺ) for them in particular... So everything they said and did is something to be followed, without anyone else sharing this virtue, unlike others."[377] He also said in *al-Muwâfaqât*: "The way of the Companions (may Allah be pleased with them) is a way to be followed and referred to."[378]

* * *

CHAPTER FIVE
Governors at the time of Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ)

1. Regions of the state

1.1. Makkah al-Mukarramah

When 'Uthmân (ﷺ) died, the governor of Makkah was Khâlid ibn Sa'eed ibn al-'Âṣ. 'Ali (ﷺ) issued a decree dismissing him, and he appointed Abu Qatâdah al-Anṣâri as governor of Makkah.[1] It seems that his governorship only lasted a short time, because when 'Ali (ﷺ) wanted to leave Madinah and go to Iraq, he dismissed Abu Qatâdah and sent Qatham ibn al-'Abbâs[2] to be the governor of Makkah.[3] Thus the governorship of Abu Qatâdah lasted approximately two months, and not much is narrated concerning that period. Most of the sources that speak about the governorship of Qatham ibn al-'Abbâs over Makkah mention that 'Ali (ﷺ) appointed him as governor of Makkah, aṭ-Ṭâ'if and the surrounding regions at the same time.[4]

The reports that were narrated about Makkah during 'Ali's caliphate have to do with hajj and who was in charge of the pilgrimage. There is no report that 'Ali ibn Abi Ṭâlib (ﷺ) attended hajj during his caliphate, because he was preoccupied with the turmoil that had broken out throughout the Islamic State, and this situation had not settled down. During the hajj season, he would send

someone to lead the pilgrims. It seems that Qatham ibn al-'Abbâs led the people in hajj in the year 37 AH only. 'Ali (ﷺ) sent Abdullah ibn 'Abbâs to lead the pilgrims in 36 AH and 'Ubaydullâh ibn al-'Abbâs in 38 AH, although the sources differ concerning the year in which each of them made the pilgrimage.

In 39 AH, he sent Mu'âwiyah, one of his commanders in Syria, with the pilgrims from Syria and told him to lead the people in hajj. When he reached Makkah, he had a dispute with Qatham ibn 'Abbâs. Fighting would have broken out, were it not for the efforts of some of the Companions to bring about reconciliation between them on the basis that hajj would be led by one of Banu Shaybah. Thus the pilgrimage ended peacefully and no fighting occurred.[5]

Qatham ibn al-'Abbâs remained the governor of Makkah until the arrival of Mu'âwiyah's army, led by Bisr ibn Artâh, whereupon he fled, fearing for his life. Thus Qatham's governorship ended and Makkah was no longer under the authority of 'Ali ibn Abi Ţâlib (ﷺ). 'Ali (ﷺ) sent some troops to recapture Makkah, but he (ﷺ) was martyred before the mission could be accomplished.[6]

1.2. Madinah

During the time of the Messenger of Allah (ﷺ) and the three caliphs who succeeded him, Madinah was the capital of the Islamic state. The leader of the Muslims lived there and ran its affairs himself; when he travelled, he would appoint someone to run its affairs.

However, this situation changed after allegiance was sworn to 'Ali (ﷺ) as caliph. The general state of confusion after the murder of 'Uthmân (ﷺ) meant that 'Ali (ﷺ) had to leave Madinah, especially after Ţalḥah, az-Zubayr and 'Â'ishah left and headed towards Iraq before the Battle of the Camel.[7] 'Ali (ﷺ) appointed Sahl ibn Ḥaneef

al-Anṣâri in charge of Madinah, according to some reports,[8] but we do not know how long Ibn Ḥaneef remained in that position. It seems that his governorship lasted for more than one year, since it was narrated that he was in charge of Madinah in 37 AH.[9] After dismissing Sahl ibn Ḥaneef, 'Ali (ﷺ) appointed Tamâm ibn al-'Abbâs. Later, he appointed Abu Ayyoob al-Anṣâri, and he remained the governor of Madinah until 40 AH, when an army sent from Syria by Mu'âwiyah and led by Bisr ibn Artâh arrived in Madinah.[10] Abu Ayyoob fled from Madinah and went to join 'Ali (ﷺ) in Kufah.[11] Thus Madinah slipped from the control of 'Ali ibn Abi Ṭâlib (ﷺ) and came under the control of Mu'âwiyah. So at the time of 'Ali (ﷺ), Madinah changed from being the seat of the caliphate to being one of the provinces, and political events began to take place far away from it. Hence we find that the historical sources ignored it during that period, until Mu'âwiyah's army managed to capture it.[12]

1.3. Bahrain and Oman

When 'Uthmân (ﷺ) was martyred, Bahrain belonged to the emirate of Basra, and Ibn 'Âmir used to appoint some of his workers to govern it. While 'Ali (ﷺ) was the caliph, he appointed a number of governors in charge of Bahrain, one of the most important of whom was 'Umar ibn Abi Salamah.[13] He set out from Madinah with 'Ali (ﷺ) during his journey to Iraq, then 'Ali (ﷺ) sent him to govern Bahrain[14] for a period of time. Later, he was summoned to accompany 'Ali in Iraq. Other employees of 'Ali in Bahrain were Qudâmah ibn al-'Ajlân al-Anṣâri[15] and an-Nu'mân ibn al-'Ajlân al-Anṣâri.[16] 'Ali also appointed 'Ubaydullâh ibn 'Abbâs to govern Bahrain;[17] he was the governor of Yemen, so perhaps Bahrain and Najd also came under his governorship at that time. This may be understood from what aṭ-Ṭabarâni said, and what Khaleefah ibn Khayyâṭ said may be understood on the basis that he did not know

about the correct order of these governors.[18] The sources mention the names of some men whom 'Ali (ﷺ) sent to Oman, one as a governor and the other as the commander of troops to suppress one of the rebellions that were launched against 'Ali (ﷺ) in Oman.[19] There was also a man in charge of al-Yamâmah,[20] and it may be that he was working under the governor of Bahrain.[21]

1.4. Yemen

When 'Uthmân (ﷺ) was martyred and allegiance was sworn to 'Ali (ﷺ) as caliph, he appointed 'Ubaydullâh ibn al-'Abbâs (ﷺ) as governor of Yemen.[22] 'Uthmân's governors left Yemen before 'Ubaydullâh ibn 'Abbâs got there; some of them joined Ṭalḥah and az-Zubayr in the army of the Battle of the Camel, and they played a role in equipping their army.[23] 'Ubaydullâh ibn 'Abbâs was the governor of Ṣan'â' and its surrounding areas, and his fellow governor was Sa'eed ibn Sa'd ibn 'Ubâdah al-Anṣâri[24], who was in charge of the troops.[25]

The murder of 'Uthmân (ﷺ) had a far-reaching effect on the Muslims in Yemen, who felt disappointed and upset by this crime. Some of the Yemenis did not swear allegiance to 'Ali (ﷺ) and wanted to kill the killers of 'Uthmân (ﷺ). When that was delayed, they corresponded with Mu'âwiyah after the arbitration, and he sent Bisr ibn Arṭa'ah, who managed to gain control over Yemen with their help. This only lasted for a short time, though,[26] before 'Ali (ﷺ) managed to take it back from the army of Mu'âwiyah and restore 'Ubaydullâh ibn 'Abbâs as its governor once again. He remained in that position until Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) was martyred.[27]

It was narrated that Bisr killed two sons of 'Ubaydullâh ibn 'Abbâs and some of the supporters of 'Ali (ﷺ) in Yemen, then he went back to Syria. Amir al-Mu'mineen 'Ali (ﷺ) had sent Jâriyah

ibn Qudâmah as-Sa'di; it was said that he did the same as Bisr had done, and he killed some of the supporters of 'Uthmân (ﷺ) in Yemen.[28] Ibn Katheer said: "This report is well known to the biographers, but there is some doubt as to its soundness."[29] Undoubtedly, the killing of innocent people was not the norm at that time, even in the battles of the Camel and Ṣiffeen, when fighting broke out between the two sides. How could children and innocent people be killed at the time of truce? Hence we cannot accept these stories that are contrary to Muslim customs, values and religion.[30]

1.5. Syria

Mu'âwiyah (ﷺ) was governor of Syria during the caliphates of 'Umar and 'Uthmân (may Allah be pleased with them both). When 'Ali (ﷺ) was appointed as caliph, he wanted to dismiss him and appoint Abdullah ibn 'Umar instead, but Abdullah ibn 'Umar refused to accept the governorship of Syria. He gave his apologies, mentioning the close ties of kinship and marriage that existed between them.[31] Amir al-Mu'mineen 'Ali (ﷺ) respected his wishes and did not force him to go to Syria. As for the reports claiming that 'Ali (ﷺ) reviled or insulted Abdullah ibn 'Umar (ﷺ) for adopting a neutral stance instead of taking his side, they represent a distortion of the facts and seem to be blatant lies.[32]

The most that can be said concerning the issue of Abdullah ibn 'Umar and the governorship of Syria is that which was narrated by adh-Dhahabi via Sufyân ibn 'Uyaynah from 'Umar ibn Nâfi' from his father that Ibn 'Umar said: "Ali sent for me and said: 'O Abu 'Abdur-Raḥmân, you are a man whom the people of Syria would obey, so go there, for I have appointed you over them.' I said: 'I urge you by Allah, and by my ties of companionship to the Messenger of Allah, to let me off.' 'Ali (ﷺ) refused, so I sought the help of Ḥafṣah, but still he refused. So I departed at night for Makkah."[33]

This offers definitive evidence that Ibn 'Umar had sworn allegiance to 'Ali (ﷺ) and come under his authority; otherwise how could 'Ali (ﷺ) seek to appoint him if he had not sworn allegiance to him?

In Ibn 'Abdul-Barr's *al-Isti'âb* it is narrated via Abu Bakr ibn Abil-Jahm from Ibn 'Umar that he said, when he was dying: "I do not regret anything except not fighting the transgressors alongside 'Ali (ﷺ)."[34] This also indicates that he swore allegiance to 'Ali (ﷺ), because he only regretted not going out with 'Ali (ﷺ) to fight. He was one of those who kept away from turmoil and did not fight with anyone. If he had refrained from swearing allegiance, his regret for that would have been greater, and he would have said that clearly. The act of swearing allegiance is obligatory, and refraining from it is threatened with punishment, according to the report of Ibn 'Umar himself, who said that the Prophet (ﷺ) said: "Whoever dies without having sworn allegiance has died a death of pre-Islamic ignorance."[35] This is unlike going out to fight alongside 'Ali (ﷺ); the Companions (may Allah be pleased with them) differed on this matter, and some of them kept out of it. So how can it be imagined that Ibn 'Umar would regret not taking part in this fighting but not regret not swearing allegiance, if he did in fact refrain from that despite the stern warning concerning it? Thus it is clear that the claim of some historians, that Ibn 'Umar did not swear allegiance to 'Ali (may Allah be pleased with them both), is false. It is proven that he was one of those who swore allegiance to him. Indeed, he was close to him, to the point that 'Ali (ﷺ) was keen to appoint him as his governor and seek his help, because of the sincerity and loyalty he saw in him.[36]

After Ibn 'Umar apologised for not accepting the governorship of Syria, Amir al-Mu'mineen 'Ali (ﷺ) sent Sahl ibn Ḥaneef instead. He had hardly reached the borders of Syria when he was seized by members of Mu'âwiyah's cavalry, who said to him: "If 'Uthmân

(ﷺ) has sent you, then you are welcome, but if anyone else has sent you, then go back."[37] Syria was seething with anger at the unjust and wrongful murder of 'Uthmân (ﷺ). The chemise that was stained with his blood had reached them, along with the fingers of his wife Nâ'ilah, which had been cut off as she was defending him. This story of his martyrdom was terrifying and painful; it shook them emotionally and moved them to tears. They had also heard the news that the thugs had taken over Madinah and that Banu Umayyah had fled to Makkah.

All of this, as well as other events and factors, had a strong effect on the people of Syria and their leader Mu'âwiyah (ﷺ). He said that he had the responsibility of standing up for 'Uthmân (ﷺ) and wreaking vengeance on his killers, since he was his kinsman, and Allah (ﷻ) says: ﴾And whoever is killed wrongfully [*Mazlûman* intentionally with hostility and oppression and not by mistake], We have given his heir the authority [to demand *Qiṣâṣ*, — Law of Equality in punishment — or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life [i.e. he should not kill except the killer]. Verily, he is helped [by the Islamic law]﴿ *(Qur'an 17: 33).* Mu'âwiyah gathered the people together and addressed them, telling them that 'Uthmân (ﷺ) had been killed unlawfully at the hands of foolish hypocrites who did not respect blood that is protected in Sharia; they had shed his blood during the sacred month in the sacred land.

The people got angry and denounced what had happened, and their voices became loud. Among them were a number of the Companions of the Messenger of Allah (ﷺ). One of them named Murrah ibn Ka'b stood up and said: "Were it not for a hadith I heard from the Messenger of Allah (ﷺ), I would not have spoken. The Prophet (ﷺ) mentioned the turmoil and gave some details concerning it. Then a man passed by whose face was covered with a

cloth, and the Prophet (ﷺ) said: 'This man will be following true guidance at that time.' I went up to him and found that he was 'Uthmân ibn 'Affân. I turned to the Prophet (ﷺ) and asked: 'This man?' He (ﷺ) said: 'Yes.'"[38]

There is another hadith which played a role in Mu'âwiyah's quest for vengeance for 'Uthmân (رضي الله عنه) and gave him a strong motive and resolve to achieve this goal. It was narrated from an-Nu'mân ibn Basheer that 'Â'ishah (رضي الله عنها) said: "The Messenger of Allah (ﷺ) sent for 'Uthmân ibn 'Affân. He came, and the Messenger of Allah (ﷺ) turned to him. The last words he said, when tapping his shoulder, were: 'O 'Uthmân, Allah may clothe you with a chemise which, if the hypocrites want you to take it off, do not take it off until you meet me.' He said it three times." I [an-Nu'mân] said to her: "O Mother of the Believers, why did you not tell us this before?" She said: "I forgot it, and by Allah I did not remember it." He said: "I told Mu'âwiyah ibn Abi Sufyân about it, and he did not like what I told him. He wrote to the Mother of the Believers, asking her to write to him about it, and she wrote a letter to him about it."[39]

Eagerness to implement the ruling of Allah (ﷻ) against the killers was the main reason for the refusal of the people of Syria, led by Mu'âwiyah ibn Abi Sufyân, to swear allegiance to 'Ali ibn Abi Ṭâlib (رضي الله عنه) as caliph. It was not because of Mu'âwiyah's ambition to remain as governor of Syria or to ask for that which he was not entitled to, because he understood perfectly that this matter (the caliphate) was only for those who remained of the six members of the consultative committee, and that 'Ali (رضي الله عنه) was better than him and more entitled to that position.[40] The evidence for that is the report narrated by Yaḥya ibn Sulaymân al-Ja'fi with a good chain of narration from Abu Muslim al-Khawlâni, who said to Mu'âwiyah: "Are you disputing with 'Ali and thinking that you are like him?" He said: "No, by Allah, I know that he is better than me and more

entitled to this matter than me, but do you not know that 'Uthmân was killed unlawfully and I am his cousin and the one who is seeking vengeance for his blood? So go to him and tell him: Let him hand over to me the killers of 'Uthmân, and I will follow him." They went to 'Ali and spoke to him, but he did not agree to hand them over.[41] According to another report, they went and spoke to him, and he said: "Let him swear allegiance first and leave these people for me to deal with them," but Mu'âwiyah refused.[42]

There are reports depicting Mu'âwiyah's refusal to obey as being because of his ambitions and worldly aspirations, and because of enmity and competition between Banu Hâshim and Banu Umayyah dating back to pre-Islamic times. In addition, there are other slanders, fabrications and attempts to undermine the Companions of the Messenger of Allah (may Allah be pleased with them all). Some contemporary writers — such as al-'Aqqâd in *'Abqariyyat 'Ali* and 'Abdul-'Azeez al-Doori in *Muqaddimah fi Tareekh Sadr al-Islam* — relied on these reports and based their false notions on them. The truth is that all of these reports are worthless, and their narrators were criticised, either because they were not of good character or they were confused.[43]

The province of Syria remained under the control of Mu'âwiyah ibn Abi Sufyân (ﷺ) throughout the caliphate of 'Ali (ﷺ); he was not able to gain control of it or to appoint governors or commanders over it. There were some clashes in the eastern part of Syria between the troops of 'Ali (ﷺ) and the troops of Mu'âwiyah (ﷺ). The most significant of these was the battle of Ṣiffeen in 37 AH, at which both 'Ali and Mu'âwiyah (may Allah be pleased with them both) were present. None of these battles put a stop to Mu'âwiyah's continued domination of Syria.[44]

1.6. Mesopotamia (al-Jazeerah)

Mesopotamia was one of the provinces that belonged to Syria at the time of 'Uthmân ibn 'Affân (ﷺ). After he was martyred, Syria was under the control of Mu'âwiyah (ﷺ), while Iraq was under the control of 'Ali (ﷺ). This made Mesopotamia an area of dispute between the two sides, because of its geographical location with its connection to Syria, on the one hand, and Iraq on the other.[45] Hence, it was possible to gain control of it from either side. A number of battles took place between the troops of 'Ali and the troops of Mu'âwiyah, as both sides attempted to conquer the region. 'Ali managed to gain control of it for a while.[46] He appointed al-Ashtar, the most famous of 'Ali's governors in Mesopotamia[47], whom he appointed to that post more than once. Al-Ashtar managed to put its affairs in order, but in 38 AH, 'Ali (ﷺ) was forced to transfer him to Egypt as the governor there.[48] Chaos returned to Mesopotamia once again, and a number of battles took place there as Mu'âwiyah tried to gain control of it after that.[49]

It seems that at the end of 39 AH, Mu'âwiyah managed to gain control over Mesopotamia to some extent.[50] It had been a refuge for some of those who had stayed out of the conflict between 'Ali and Mu'âwiyah; they did not swear allegiance to 'Ali while the dispute was ongoing between him and Mu'âwiyah.[51] Its location in the middle, between the two sides, is what prompted them to choose Mesopotamia. According to some narrations, two of those who were appointed as governors of Mesopotamia by 'Ali (ﷺ) were Shubayb ibn 'Âmir[52] and Kameel ibn Ziyâd. They played a role in resisting the armies of Syria which attacked Mesopotamia; in fact, they managed to attack Syria from the direction of Mesopotamia.[53]

1.7. Egypt

When 'Uthmân (ﷺ) was martyred, the governor of Egypt was Muḥammad ibn Abi Ḥudhayfah, who had taken the position by force and was not approved by 'Uthmân (ﷺ). After the martyrdom of 'Uthmân, 'Ali confirmed him as Egypt's governor. Not long after that, Mu'âwiyah sent an army to Egypt and defeated and captured Muḥammad ibn Abi Ḥudhayfah. He was then imprisoned and executed.[54]

It was said that 'Ali (ﷺ) did not appoint Muḥammad ibn Abi Ḥudhayfah as governor of Egypt; rather he left him in his post until he was killed, whereupon 'Ali (ﷺ) appointed Qays ibn Sa'd to take his place.[55] He said to him: "Go to Egypt, for I have appointed you as its governor. Go there, and take people whom you trust and love to accompany you. Take troops with you until you get there, because that will be more frightening to your enemies and more encouraging to your followers. When you get there inshallah, be kind to those who do good, and be harsh towards those who do evil. Be kind to the common folk and prominent people alike, for kindness is a blessing."[56]

Qays's intelligence and good conduct prevailed in a number of situations. When he set out for Egypt, there was a group there who was angry about the killing of 'Uthmân (ﷺ) and another group who had taken part in the murder. Qays was met by cavalry from Egypt before he entered the land. They said: "Who are you?" He said: "I am one of the supporters of 'Uthmân. I am seeking refuge with some people so that we can support one another for the sake of Allah." They said: "Who are you?" He said: "Qays ibn Sa'd." They said: "Go ahead." So he went ahead and entered Egypt.[57]

The way Qays handled this situation is what enabled him to enter Egypt. After that he announced that he was an amir (governor).

Perhaps if he had announced to the soldiers that he was an amir, they would have prevented him from entering Egypt in the first place, like the one whom 'Ali (ﷺ) sent to Syria, who was prevented from entering the country when the Syrian troops realised that he had been sent by 'Ali (ﷺ) as governor of Syria.

When Qays ibn Sa'd reached al-Fusṭaṭ, he ascended the minbar and addressed the people of Egypt. He read to them a letter from 'Ali ibn Abi Ṭâlib (ﷺ) and asked them to swear allegiance to 'Ali.[58] At that point, the people of Egypt divided into two groups; one group swore allegiance to 'Ali (ﷺ) and to Qays, and the other group stayed away from the issue. Qays ibn Sa'd was wise in dealing with those who swore allegiance and those who refused. He did not force them to swear allegiance, and he left them as they were;[59] he even sent their stipends to them in the place where they chose to stay away from the turmoil. Some of them came to him, and he honoured them and treated them kindly.[60] This good treatment helped to avoid confrontation with them, and it helped him to calm things down in Egypt. He appointed senior officials, organised the collection of the land tax, and appointed men to the police force.[61] Thus he managed to put the affairs of Egypt in order and to please all parties in the country.[62]

Qays ibn Sa'd became a political and military danger to Mu'âwiyah ibn Abi Sufyân in Syria, because Egypt was close to Syria and because Qays succeeded in putting Egypt's affairs in order and was well-known for his resolve. Mu'âwiyah was worried about the military manoeuvres against him that could come out of Egypt. He began to correspond with Qays ibn Sa'd in Egypt, threatening him while at the same time trying to tempt him to join him. However, Qays' response to that was so intelligent that Mu'âwiyah was not able to determine where Qays stood and what he intended to do, even though a number of letters were exchanged between them.[63] The

Râfiḍi reports about the letters between Mu'âwiyah and Qays ibn Sa'd, which were mentioned by Abu Makhnaf, became widely quoted in the history books, but they are false and are not sound. The only one who narrated them was this worthless Râfiḍi, who was regarded as weak by the scholars who determine who was praiseworthy and who was unreliable. The texts of these reports also contain odd things, among the most prominent of which are the following:

1. 'Ali's address to the people of Egypt who were with Qays ibn Sa'd, in which he (allegedly) said: "Then came after them (Abu Bakr and 'Umar) a ruler whose conduct was not appropriate, so the men of the Ummah started showing resentment, then they got angry with him and changed him." In other words, those who rebelled against 'Uthmân (ﷺ) were the men of the Ummah, and the Ummah had changed this evil by killing 'Uthmân. The truth is that 'Ali (ﷺ) is innocent of these words. He knew that those who killed 'Uthmân (ﷺ) were thugs and that his slaying was unjust and wrong, and his words reflect that. Ibn 'Asâkir narrated that Muḥammad ibn al-Ḥanafiyyah said: "I never heard 'Ali saying anything bad about 'Uthmân."[64] Al-Ḥâkim and Ibn 'Asâkir narrated that 'Ali (ﷺ) said: "O Allah, I declare myself innocent before You of the blood of 'Uthmân. I felt very distressed the day 'Uthmân was killed, and I was deeply grieved. They came to me to swear allegiance to me, and I said: 'By Allah, I feel shy before Allah to accept allegiance from people who killed a man of whom the Messenger of Allah (ﷺ) said: "Should I not feel shy of one before whom the angels feel shy?" I feel shy before Allah to accept allegiance when 'Uthmân is lying slain on the ground and has not been buried yet.' So they went away, and when he had been buried, the people came back and asked me to accept their oath of allegiance. I said: 'O Allah, I am very uncertain of what I am letting myself in for.' Then I decided to go ahead, and I accepted their oath of allegiance.

When they said 'Amir al-Mu'mineen', it was as if my heart was broken, and my eyes filled with tears."[65] There are many similar reports from 'Ali (ﷺ).[66] I have compiled them in my book: *Tayseer al-Kareem al-Mannân fi Seerat Ameer al-Mu'mineen 'Uthmân ibn 'Affân* (The Biography of 'Uthmân ibn 'Affân).[67]

2. The words attributed to Qays ibn Sa'd, "We have sworn allegiance to the best one we know after our Prophet (ﷺ)" are to be rejected, because what is proven is to give precedence to Abu Bakr and 'Umar (ﷺ) over 'Ali (ﷺ), as stated in sound reports. This is something that no one doubted at that time among the Companions and others. Based on that, this cannot be soundly attributed to Qays ibn Sa'd (ﷺ) or to anyone else among the Companions and Tâbi'oon. This idea was unknown except among the later Râfiḍi Shia.[68] Ibn Taymiyah said: "The earlier Shia were all agreed on the superiority of Abu Bakr and 'Umar."[69] There is a great deal of evidence for the superiority of Abu Bakr and 'Umar, including the report narrated by Ibn 'Umar (ﷺ): "We used to compare the people at the time of the Prophet (ﷺ), and we would say that the best were Abu Bakr, then 'Umar ibn al-Khaṭṭâb, then 'Uthmân ibn 'Affân."[70]

   The hadiths that speak of this are many and well-known.[71] In fact, as we have seen from the sound reports quoted above, Mu'âwiyah asked Amir al-Mu'mineen to hand over the killers of 'Uthmân to him, and he never accused 'Ali of being involved in the murder.

3. The alleged letter from Mu'âwiyah to Qays ibn Sa'd and his suggestion that 'Ali had played a part in the murder of 'Uthmân. This could not have come from Mu'âwiyah because it is quite clear that 'Ali (ﷺ) was innocent, as we have seen previously. This is something of which Mu'âwiyah (ﷺ) was not unaware, and he would not have accepted it from Qays ibn Sa'd (ﷺ).

Muḥammad ibn Sireen, one of the senior Tâbi'oon who lived at that time, said: "Uthmân was killed, and I do not know of anyone who accused 'Ali of killing him."[72] He also said: "When 'Uthmân was killed, his house was filled with people (who wanted to protect him), among whom were Abdullah ibn 'Umar and al-Ḥasan ibn 'Ali with his sword around his neck. But 'Uthmân insisted that they should not fight."[73] Ibn Abi Shaybah narrated, with a chain of narration whose men are sound, from Muḥammad ibn al-Ḥanafiyyah that 'Ali (ﷺ) said: "May Allah curse the killers of 'Uthmân on the plains and in the mountains, on land and on sea."[74] There are many texts that speak of this matter,[75] which confirms that 'Ali's hatred of the killers of 'Uthmân was well known.[76]

4. With regard to what was narrated about Mu'âwiyah accusing the Anṣâr of shedding 'Uthmân's blood, this cannot be a valid report from Mu'âwiyah because he knew that those who defended 'Uthmân were all Anṣâr. Ibn Sa'd narrated, with a sound chain of narration, that Zayd ibn Thâbit (ﷺ) came to 'Uthmân (ﷺ) when he was under siege and said: "The Anṣâr are at the door and are saying that if you wish, we will be supporters of Allah (Anṣâr Allah) for a second time." 'Uthmân said: "As for fighting, no."[77]

5. What was mentioned about Mu'âwiyah fabricating a letter in the name of Qays ibn Sa'd. This is a lie. It could not possibly have come from Mu'âwiyah because the Arabs used to regard lying as one of the worst of attributes, something that noble men would refrain from. We see this in the story of Abu Sufyân when he was still a polytheist; Bukhari narrated that when Heraclius asked him about the Messenger of Allah (ﷺ), Abu Sufyân said: "By Allah, were it not that I would feel too embarrassed that they should narrate that I told a lie, I would have lied."[78] This is how

lying was regarded by the Arabs; among the Muslims, it was seen as even worse. Though one can argue that this was deceit and war is deceit, deceit does not mean lying, as is well known. Mu'âwiyah (ﷺ) was too smart to do that.[79]

6. The narration of these many letters among Qays, Mu'âwiyah and 'Ali, in this particular sequence and with such precision, makes the reader doubt because it is not known who knew about the contents of these letters and who transmitted them.[80]

Dr. Yaḥya al-Yaḥya said: "The fact that Qays ibn Sa'd ibn 'Ubâdah (ﷺ) was appointed as governor of Egypt by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) is something upon which there is consensus."[81] No biography of Qays failed to mention these details.[82] In other words, what Abu Makhnaf mentioned in this report was not even mentioned by the respectable historians of Egypt,[83] although the report of Abu Makhnaf was narrated from aṭ-Ṭabari in summarised form by Ibn al-Atheer, Ibn Katheer, Ibn Khaldoon and Ibn Tagharribardi.[84] Al-Kindi also narrated that 'Abdul-Kareem ibn al-Ḥârith said: "When Mu'âwiyah got worried about Qays being in Egypt, he wrote to some of Banu Umayyah in Madinah saying: 'May Allah reward Qays ibn Sa'd with good, but conceal it, for I am afraid that 'Ali may dismiss him if he hears of the relationship between him and us.' When 'Ali heard about that letter, the leaders of Iraq and Madinah who were with him said: 'Qays has changed.' 'Ali said: 'Woe to you, he has not changed. Leave me alone.' They said: 'You should dismiss him because he has changed,' and they kept on at him until he wrote to Qays, saying: 'I want you to be near me, so appoint someone to be in charge in your absence and come.'"[85] This report was regarded as more correct by Dr. Yaḥya in his valuable book *Marwiyât Abi Makhnaf fi Tareekh aṭ-Ṭabari*, in which he said:

1. It is a report from a trustworthy Egyptian who knew his country better than anyone else.

2. It was narrated by an Egyptian historian.
3. It is free of any weird content.
4. Its text is in harmony with the conduct and behaviour of these men.
5. It explained 'Ali's hesitation to dismiss Qays until the people put pressure on him, so he kept him with him. Thus leaders do not waste brilliant leadership at times of turmoil.[86]

Appointment of Muḥammad ibn Abi Bakr as governor of Egypt

As we have seen, some people interfered to cause trouble between 'Ali (ﷺ) and Qays ibn Sa'd, hoping that he would remove him. In the end, some of 'Ali's consultants insisted that he dismiss Qays because they believed the rumours about him. 'Ali (ﷺ) wrote to him and said: "I want you to be near me, so appoint someone to be in charge in your absence and come."[87] This letter effectively dismissed Qays from his post as governor of Egypt, and 'Ali appointed al-Ashtar an-Nakha'i to replace him,[88] according to most reports. 'Ali (ﷺ) met with al-Ashtar before he travelled to Egypt and told him about Egypt and its people. He said: "Egypt has no one but you; go, may Allah have mercy on you, and if I do not give you instructions, it is because I trust your judgement. Seek the help of Allah for whatever worries you, and mix strictness with gentleness; be gentle when that is more effective, and be strict when strictness is the only way."[89] Al-Ashtar went to Egypt, accompanied by a group of his companions. When he reached the coast of the Red Sea, he died before he could enter Egypt, and it was said that he had been given a drink of poisoned honey that killed him. Some of the people who paid the land tax were accused of poisoning him at the instigation of Mu'âwiyah,[90] but the accusations made against Mu'âwiyah of killing al-Ashtar an-Nakha'i cannot be proven by any

sound report. Ibn Katheer[91] and Ibn Khaldoon[92] both thought it very unlikely, and Dr. Yaḥya al-Yaḥya agreed with them.[93] I am also inclined to favour this view.

Al-Ashtar died before he could start his work in Egypt; nevertheless the sources speak of him as one of 'Ali's governors in Egypt. After he died, Muḥammad ibn Abi Bakr was appointed as governor of Egypt.[94] He had previously lived in Egypt at the time of 'Uthmân (رضي الله عنه), and the reports indicate that Muḥammad ibn Abi Bakr reached Egypt before the previous governor, Qays ibn Sa'd, left. A discussion took place between Qays ibn Sa'd and Muḥammad ibn Abi Bakr, in which Qays offered some advice to Muḥammad, especially with regard to the people who were angry about the murder of 'Uthmân (رضي الله عنه) and who had not sworn allegiance to 'Ali (رضي الله عنه) after he died. Qays said: "O Abu al-Qâsim, you have come from Amir al-Mu'mineen, and his dismissal of me should not prevent me from giving sincere advice to you and to him, as I have good experience about this matter (Egypt and its people). Leave these people and those who joined them alone — meaning those who had not sworn allegiance to 'Ali (رضي الله عنه) or to anyone else. Leave them as they are, then if they come to you, accept them, and if they stay away from you, do not pursue them. Treat people according to their status, and if you can visit the sick and attend funerals, then do so, for that will not undermine your position."[95]

Muḥammad brought with him a message from 'Ali (رضي الله عنه). He read it to the people of Egypt and addressed them.[96] Amir al-Mu'mineen 'Ali wrote a letter to Muḥammad ibn Abi Bakr, which came to him when he was appointed governor of Egypt. It was not limited to matters of governorship; it also called Muḥammad ibn Abi Bakr aṣ-Ṣiddeeq to Allah (ﷻ). Among other things, this letter said:

"Remember, O Muḥammad, that even if you are in need of your share of this world, you are in greater need of your share of the

hereafter. If you have two matters to deal with, one which has to do with the hereafter and the other which has to do with this world, then start with that which has to do with the hereafter. Your desire to do good should be great, and you should always base it on the right intention, for Allah gives to a person according to his intention. If he loves good deeds and the people who do them, but he does not do them, he will inshallah be like one who has done them, because when the Messenger of Allah (ﷺ) came back from Tabook, he said: 'In Madinah, there are men and you have not covered any distance or crossed any valley but they were with you, but they were held back by sickness.' They had the intention.[97] Moreover, remember O Muḥammad [ibn Abi Bakr] that I have appointed you in charge of my greatest troops, the people of Egypt, and I have put you in charge of the people's affairs. You are right to fear for yourself concerning this responsibility and to worry about your religious commitment, every minute of the day. If you can, strive hard not to anger your Lord in order to please His creation. Be harsh with the wrongdoer, and be gentle with the righteous; bring the righteous close to you and make them your inner circle and brothers. Was-salâm."[98]

After Muḥammad ibn Abi Bakr started his governorship, the first month passed peacefully, but things began to change after that. Muḥammad did not follow the advice of Qays ibn Sa'd, and he began to bother those people who had not sworn allegiance to 'Ali (رضي الله عنه). He wrote to them and called them to swear allegiance, but they did not respond. He sent men who destroyed their houses, confiscated their wealth and imprisoned some of their children, so the people started to fight him.[99] Then Mu'âwiyah prepared an army led by 'Amr ibn al-'Âṣ, and he attacked Egypt and formed an alliance with those whom Muḥammad ibn Abi Bakr was fighting. The number of fighters reached ten thousand, among whom were Maslamah ibn Mukhallad and Mu'âwiyah ibn Hudayj.[100] Fierce battles took place between them and Muḥammad ibn Abi Bakr. In the end, he was killed, and

Mu'âwiyah's troops took over in Egypt. Thus Egypt was lost by 'Ali ibn Abi Ṭâlib (ﷺ) in 38 AH.[101] Abu Makhnaf, the Râfiḍi Shia, is the only one who narrated a detailed report about this. It distorted a lot of the historical facts, but it was quoted by aṭ-Ṭabari[102] and a number of historians, as follows:

Al-Ya'qoobi mentioned that 'Amr ibn al-'Âṣ fought Muḥammad ibn Abi Bakr, and that Mu'âwiyah ibn Hudayj caught him and killed him, then he put him inside the carcass of a donkey and burned him.[103] Al-Mas'oodi[104] and Ibn Ḥibbân[105] referred to the slaying of Muḥammad ibn Abi Bakr, but they did not mention any details.[106] Ibn al-Atheer[107] narrated the report of Abu Makhnaf that was quoted by aṭ-Ṭabari, after omitting from it the letter of Mu'âwiyah to Muḥammad ibn Abi Bakr and the text of the correspondence between 'Ali (ﷺ) and Ibn Abi Bakr. He also omitted the response of Ibn Abi Bakr to Mu'âwiyah and 'Amr ibn al-'Âṣ, which was mentioned in the report of Abu Makhnaf that was quoted by aṭ-Ṭabari.

An-Nuwayri mentioned something similar to that which was mentioned by Ibn al-Atheer,[108] and ibn Katheer included something like what was mentioned by these two. Ibn Khaldoon referred to the reports of Abu Makhnaf,[109] and ibn Tagharribardi summarised them.[110] All of these reports came via Abu Makhnaf and played a role in distorting the Islamic history of that era. They were then quoted by contemporary writers, who failed to examine them and contributed to circulating them. Thus many of these lies became entrenched in the minds of some educated people and became an essential part of a series of misconceptions that spread among the people.

Nevertheless, the fact that Mu'âwiyah ibn Hudayj killed Muḥammad ibn Abi Bakr is proven through a sound report which was narrated by Abu 'Awwânah from 'Abdur-Raḥmân ibn

Shamâsah, who said: "I entered upon 'Â'ishah, the Mother of the Believers, and she said to me: 'Where are you from?' I said: 'I am from Egypt.' She said: 'How did you find Ibn Hudayj in this campaign of yours?' I said: 'We found him to be the best commander. No slave of any of us died but he gave him another slave, and no camel died except he gave him another camel, and no horse died except he gave him another horse.' She said: 'The fact that he killed my brother should not prevent me from narrating what I heard from the Messenger of Allah (ﷺ): "O Allah, whoever attains any position of authority among my Ummah and is harsh towards them, be harsh towards him; whoever attains any position of authority among my Ummah and shows kindness towards them, show kindness towards him; and whoever shows harshness towards them, show harshness towards him." ' "[111]

The reports of Abu Makhnaf in *Tareekh aṭ-Ṭabari* about Muḥammad ibn Abi Bakr's governorship of Egypt and his slaying include a number of strange things, the most prominent of which are the following:

1. What he mentioned about the people of Syria swearing allegiance to Mu'âwiyah as caliph after the arbitration is not correct. Ibn 'Asâkir narrated, with a chain of narration whose men are trustworthy, that Sa'eed ibn 'Abdul-'Azeez at-Tanookhi, the most knowledgeable of the people regarding Syria,[112] said: "Ali was in Iraq and was called Amir al-Mu'mineen, while Mu'âwiyah was in Syria and was called the amir. When 'Ali died, Mu'âwiyah in Syria was called Amir al-Mu'mineen."[113] This text explains that allegiance was not sworn to Mu'âwiyah as caliph until after the death of 'Ali. This is also the view of aṭ-Ṭabari, who said concerning the last events of 40 AH: In this year, allegiance was sworn to Mu'âwiyah as caliph in Aelia.[114] Ibn Katheer commented on this by saying:

"Meaning that when 'Ali died, the people of Syria swore allegiance to Mu'âwiyah as caliph, because there was no longer anyone who could dispute with him."[115] The people of Syria knew that Mu'âwiyah was not as qualified for the caliphate as 'Ali (ﷺ) and that it was not permissible for him to become a caliph when it was still possible for 'Ali (ﷺ) to be caliph. 'Ali's superiority, seniority, knowledge, religious commitment, courage and all his virtues were obvious and well known, like the virtues of his brethren Abu Bakr, 'Umar, 'Uthmân and others (may Allah be pleased with them all).[116] In addition to that, there are texts which forbid giving allegiance to another caliph when the first one is still in place. Muslim narrated in his *Ṣaḥeeḥ* that Abu Sa'eed al-Khudri said: "The Messenger of Allah (ﷺ) said: 'If allegiance has been sworn to two caliphs, then kill the second one.'"[117] There are many other similar texts, so it is impossible that the Companions would have done anything contrary to that.[118]

2. He said: 'Amr ibn al-'Âṣ made an agreement with Mu'âwiyah to the effect that Egypt would be his so long as he lived. This story was narrated by Ibn 'Asâkir with a chain of narration that contains an unknown narrator.[119] It was also mentioned by adh-Dhahabi in such a way that implied that it was weak, hence it is worthless and should be ignored.

3. The accusation that Muḥammad ibn Abi Bakr killed 'Uthmân (ﷺ) with his arrow is false. There are weak reports concerning that. Moreover, the text is odd because it is contrary to the sound report which states that the killer was an Egyptian man.[120] Dr. Yaḥya al-Yaḥya stated a number of reasons to support the innocence of Muḥammad ibn Abi Bakr in the murder of 'Uthmân (ﷺ), including the following:

   a. 'Â'ishah (ﷺ) went out to Basra to pursue the killers of

'Uthmân (ﷺ). If her brother had been one of them, she would not have mourned for him when he was killed.

b. 'Ali (ﷺ) cursed the killers of 'Uthmân (ﷺ) and disavowed them, which implies that he would not bring them close to him or appoint them to positions of authority. He would not have appointed Muḥammad ibn Abi Bakr as governor of Egypt if he had been one of the murderers.

c. Ibn 'Asâkir narrated with his chain of narration that Muḥammad ibn Ṭalḥah ibn Muṣarraf said: "I heard Kinânah, the freed slave of Safiyyah bint Ḥuyayy, say: 'I was present when 'Uthmân was killed, and I was fourteen years old.' He said: 'Was Muḥammad ibn Abi Bakr directly involved in his killing?' He said: 'Allah forbid. He entered upon him, and 'Uthmân (ﷺ) said: "O son of my brother, you are not the one who would kill me." So he went out, and he did not play any role in the actual killing.'"[121] This is also borne out by the report narrated by Khaleefah ibn Khayyâṭ and aṭ-Ṭabari, with a chain of narration whose men are trustworthy, from al-Ḥasan al-Basri, who was one of those present on the day 'Uthmân (ﷺ) was killed,[122] according to which Ibn Abi Bakr took hold of 'Uthmân's beard and 'Uthmân (ﷺ) said to him: "You are holding me in a way that your father would never have done." So he went out and left him.[123] Thus it is clear that Muḥammad ibn Abi Bakr aṣ-Ṣiddeeq is innocent of shedding 'Uthmân's blood just as the wolf was innocent of shedding the blood of the prophet Yoosuf. It is also clear that the reason why he was accused was that he entered the house before the killing took place.[124] Ibn Katheer (may Allah have mercy on him) said that when 'Uthmân (ﷺ)

spoke to him, he felt ashamed and he turned back and felt regret. He covered his face and tried to defend him, but his efforts did not succeed.[125]

d. The reports about Mu'âwiyah ibn Abi Sufyân (ﷺ) threatening Muḥammad ibn Abi Bakr with mutilation, and what was mentioned about putting the body of Muḥammad ibn Abi Bakr in the carcass of a donkey and burning it, are all contrary to Islamic rulings concerning the handling of the dead. It is narrated that it is forbidden to mutilate the bodies of disbelievers, so how about the bodies of Muslims? Muslim narrated in his *Ṣaḥeeḥ* that when the Messenger of Allah (ﷺ) appointed commanders for an army or expedition, he would advise them personally to fear Allah (ﷻ) and to be good to those Muslims who were under their command. Then he would say: "Fight in the name of Allah (ﷻ) for the sake of Allah. Fight those who disbelieve in Allah (ﷻ). Fight, but do not steal from the war booty, do not break your promises, do not mutilate (the enemy dead) and do not kill children."[126]

Ash-Shâfa'i said: "When the Muslims captured some polytheists and wanted to kill them, they killed them by beheading, but they did not go beyond that. They did not mutilate them by cutting off hands or feet or any part of the body, or stabbing them in the stomach or burning or drowning or anything beyond what was described, because the Messenger of Allah (ﷺ) forbade mutilation."[127]

Can it be thought that the noble Companions would go against this ruling when they were, as Ibn Mas'ood described them, "the best of this Ummah, the most righteous in heart, the deepest in knowledge, the most straightforward, people whom Allah chose to accompany His Prophet (ﷺ) and convey His religion, so follow their

example and their ways, for they are the Companions of Muḥammad, they were following true guidance, by the Lord of the Ka'bah"?[128]

Ibn Abi Ḥâtim said concerning them: Allah (ﷻ) enjoins us to adhere to their guidance and follow their way and example, as He says: ﴾And [whoever] follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in hell — what an evil destination!﴿ *(Qur'an 4: 115)*

The soundest report about burning him was what was narrated by aṭ- Ṭabarâni from al-Ḥasan al-Basri, who said: "He captured this evildoer, Muḥammad ibn Abi Bakr, in one of the mountain passes of Egypt and put him inside the carcass of a donkey and burned him."[129] But this report is mursal because al-Ḥasan al-Basri was not present at that event and did not name for us the one from whom he transmitted it, in addition to the fact that the text does not state who did the burning. Moreover, al-Ḥasan would not have called him an evildoer when he knew that 'Ali (ﷺ) praised him and gave him precedence over others.[130]

e. What was mentioned about 'Ali (ﷺ) saying, "the evildoer son of the evildoer," meaning Mu'âwiyah ibn Abu Sufyân. It is unlikely that 'Ali (ﷺ) would utter such words since his dispute was with Mu'âwiyah, not his father. Abu Sufyân (ﷺ) had entered Islam and become a good Muslim, and he died before the murder of 'Uthmân (ﷺ), so he did not live to witness the turmoil.[131] Allah (ﷻ) says: ﴾And no bearer of burdens shall bear another's burden﴿ *(Qur'an 35: 18)*. The Companions were the most knowledgeable of people about the Book of Allah and the most committed to adhering to its limits, so how can such words be attributed to them?[132]

f. What was mentioned about Mu'âwiyah ibn Hudayj (ﷺ), when he was asked by 'Amr ibn al-'Âṣ (ﷺ) to capture Ibn

Abi Bakr, reciting the verse, ﴾Are your disbelievers [O Quraysh!] better than these [nations of Nooh (Noah), Loot (Lot), Sâlih, and the people of Fir'awn (Pharaoh), who were destroyed)]? Or have you an immunity [against Our Torment] in the Divine Scriptures?﴿ *(Qur'an 54: 43)* This implies that he was accusing Muḥammad ibn Abi Bakr and others of being disbelievers. Such a thing is unknown among the Companions (may Allah be pleased with them); whatever happened among them, it did not reach the level of denouncing one another as disbelievers. Sa'd ibn Abi Waqqâṣ (ﷺ) explained that when he said: "Whatever happened among us was not of a religious nature."[133] Moreover, Mu'âwiyah ibn Hudayj was one of the troops of 'Amr ibn al-'Âṣ, (ﷺ) and he would not have refused the request of his commander.[134]

g. What was narrated about Muḥammad ibn Abi Bakr saying that 'Uthmân (ﷺ) was unjust and did not rule according to Qur'an. I could not find any origin for this statement to prove that it could be soundly attributed to Ibn Abi Bakr. As for Ibn Abi Bakr's stating that 'Uthmân (ﷺ) was innocent of all false accusations, this is too well-known to be denied.[135] I have discussed it in detail in my book *Tayseer al-Kareem al-Mannân fi Seerat 'Uthmân ibn 'Affân* (The Biography of 'Uthmân ibn 'Affân).

1.8. Basra

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) sent 'Uthmân ibn Ḥaneef al-Anṣâri to govern Basra in place of its former governor Abdullah ibn 'Âmir, who had left and gone to Makkah. 'Uthmân ibn Ḥaneef al-Anṣâri had experience of the region, because he had previously been appointed by 'Umar (ﷺ) to survey the Iraqi

lowlands for tax purposes and to estimate the land tax for it.[136] 'Uthmân ibn Ḥaneef went to Basra and entered it peacefully, but the people of Basra divided into three groups. One group swore allegiance to 'Ali and joined the main body of the Muslims. A second group took a neutral stance and said, "We will wait and see what the people of Madinah do, then we will do that." The third group refused to swear allegiance to 'Ali.[137]

'Uthmân ibn Ḥaneef did not remain governor for long. The army of Ṭalḥah, az-Zubayr and 'Â'ishah came to Basra before the Battle of the Camel, accompanied by those who were seeking revenge for the murder of 'Uthmân. Matters escalated, and fighting took place, so 'Uthmân ibn Ḥaneef went out to join Ali ibn Abi Ṭâlib (ﷺ), meeting him on his way to Basra just before the Battle of the Camel. Thus the governorship of 'Uthmân ibn Ḥaneef ended.

'Ali ibn Abi Ṭâlib (ﷺ) came to Basra and remained there for some time, during which the Battle of the Camel took place; we will discuss that in detail below inshallah. When 'Ali (ﷺ) wanted to leave Basra, he appointed Abdullah ibn 'Abbas (ﷺ) as its governor and put Ziyâd ibn Abeehi in charge of the land tax. He instructed Ibn 'Abbâs to consult Ziyâd and follow his opinion, as 'Ali (ﷺ) realised that he had work experience and was smart and diplomatic in dealing with people.[138] 'Ali also offered some advice to Ibn 'Abbâs, including the following: "I advise you to fear Allah (ﷻ) and be just towards those whom Allah has put you in charge of. Be generous towards people by being cheerful and sharing knowledge and wisdom with them, and beware of bearing grudges, for they deaden the heart and kill the truth. Remember that whatever brings you closer to Allah takes you further away from the fire, and whatever brings you closer to the fire takes you further away from Allah (ﷻ). Remember Allah a great deal, and do not be among the heedless."[139]

Abdullah Ibn 'Abbâs began to do his job, and he was a Companion who was well-known for his vast knowledge of Islamic law and interpretation of the Qur'an. He proved to have administrative skills when he managed to spread security in Sijistan, which had belonged to the province of Basra, and in the region of Persia where he appointed Ziyâd ibn Abi Sufyân as its governor. He also left him in charge when he was away from Basra. He managed to establish security there. Ibn 'Abbâs is regarded as one of the most important helpers of Amir al-Mu'mineen 'Ali (ﷺ); he used to accompany him during serious developments and he would advise him and speak on his behalf, and Amir al-Mu'mineen 'Ali (ﷺ) relied on him and consulted him. Ibn 'Abbâs's governorship of Basra lasted until 39 AH, and the men in charge of the police force and the land tax cooperated with him. According to some reports, Ibn 'Abbâs remained in Basra until the murder of 'Ali (ﷺ). Aṭ-Ṭabari said, concerning the events of 40 AH: "At that time, Abdullah ibn 'Abbâs left Basra and went to Makkah, according to most of the biographers. But some of them denied that and claimed that he was still in Basra, running it on behalf of Amir al-Mu'mineen 'Ali (ﷺ) until he was killed, and after the murder of 'Ali, al-Ḥasan made a peace deal with Mu'âwiyah, then he left and went to Makkah."[140]

The character of Ibn 'Abbâs was that of a dedicated leader who combined qualities such as knowledge, alertness, intelligence, patience, resolve and others. He was also well known for his deep understanding and knowledge, because of the prayer of the Messenger of Allah (ﷺ), who asked that he be given understanding of religion and knowledge of interpretation. In addition to that, he learned from the senior Companions (may Allah be pleased with them), so he was very capable in ijtihâd and deriving rulings. He had a deep interest in the interpretation of the meanings of the Qur'an and had a distinct method of teaching his companions. He was very keen

to spread knowledge. He travelled a great deal, and he died at a relatively late stage.

He was also very close to 'Umar (ﷺ);[141] he attracted special attention from 'Umar (ﷺ), who saw in him signs of smartness, intelligence and alertness. He used to bring him close to him in his gatherings, and he would consult him and ask his opinion about verses he was not sure about, even when Ibn 'Abbâs was still a young man. This had a great impact on him and motivated and encouraged him to acquire knowledge, progress further and achieve more in commentary on the Qur'an and in other fields. It was narrated from 'Âmir ash-Sha'bi that Ibn 'Abbâs (ﷺ) said: "My father said to me: 'O my son, I see that Amir al-Mu'mineen ('Umar) brings you close and discusses some matter with you only and also consults you along with other Companions of the Messenger of Allah. So learn three things from me: fear Allah and do not disclose his secrets, never tell lies to him and do not backbite about anyone in his presence.'"[142] 'Umar (ﷺ) used to include him with the senior Companions, and that was because he saw in him deep knowledge, clear thinking and subtle understanding in deriving rulings. Ibn 'Abbâs (ﷺ) said: "Umar used to ask me along with the Companions of Muḥammad (ﷺ). He used to say to me: 'Do not speak until they have spoken,' then when I spoke, he would say to them: 'You have disappointed me by not being able to come up with what this boy, who is still not yet mature, has come up with.'"[143] Ibn 'Abbâs was very polite, so when he sat in a gathering in which there were people older than him, he would not speak unless permission was given to him. 'Umar (ﷺ) saw that in him, so he urged him to speak, in order to give him confidence and encourage him to seek knowledge.[144]

'Umar (ﷺ) had a gathering in which he would listen to young people and teach them. Ibn 'Abbâs was one of 'Umar's favourites. It was narrated that 'Abdur-Raḥmân ibn Zayd said: "When 'Umar ibn

al-Khaṭṭâb (ﷺ) prayed and had finished offering a voluntary prayer, he would go into a place where dates were stored, then he would call for the young men who had learned Qur'an, among whom was Ibn 'Abbâs. They would come and read Qur'an and discuss its meanings, and when the time came for the afternoon rest, they would leave. They came to this verse: ﴾And when it is said to him, "Fear Allah", he is led by arrogance to [more] crime. So enough for him is hell, and worst indeed is that place to rest! And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of kindness to [His] slaves﴿ *(Qur'an 2: 206-207)*. Ibn 'Abbâs said to those who were next to him: 'The two men are going to fight.' 'Umar heard him and said: 'What did you say?' He said: 'Nothing, O Amir al-Mu'mineen.' He said: 'What did you say? The two men are going to fight?' When Ibn 'Abbâs saw that, he said: 'I see in this verse the one who, if he is told to fear Allah, he is led by arrogance to (more) crime, and I see the one who would sell himself, seeking the pleasure of Allah. So he tells the first one to fear Allah, and if he does not accept it and is led by arrogance to (more) crime, he says: I will sell myself. So the two men fight.' 'Umar (ﷺ) said: 'By Allah, what a brilliant man you are, O Ibn 'Abbâs!'"[145]

'Umar (ﷺ) would ask Ibn 'Abbâs about things in the Qur'an, then he would say: "Dive deep [in knowledge], O diver!"[146] If difficult cases were brought to him, he would say to Ibn 'Abbâs: "O Ibn 'Abbâs, there has come to us a difficult case, and you are up to it and similar cases." Then he would follow his opinion, and he would not call anyone else for that purpose if he was faced with a difficult case.[147] It was narrated that Sa'd ibn Abi Waqqâṣ said: "I never saw anyone more quick-witted, more wise, more knowledgeable and more forbearing than Ibn 'Abbâs. I saw 'Umar ibn al-Khaṭṭâb call him when there was a difficult case, then he would say: 'Here you are, here is a difficult case.' Then he would not follow any view other

than his, even though he had around him people of the Muhâjireen and Anṣâr who had been present at Badr."[148]

'Umar described him as "the young man of the middle aged; he has an ever-asking tongue and a smart mind."[149] Ṭalḥah ibn 'Ubaydullah said: "I never saw 'Umar ibn al-Khaṭṭâb (ﷺ) give precedence to anyone over Ibn 'Abbâs."[150] Ibn 'Abbâs (ﷺ) stayed very close to 'Umar (ﷺ), as he was keen to ask him questions and learn from him. Hence he (ﷺ) was one of the Companions who transmitted the most of the Qur'anic commentary and knowledge of 'Umar (ﷺ). Some scholars have suggested that most of the knowledge of Ibn 'Abbâs was acquired from 'Umar (may Allah be pleased with them all).[151] 'Umar's care for him helped him to advance far ahead in knowledge in general and in interpreting the Qur'an in particular.[152] Hence the Makkan school during the era of the Tâbi'oon was honoured by the presence of the scholar of the Ummah and the interpreter of the Qur'an, Ibn 'Abbâs (ﷺ).[153]

At the time of 'Uthmân (ﷺ), Ibn 'Abbâs was one of those who were close to the caliph, and 'Uthmân (ﷺ) appointed him to lead the people on hajj in the year in which he was killed.[154] Nevertheless, some of those who have been influenced by the Orientalist school of thought have tried to distort the image of this scholar of the Ummah by disseminating lies and fabrications about his life. We should remember that when it comes to the era of the Rightly Guided Caliphs and the history of the early Islamic period, the Orientalist school of thought is an extension of the work of the Râfiḍi historians and extreme Shia, who fabricated reports and distorted the biographies of the noble Companions (may Allah be pleased with them). The Orientalist historians revived these false and fabricated reports, moulding and shaping them in a modern style under the slogans of objectivity and academic research. They are all lies and falsehood, but many researchers, writers and historians have

been influenced by them. Hence you find in contemporary books of history and literature, which are far removed from the methodology of Ahl as-Sunnah and based heavily on Orientalist methodology and style, very weird distortions of the lives of the Companions. One example is the claim made in these books that Abdullah ibn 'Abbâs (ﷺ) stole the wealth of the Muslims in Basra, betrayed his cousin 'Ali (ﷺ) and fled with the stolen wealth to Makkah, and that he started planning to join Mu'âwiyah[155] after having supported 'Ali. That was mentioned shamelessly by Dr. Ṭaha Hussein in his book *al-Fitnah al-Kubra: 'Ali wa Banuhu*. I will quote some of what he said:

1. "Ibn 'Abbâs had knowledge of religious and worldly matters, and he had status among Banu Hâshim in particular and among Quraysh in general, and in the hearts of all Muslims, that could be sufficient to protect him from drifting away from his cousin."[156]
2. "Ibn 'Abbâs saw that his cousin's star was in decline and that Mu'âwiyah's star was in the ascendancy, so he stayed in Basra, thinking of himself more than his cousin."[157]
3. "Even though Ibn 'Abbâs forgot about himself (i.e., his position and how he should behave) for a little while, he did not want to put himself in a position where he should put himself, as 'Ali's governor in one of the Muslim regions."[158]

There are also other lies and nonsense which the author took from weak and fabricated reports. It is sufficient honour for Ibn 'Abbâs that the Messenger of Allah (ﷺ) prayed for him, saying: "O Allah, teach him interpretation of the Qur'an and give him understanding of religion."[159]

Ibn 'Abbâs began his work as governor of Basra after 'Ali (ﷺ) left Basra for Kufah, and he joined 'Ali (ﷺ) just before the Battle of Ṣiffeen, having left Ziyâd ibn Abeehi in charge of Basra.[160] During his governorship of Basra, Ibn 'Abbâs accomplished a

number of things, the most important of which was putting the affairs of Sijistan in order after the murder of its governor at the hands of a group of Kharijites. On 'Ali's instructions, Ibn 'Abbâs sent a number of troops from Basra who managed to kill the Kharijites there, put its affairs in order and bring security to its people in 36 AH.[161]

Ibn 'Abbâs and the troops of Basra also played a role with 'Ali ibn Abi Ṭâlib (ﷺ) in the battle of Ṣiffeen.[162] Ibn 'Abbâs played a role in organising some of the regions belonging to his province and appointing amirs there who were under his authority. He sent Ziyâd ibn Abeehi to Persia, where he managed to sort out the situation and discipline the people after they had rebelled.[163] During his time, the people of Astakhar broke their covenant, so he attacked them and disciplined them.[164] In 38 AH, Mu'âwiyah ibn Abi Sufyân sent a man to Basra to promote his cause among its people, but Ziyâd ibn Abeehi, who was Ibn 'Abbâs's deputy in Basra, succeeded in resisting him until he killed the man in one of the houses of Basra.[165]

Ibn 'Abbâs (ﷺ) accompanied 'Ali (ﷺ) on many of his ventures in Iraq. If something happened while Ibn 'Abbâs was in Basra, he would keep 'Ali (ﷺ) informed by means of letters that he sent to him continually; he also wrote letters to ask his opinion about many issues and matters of governorship. In 38 AH, 'Ali (ﷺ) sent Ibn 'Abbâs as his deputy in charge of the hajj. According to aṭ-Ṭabari, Ibn 'Abbâs (ﷺ) remained as governor of Basra until 'Ali (ﷺ) was martyred. The governor of Basra had a number of helpers at the time of 'Ali (ﷺ), including the judge, the chief of police, the official in charge of the land tax and others. The province of Basra also included some areas of Persia.

From the information cited above, it is clear that after allegiance was sworn to him, 'Ali ibn Abi Ṭâlib (ﷺ) hastened to dismiss Ibn 'Âmir, who was 'Uthmân's governor in Basra, and he appointed instead 'Uthmân ibn Ḥaneef. Then the Battle of the Camel

led to instability, and 'Uthmân ibn Ḥaneef lost control of Basra and was forced to leave until 'Ali (ﷺ) got there. After the Battle of the Camel, 'Ali (ﷺ) strove to put the province's affairs in order.[166] Some turmoil also occurred in Basra later as a result of the Kharijite movement and Mu'âwiyah's attempt to gain control of the region. Despite that, Basra remained one of the Islamic provinces that belonged to the caliphate throughout 'Ali's era, and his opponents did not manage to gain control of it.[167]

In Basra, the leadership abilities of Ibn 'Abbâs came to the fore. He benefited from having kept company with 'Ali (may Allah be pleased with them both), and he was deeply influenced by him. Amir al-Mu'mineen 'Ali (ﷺ) gave him advice and guidance, and he exhorted him from time to time. Ibn 'Abbâs said: I never benefited from the words of anyone after the Messenger of Allah (ﷺ) as I benefited from a letter written to me by 'Ali ibn Abi Ṭâlib (ﷺ), in which he said: "A man would feel upset to miss out on what he could never have gotten, and he could be pleased to get what he never could have missed, so let your pleasure be in that which you get of matters pertaining to the hereafter, and let your regret be with regard to what you miss of that. Whatever you get of worldly gains, do not be too happy about it, and whatever you miss out on of worldly matters, do not be too upset about it; let your concern be what happens after death."[168]

Ibn 'Abbâs was one of those who prayed qiyâm regularly. It was narrated that Ibn Maleekah said: "I accompanied Ibn 'Abbâs from Makkah to Madinah. He used to pray two by two, and he would spend half the night in prayer, reciting Qur'an slowly, letter by letter, and weeping and sobbing a great deal."[169] He (ﷺ) wept so much that traces of that were left on his cheeks. It was narrated that Abu Raja' said: "I saw Ibn 'Abbâs, and the bottom of his eyes was like a worn out shoelace because of weeping."[170] He also used to fast on

Mondays and Thursdays. It was narrated that Sa'eed ibn Abi Sa'eed said: "I was with Ibn 'Abbâs, and a man came and said: 'O Ibn 'Abbâs, how do you fast?' He said: 'I fast Mondays and Thursdays.' He said: 'Why?' He said: 'Because deeds are taken up at that time, and I like my deeds to be taken up when I am fasting.'"[171]

He was also very generous and acknowledged the position and status of the senior Companions (may Allah be pleased with them). Once Abu Ayyoob al-Anṣâri (ﷺ) was going through some financial difficulties and was burdened with debts. He came to stay with Ibn 'Abbâs, who emptied his house for him and said: "I shall do for you what you did for the Messenger of Allah (ﷺ)."[172] Then he said: "How much is your debt?" Abu Ayyoob said: "Twenty thousand." So Ibn 'Abbâs gave him forty thousand, and twenty slaves, and everything that was in the house.[173]

He was one of the most eloquent of people and had an amazing ability to make listeners understand. It was narrated that al-A'mash said: "Abu Wâ'il told us: 'Ibn 'Abbâs addressed us when he was the leader of the hajj. He started to recite Soorat an-Noor, reciting and explaining the meaning. I said: I have never seen or heard a man who speaks like that. If the Persians, Romans and Turks heard him, they would become Muslim.'"[174] He was one of the most handsome, most eloquent and most knowledgeable of people. It was narrated that Masrooq said: "When I saw Ibn 'Abbâs, I thought he was the most handsome of people; when he spoke, I thought he was the most eloquent of people; when he preached, I thought he was the greatest of people."[175] Al-Qâsim ibn Muḥammad said: "I never saw any talk of falsehood in the gathering of Ibn 'Abbâs."[176] When he (ﷺ) lost his sight before his death, he said in verse concerning that:

If Allah takes the light from my eyes,
still there is light from that light
on my tongue and in my heart...[177]

He was one of the most influential people of his age. In brief, he was one of the best examples of the heirs of the Prophets.

1.9. Kufah

When 'Uthmân (رضي الله عنه) was martyred, his governor in Kufah was Abu Moosa al-Ash'ari (رضي الله عنه). After allegiance was sworn to 'Ali (رضي الله عنه) as caliph, 'Ali (رضي الله عنه) confirmed Abu Moosa in that position. Abu Moosa accepted the people's oath of allegiance to 'Ali (رضي الله عنه), and he wrote to tell him about the attitude of the people of Kufah concerning swearing allegiance to him; many of them agreed to it and accepted it.[178] When Amir al-Mu'mineen left Madinah to go to Iraq, he started asking about Abu Moosa in particular. On the way to Iraq, he was met by a man from Kufah. 'Ali (رضي الله عنه) asked him about Abu Moosa, and he answered: "If you want peace and reconciliation, then Abu Moosa is the man who can help with that, but if you want to fight, then Abu Moosa is not the man who can help with that." 'Ali (رضي الله عنه) said: "By Allah, I do not want anything but peace and reconciliation, unless it is rejected (by the other party)." He said: "I have told you what I know."[179]

Later on, it became clear that Abu Moosa was inclined towards reconciliation and making peace, and he did not want there to be fighting among the Muslims. 'Ali (رضي الله عنه) sent Muḥammad ibn Abi Bakr, 'Ammâr ibn Yâsir, al-Ḥasan ibn 'Ali and others in delegations to urge the people of Kufah to mobilize before the Battle of the Camel (which we will discuss in detail below inshallah). The people of Kufah asked Abu Moosa about the situation and consulted him about going out to fight. He said: "What is in your best interests with regard to the hereafter is to stay; as for what is in your worldly interests, it is to go out on the campaign. But you know best about your situation."[180] A number of the people of Kufah were convinced to go out with al-Ḥasan (رضي الله عنه), after numerous lengthy debates

between them and al-Ḥasan. It was said that nearly nine thousand men went out with him.[181] A number of reports suggest that the governorship of Abu Moosa ended during this period, just before the Battle of the Camel. Some reports state that al-Ashtar, "who was one of 'Ali's commanders", had expelled Abu Moosa and his workers from the palace of Kufah and had taken it over.[182] There are also reports that 'Ali (ﷺ) wrote to Abu Moosa, dismissing him and appointing Qarḍah ibn Ka'b al-Anṣâri as governor of Kufah in his place.[183]

After the Battle of the Camel, 'Ali ibn Abi Ṭâlib (ﷺ) came to Kufah, and Kufah became the seat of the caliphate. He was directly in charge of Kufah and the provinces that belonged to it, and it gained a special position for the rest of his era. It was now the capital of the caliphate, from which Amir al-Mu'mineen 'Ali (ﷺ) ran the affairs of the various parts of the state. It was the city to which the delegations came and from which the troops set out. That was also a means of attracting people to come and live in it. This undoubtedly played a major role in reviving commercial and development activity in Kufah throughout 'Ali's caliphate. He (ﷺ) paid a great deal of attention to it and checked on its people himself. He was also keen to appoint someone to act as his deputy in running its affairs whenever he was absent. When 'Ali (ﷺ) wanted to set out for Ṣiffeen, he appointed Abu Mas'ood al-Badri in charge of Kufah.[184] When he planned to go and fight the Kharijites in Nahrawân[185], he appointed Hâni' ibn Hawdhah an-Nakha'i,[186] who remained there until 'Ali (ﷺ) was martyred.[187]

We have seen that Kufah was run by governors until 'Ali (ﷺ) took it as the seat of the caliphate. Then he became in charge of its affairs, and he appointed people to manage its affairs when he was absent. Kufah became a city of particular importance because Amir al-Mu'mineen took up residence there.[188]

1.10. Eastern provinces

1.10.1. Persia

The sources state that 'Ali ibn Abi Ṭâlib appointed Sahl ibn Ḥaneef al-Anṣâri (ﷺ) as governor of Persia. He remained there until 37 AH, when the people of Persia rebelled and drove him out. 'Ali (ﷺ) contacted Ibn 'Abbâs, who was in charge of Basra, and discussed with him the situation in Persia. After consulting a number of people, he agreed that Ibn 'Abbâs would send his helper, Ziyâd ibn Abi Sufyân, to handle the situation and take charge of Persia.[189] Here we see the clear connection between the province of Basra and the region of Persia, and how Ibn 'Abbâs felt that he was responsible for that region because he was directly in charge of Basra. Ziyâd headed for Persia accompanied by four thousand troops. He subjugated that land and put an end to the turmoil there, and he managed to put its affairs in order.[190] Ziyâd was well known for his great political ability, which helped him to restore stability to that land with a minimum of losses.[191]

Aṭ-Ṭabari said: When Ziyâd came to Persia, he sent for its leaders. He promised rewards to those who would support him, and he threatened others, warning them and creating divisions among them, giving intelligence about one group to another. Some of them fled, and some stayed and fought one another. Persia came fully under his control, and he did not encounter any fighting or war. He did something similar in Karmân.[192] Then he went to Persia and marched through different cities, promising rewards. The people were happy with that, and the country submitted to him completely.[193] Ziyâd put the affairs of Persia in order, built some fortresses there, and organised the land tax. He brought order to many places that were under his governorship, until peace and security spread throughout the land.[194] Ziyâd continued as governor of Persia for the remainder of 'Ali's

caliphate. He was the most famous of 'Ali's governors in Persia because of his policies and his ability to control it.[195]

There were some administrative divisions within the region of Persia, and mention is made of some governors who were in charge of certain cities within that region. In the case of Astakhar, it is stated that one of its governors was al-Mundhir ibn al-Jarood,[196] and there was some correspondence between 'Ali (ﷺ) and him.[197] Ziyâd ibn Abi Sufyân also settled there and fortified himself after the murder of 'Ali (ﷺ).[198] The sources also mention Isfahan, which is regarded as one of Persia's largest cities.[199] One of 'Ali's governors in this city was Muḥammad ibn Sulaym.[200] One of the most famous of his governors in Isfahan was 'Umar ibn Salamah, who brought wealth and food from Isfahan to 'Ali ibn Abi Ṭâlib (ﷺ).[201] Coins were minted in Persia in the year 39 AH, during the caliphate of 'Ali (ﷺ). They bear Arabic phrases as well as the date on which they were minted,[202] and some of them are still preserved in the Iraqi Museum.

1.10.2. Khorasan

Khorasan was as a large province that was directly and indirectly connected to the province of Basra at the time of the Rightly Guided Caliphs. During the caliphate of 'Ali (ﷺ), a number of incidents took place in this province. Many of its governors and some of the rulers of its cities are mentioned. It is narrated that the first of 'Ali's governors in Khorasan was 'Abdur-Raḥmân ibn Abza.[203] Another of 'Ali's governors in Khorasan was Ja'dah ibn Hubayrah ibn Abi Wahb,[204] whom 'Ali (ﷺ) sent there after returning from Ṣiffeen in 37 AH. The people of Khorasan had apostatised, and he tried to discipline them and bring order to the land once again.[205] It seems that he did not succeed, so 'Ali (ﷺ) sent one of his commanders to Khorasan; he managed to make a peace deal with its people and bring its affairs under control once more.[206]

Sijistan was one of the regions bordering Khorasan; both regions were to some extent connected to the governor of Basra, and there was usually an administrative connection between the two regions. The sources mentioned some of the governors of Sijistan at the time of 'Ali ibn Abi Ṭâlib (ﷺ), one of whom was 'Abdur-Raḥmân ibn Juz' aṭ-Ṭâ'i.[207] 'Ali (ﷺ) sent him to Sijistan after the Battle of the Camel, but he was killed by some Arab thugs who spread mischief in the land. Then 'Ali (ﷺ) wrote to Ibn 'Abbâs in Basra, instructing him to send another amir to Sijistan. Ibn 'Abbâs sent Rib'i ibn Ka's al-'Anbari, who managed to put an end to the revolution of the thugs and kill their leader, thus restoring order to the land. He stayed there until 'Ali ibn Abi Ṭâlib (ﷺ) was martyred.[208]

Hamadhân was one of the eastern border regions. During the caliphate of 'Uthmân (ﷺ), it was distinguished by the presence of an independent governor. At the time of 'Uthmân's death, its governor was Jareer ibn Abdullah al-Bajali. After allegiance was sworn to 'Ali (ﷺ) as caliph and he reached Iraq, he sent word to Jareer ibn Abdullah in Hamadhân, instructing him to receive the oath of allegiance to 'Ali (ﷺ) as caliph from the people in this region and then to come to him.[209] He sent this letter with a reliable man and said: "I have sent so-and-so to you, so ask him whatever you want to ask him and read this letter of mine to the Muslims."[210] Jareer came to 'Ali (ﷺ) in Kufah, and he sent him to Mu'âwiyah in Syria. Then he went back and was exposed to some insults from some of the troops of 'Ali (ﷺ), including al-Ashtar and others, so Jareer gave up his governorship and went and joined Mu'âwiyah in Syria. That happened just before the battle of Ṣiffeen.[211]

1.10.3. Azerbaijan

Al-Ash'ath ibn Qays was in charge of Azerbaijan when 'Uthmân ibn 'Affân died. When allegiance was sworn to 'Ali ibn Abi

Ṭâlib (ﷺ) as caliph, he wrote to al-Ash'ath ibn Qays, asking him to swear allegiance to him and to receive the oath of allegiance from the people in his land.[212] It seems that 'Ali (ﷺ) asked al-Ash'ath ibn Qays to come, and he joined 'Ali (ﷺ) in Kufah; then he was present with him in all subsequent battles and took part with him in the battle of Ṣiffeen[213] and in fighting the Kharijites. It seems that 'Ali (ﷺ) appointed Sa'eed ibn Sâriyah al-Khuzâ'i as governor of Azerbaijan during this period, then he re-appointed al-Ash'ath ibn Qays later. Al-Baladhuri stated that 'Ali (ﷺ) made it part of the province of Armenia.[214] Al-Ash'ath ibn Qays did some important tasks for 'Ali (ﷺ) during his governorship of Azerbaijan, such as settling some Arab groups in Ardabil[215] and turning it into a Muslim city, then building its mosque after Islam spread among its people.[216]

The names of some of 'Ali's governors in other eastern lands are also mentioned. Al-Khirreet ibn Râshid was 'Ali's governor in some part of al-Ahwâz before Ṣiffeen. When 'Ali (ﷺ) returned from Ṣiffeen, al-Khirreet began to gather troops and called for the toppling of 'Ali (ﷺ), and he captured some places. News of that reached 'Ali, so he sent an army that managed to put an end to this movement and kill al-Khirreet.[217] This will be discussed in detail below.

One of 'Ali's commanders in al-Ahwâz was Maṣqalah ibn Hubayrah ash-Shaybâni.[218] He bought some captives from some of 'Ali's troops and bought their freedom, but he was not able to pay their price in full. Then he fled to Mu'âwiyah in Syria.[219] Khaleefah ibn Khayyâṭ mentioned 'Ali's governor in Sind and stated that he gathered some troops at the time of 'Ali (ﷺ) and headed towards Sind after the people rallied around him, but he and the troops with him lost one of their battles, and none of his army was left except for a small group.[220] Another of 'Ali's governors was Yazeed ibn Hajiyyah at-Tameemi, whom 'Ali (ﷺ) appointed as governor of ar-Rayy after Ṣiffeen. Later, 'Ali (ﷺ) accused him of stealing from the

land tax revenues, so he detained him in Kufah, but he subsequently fled to Mu'âwiyah in Syria.[221]

In al-Madâ'in, the governor was Sa'd ibn Mas'ood ath-Thaqafi, who played a principal role in confronting the Kharijites; a number of letters were exchanged among him and 'Ali (ﷺ) and his commanders when the Kharijites tried to reach al-Madâ'in.[222] Sa'd is regarded as one of the famous commanders of 'Ali (ﷺ). Perhaps the proximity of his city to Kufah was the main reason for his joining 'Ali (ﷺ) in many battles. It is well known that Sa'd appointed his nephew al-Mukhtâr ibn Abi 'Ubayd ath-Thaqafi[223] in charge of al-Madâ'in in his absence. 'Ali (ﷺ) got angry with al-Mukhtâr ath-Thaqafi as the result of his unlawful handling of the funds from land taxes.[224] The historian Abu Ḥaneefah ad-Deenoori mentioned more names of 'Ali's governors in different regions.[225]

It is obvious that 'Ali ibn Abi Ṭâlib (ﷺ) expended a great deal of effort to organize the provinces, and that he suffered a great deal of difficulty and many problems in his position as caliph. A number of provinces were lost to him, such as Yemen, the Hijaz and Egypt. He never even gained control of some other provinces, such as Syria, Palestine and neighbouring regions. In the provinces that did remain under his control, such as Iraq and Persia, he suffered many problems, chief among which was the trouble with the Kharijites who emerged in these regions, especially in the final years of his rule. Hence stability in those regions was never complete because the original inhabitants of eastern lands such as Persia, Khorasan and Sijistan launched a number of rebellions, in which some of 'Ali's governors were killed. Some of the most prominent problems faced by 'Ali (ﷺ) were the disputes with some governors, as a result of which they gave up their positions; these included Jareer ibn Abdullah in Hamadhân, Mafḍalah ibn Hubayrah in al-Ahwâz and others. He was faced with a number of obstacles that took up all his

energy and efforts. Thus it is clear that 'Ali (ﷺ) spent his entire caliphate dealing with internal struggles, which in many cases prevented him from putting the affairs of those lands in order as he wanted to do. These problems preoccupied the historians, who focused on them at the expense of discussing the administrative affairs of these provinces.[226]

2. Appointment of governors at the time of 'Ali (ﷺ)

Allegiance was sworn to 'Ali (ﷺ) as caliph after the murder of 'Uthmân (ﷺ). There was turmoil in different regions of the state as a result of 'Uthmân's murder; hence 'Ali (ﷺ) was given allegiance in difficult circumstances, in which the Islamic state began to lose a great deal of its stability and energy. This unrest emerged clearly in Madinah itself, and things became chaotic in other regions of the state, too. The sincere advisers and consultants sensed the seriousness of what was taking place, so some of them offered sincere advice to 'Ali from the outset, especially with regard to his governors.[227]

2.1. Ali's attitude towards the governors of 'Uthmân, and his appointment of his relatives

2.1.1. 'Ali's attitude towards the governors of 'Uthmân

Amir al-Mu'mineen 'Ali (ﷺ) understood fully that one of the main causes of the turmoil was that some people were not pleased with the governors of 'Uthmân (ﷺ). That was because of the rumours spread by the leaders of the turmoil against 'Uthmân (ﷺ)

and his governors, not because they were incapable or unjust. Many contemporary writers, however, in their discussion of 'Ali's policies in appointing governors, start by saying that 'Ali (ﷺ) would not have agreed to leave 'Uthmân's governors in their positions for one minute after he was appointed caliph, and that what prevented him from doing so was his religious commitment and sincerity.[228] How terrible this accusation is against 'Uthmân (ﷺ) and his governors. I have refuted it in my book *Tayseer al-Kareem al-Mannân fi Seerat 'Uthmân ibn 'Affân*, where I devoted an entire section to discussing the facts about the governors of 'Uthmân (ﷺ).[229] Whoever wishes to know more may refer to it.

Those who criticised 'Uthmân's governors relied on reports that are well-known to be worthless, such as:

(a) The report narrated via al-Wâqidi that Ibn 'Abbâs said: "Uthmân summoned me and appointed me in charge of the hajj, then I came to Madinah after allegiance had been sworn to 'Ali. I went to him in his house, and I found al-Mugheerah ibn Shu'bah talking to him on his own, so he told me to wait until al-Mugheerah left. I said: 'What did he say?' He said: 'He told me previously to send for Abdullah ibn 'Âmir, Mu'âwiyah and the governors of 'Uthmân, to confirm their positions so that they would get allegiance for him from the people, because they can calm people down and maintain order. But I refused at that time and said: "By Allah, if I had only a brief time to decide about them, I would not have confirmed their position, and people like them are not to be appointed as governors." Then he departed, and I knew that he thought I was mistaken. Then he came back to me just now and said: "The first time, I gave you that advice and you disagreed with me. Then I thought about it after that, and now I believe that you should do what you think best. So dismiss them, and appoint those whom you trust. Allah will suffice you,

and they are less powerful than they used to be." ' " Ibn 'Abbâs said: I said to 'Ali: "He gave you sincere advice the first time, but this time he was insincere." 'Ali (ﷺ) said: "Why was he not sincere?" Ibn 'Abbâs said: "Because you know that Mu'âwiyah and his companions are people of worldly ambitions. If you confirm them in their positions, they would not care who becomes caliph, but if you dismiss them, he will say that this matter was decided without proper consultation and he is the one who killed our caliph, and they will incite the people against you. Thus the people of Syria and Iraq will all turn against you. Moreover, I cannot be certain that Ṭalḥah and az-Zubayr will not turn against you." 'Ali said: "As for what you mentioned about confirming them in their positions, by Allah I have no doubt that that may serve some immediate worldly interest. But on the basis of what I know about the governors of 'Uthmân, by Allah I should never appoint any one of them. If they comply, that is good for them; if they refuse, then I have to give them the sword." Ibn 'Abbas said: "Listen to me. Go into your house or go and live in your land in Yanbu', and close your door. Then if you see the Arabs going through some confusion and turmoil, they will realise that they have no one else but you. But by Allah, if you join this group today, the people will blame you for the murder of 'Uthmân tomorrow." But 'Ali (ﷺ) refused and said to Ibn 'Abbâs: "Go to Syria, for I have appointed you as its governor." Ibn 'Abbâs said: "That is not a good idea. Mu'âwiyah is from Banu Umayyah; he is the paternal cousin of 'Uthmân (ﷺ), and he is his governor in Syria. I cannot be certain that he is not going to strike my neck in retaliation for 'Uthmân; the least he can do is detain me and have control over me." 'Ali (ﷺ) said to him: "Why is that?" He said: "Because of the blood ties between me and you; whatever he blames you for, he will blame me for it too. Rather write to Mu'âwiyah and make

him a promise." But 'Ali (ﷺ) refused and said: "By Allah, I will never do that."[230]

(b) The second report is similar to the first report in meaning, but it contains some additional details and differences that shed doubt on its authenticity. This report says that Ibn 'Abbâs came to Makkah after the murder of 'Uthmân (ﷺ). On his way, he met az-Zubayr and Ṭalḥah in an-Nawâṣif,[231] on their way to Makkah with a group of Quraysh. But this is contrary to the truth, because allegiance was sworn to 'Ali (ﷺ) after Ibn 'Abbâs returned from hajj, and az-Zubayr and Ṭalḥah swore allegiance to 'Ali (ﷺ). If they had left at this time, it would have been before allegiance was sworn to 'Ali (ﷺ). This is clearly and seriously incorrect.[232]

(c) The report of Abu Makhnaf, which is narrated without any chain of narration, according to which al-Mugheerah ibn Shu'bah advised 'Ali (ﷺ) to confirm Mu'âwiyah's position as governor of Syria and to appoint Ṭalḥah and az-Zubayr as governors of Basra and Kufah. Ibn 'Abbâs objected to his opinion because Basra and Kufah represented sources of wealth, and if they were in charge of them, they would put pressure on 'Ali (ﷺ), and Mu'âwiyah's being governor of Syria would not benefit him and might harm him. 'Ali listened to what Ibn 'Abbâs said, and he did not accept the suggestion of al-Mugheerah ibn Shu'bah.[233]

(d) The first report of al-Wâqidi in brief is narrated from Ibn 'Abdul-Barr,[234] but it mentions al-Ḥasan instead of Ibn 'Abbâs.[235]

The gravity of these reports stems from the fact that they formed the basis for the most important contemporary studies, which drew from them serious conclusions that undermine the status of the senior Companions and the members of the consultative committee with regard to their religious commitment, good character and

sincerity. They depict these Companions (may Allah be pleased with them) as materialistic individuals whose main concern was to accumulate wealth and power, even if that was at the expense of Muslim lives. They also suggest that the turmoil that led to the murder of 'Uthmân (ﷺ) and the Battle of the Camel only came about because of these personal ambitions.[236] The contradictions and oddness of these reports are quite clear in the texts themselves. The idea that Ibn 'Abbâs came to Madinah after allegiance had been sworn to 'Ali (ﷺ) is contrary to the trustworthy reports that say that he came before allegiance was sworn to the new caliph, as we have seen above. The idea that al-Mugheerah suggested to 'Ali (ﷺ) that he should send for Abdullah ibn 'Âmir, Mu'âwiyah and 'Uthmân's governors in order to confirm their posts, is contrary to sounder reports which indicate that most of these governors had already left their posts and headed towards Makkah, so how could he send for them to confirm their posts when they had already left their cities?

The idea that 'Ali (ﷺ) said concerning these governors: "By Allah, if I had only a brief time to decide about them, I would not have confirmed their position, and people like them are not to be appointed as governors" is contradicted by the fact that these governors were clearly qualified for their positions, and the borders of the Islamic state had expanded under their leadership. Under the governorship of Abdullah ibn 'Âmir, the Muslim conquests of Basra had reached as far as Kabul, the capital of Afghanistan. As for Mu'âwiyah, if he was not qualified, he would not have lasted as governor for twenty years. I have explained that the reason why a number of people were not pleased with 'Uthmân's governors was because of the rumours about them that were spread by those who wanted to stir up the turmoil, not because they were incapable, and the historical facts confirm that.

A worthless report depicts al-Mugheerah ibn Shu'bah as a hypocrite and a cheat who did not care about Muslim interests, especially at that critical time of turmoil. But this is not in accordance with his attitude and conduct before and after the turmoil. The report also — albeit with good intentions — depicts 'Ali (ﷺ) as ignorant of these political issues and suggests that al-Mugheerah and Ibn 'Abbâs were the ones who were skilled in such matters.[237] As for the report of Abu Makhnaf that Ibn 'Abbâs advised 'Ali to dismiss Mu'âwiyah and suggested that confirming his post as governor would not benefit him politically, this is contrary to the report of al-Wâqidi, in which it says that if he appointed the two great Companions, Ṭalḥah and az-Zubayr, as governors of two regions of Iraq, they would keep the financial resources for their own purposes.[238]

The reports referred to above are worthless from the point of view of the chain of narration, and this alone is sufficient reason to reject them. But they are also odd and contradictory with regard to the content. They are reports which are based on assumptions of cause and effect. They do not transmit historical facts as they actually happened, because of whims and desires and because of interference on the part of the narrator with his Râfiḍi inclinations. All of that had an impact on the reports.[239]

Amir al-Mu'mineen 'Ali's appointment of new governors would make people more responsive to swearing allegiance to him in those distant lands, renew their energies for conquest and allow the opportunity for new talents to emerge and strive to serve the religion of Allah (ﷻ).[240]

Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ) possessed leadership talent and knew how to choose the right person for the right job, and he knew what was happening at the time. He replaced some governors when he thought it was appropriate, in order to

achieve administrative and political harmony between the caliph and his helpers. 'Umar (ﷺ) dismissed some of the governors who had been appointed by Abu Bakr (ﷺ), and 'Uthmân (ﷺ) dismissed some of the governors who had been appointed by 'Umar (ﷺ). Thus 'Ali (ﷺ) had the right to dismiss governors if appointing others in their places would be of benefit.[241]

Some contemporary writers were mistaken with regard to 'Ali's dismissal of governors appointed by 'Uthmân, and they got carried away in their attempts to explain this attitude. Some of them interpreted it as 'Ali's being adamant in adhering to the truth and the necessity of change. Others interpreted it as being due to 'Ali's lack of political experience; they said that it may have been more appropriate politically to leave the governors, especially Mu'âwiyah, in place until the situation stabilised and allegiance could be sworn to 'Ali in the regions. These opinions are based on worthless and weak reports that describe al-Mugheerah ibn Shu'bah as giving contradictory advice about this issue.[242]

Moreover, as the leader, 'Ali (ﷺ) had the right to dismiss all the governors of 'Uthmân if he thought that some interest would be served by that. The Messenger of Allah (ﷺ), who was infallible, appointed Khâlid ibn Sa'eed ibn al-'Âṣ as governor of San'â' and 'Amr ibn al-'Âṣ as governor of Oman,[243] but they were dismissed by the caliph Abu Bakr (ﷺ) after the Prophet (ﷺ) died. He dismissed Khâlid and replaced him with al-Muhâjir ibn Abi Umayyah, who was also a Companion; and he dismissed 'Amr and put in his place Ḥudhayfah ibn Muḥsin, who was also a Companion.[244] Abu Bakr (ﷺ) appointed the two great commanders, Khâlid ibn al-Waleed and al-Muthanna ibn Ḥârithah (may Allah be pleased with them), but they were dismissed by 'Umar (ﷺ) even though they were efficient in their jobs.[245] 'Umar (ﷺ) chose 'Amr ibn al-'Âṣ (ﷺ) as governor of Egypt[246] and al-Mugheerah ibn Shu'bah (ﷺ) as governor of

Kufah[247], but they were dismissed by 'Uthmân (ﷺ), who appointed Ibn Abi Sarḥ in Egypt[248] and Sa'd ibn Abi Waqqâṣ in Kufah.[249] Would any sensible person criticise Abu Bakr, 'Umar or 'Uthmân for dismissing these capable governors? Each period has different circumstances and situations that arise, hence a successor may develop different views from his predecessor. The one who is present sees what the one who is absent does not see.[250]

As for the view of some contemporary writers that Amir al-Mu'mineen 'Ali (ﷺ) dismissed all the governors of 'Uthmân (ﷺ), the fact is that dismissal only took place in the case of Mu'âwiyah ibn Abi Sufyân in Syria[251] and Khâlid ibn Abil-'Âṣ ibn Hishâm in Makkah.[252] As for Basra, Abdullah ibn 'Âmir had left it, and 'Uthmân (ﷺ) did not appoint anyone in charge of it.[253] In Yemen, its governor Ya'la ibn Maniyyah (ﷺ) took the tax collected from Yemen and came to Makkah after the murder of 'Uthmân, where he joined Ṭalḥah and az-Zubayr and was present with them at the Battle of the Camel. Ibn Abi Sarḥ, the governor of Egypt, came and appointed his cousin in charge in his absence, but when he went back he found that Ibn Abi Ḥudhayfah had taken over; he was expelled from Egypt and went to ar-Ramlah in Palestine, where he remained until he died.[254] Thus the governors of Yemen and Basra dismissed themselves, and the governor of Egypt was dismissed by the one who took it over, Ibn Abi Ḥudhayfah. The governor of Kufah was confirmed in his position by 'Ali (ﷺ).

So the issue of dismissal was only applicable in the case of Mu'âwiyah, the governor of Syria, and Khâlid ibn Abil-'Âṣ, the governor of Makkah. Moreover, Amir al-Mu'mineen 'Ali (ﷺ) appointed the best of people to rule over the Muslims. Among the governors whom he appointed in various regions was Sahl ibn Ḥaneef in Syria; he was a great Companion who was present at Badr and Uḥud. He stood firm with the Prophet (ﷺ) on the day of Uḥud;

when the people fled, he pledged to fight to the death and began shooting arrows in defence of Messenger of Allah (ﷺ). He was also present at the Battle of the Trench and all other battles with the Messenger of Allah (ﷺ).[255] 'Ali (رضي الله عنه) appointed 'Uthmân ibn Ḥaneef as governor of Basra; he was a Companion, one of the Anṣâr, who had worked for 'Umar as a governor in Iraq.[256] He (رضي الله عنه) also appointed Qays ibn Sa'eed ibn 'Ubâdah as governor of Egypt;[257] he was a generous, wise and intelligent man who had been in charge of the police force of the Prophet (ﷺ).[258] He appointed 'Ubaydullah ibn al-'Abbâs ibn 'Abdul-Muṭṭalib as governor of Yemen; he was a Companion[259] who was one year younger than his brother, and he was generous, praiseworthy and noble.[260]

As for the view of some writers, that 'Ali (رضي الله عنه) dismissed governors before receiving the oath of allegiance of the people of the regions, it should be understood that the ruler's right to appoint governors over various regions does not depend on receiving the allegiance of their people, according to all Muslims. When the prominent people and decision-makers swear allegiance to the caliph, then allegiance to him becomes binding upon all lands that are remote from the centre of the caliphate, on the basis of both Sharia and reason. If the caliph's appointment of governors in the regions depended on his receiving allegiance from their people, then one could say that allegiance to Abu Bakr (رضي الله عنه) was not completed when he sent the army of Usâmah and sent troops to fight those who withheld zakâh before he received the allegiance of the people of Makkah, aṭ-Ṭâ'if and Jawâthi in Bahrain. The same may also be said of 'Umar (رضي الله عنه); he began his caliphate by dismissing Khâlid ibn al-Waleed and appointing Abu 'Ubaydah ibn al-Jarrâḥ as commander in chief of the Muslim army in Syria, and this was before he had received the allegiance of the people of Yemen and the Muslim armies in Syria and Iraq. 'Uthmân (رضي الله عنه) also took decisions

concerning the Muslims' affairs before the allegiance of the regions reached him.[261]

2.1.2. 'Ali's appointment of some of his relatives as governors

Contemporary writers discussed the issue of the appointment of relatives as governors by the two caliphs 'Uthmân and 'Ali. 'Uthmân appointed a number of his relatives as governors, as has been discussed, but only five out of eighteen governors were from Banu Umayyah. When 'Uthmân (ﷺ) was martyred, only three governors were from Banu Umayyah: Mu'âwiyah, Abdullah ibn Sa'd ibn Abil-Sarḥ and Abdullah ibn 'Âmir ibn Kurayz. 'Uthmân dismissed al-Waleed ibn 'Uqbah and Sa'eed ibn al-'Âṣ, but he dismissed them from Kufah, from which 'Umar had dismissed Sa'd ibn Abi Waqqâṣ, too. Kufah had never accepted any governor, so the fact that 'Uthmân (ﷺ) dismissed them should not to be regarded as a criticism of them, and it does not undermine their status; rather it undermines the status of the city to which they were appointed as governors.[262]

Moreover, those governors who were relatives of 'Uthmân (ﷺ) had already proven their ability in handling the affairs of their provinces. Allah (ﷻ) had granted conquest of many lands at their hands, and they had treated the people in a just and kind manner. Some of them had been appointed to governorship before 'Uthmân's caliphate, at the time of Abu Bakr and 'Umar (may Allah be pleased with them).[263] Amir al-Mu'mineen 'Ali (ﷺ) followed the same method as 'Uthmân (ﷺ) in appointing those of his relatives who were qualified, able and suited to the position of governor; they were sons of his paternal uncle al-'Abbâs ibn 'Abdul-Muṭṭalib and their names, in order, were: Abdullah ibn 'Abbâs, 'Ubaydullah ibn 'Abbâs, Qatham and Tamâm the sons of al-'Abbâs, and his stepson

Muḥammad ibn Abi Bakr. In fact, examining the issue will prove that both 'Ali and 'Uthmân appointed those they thought most suitable, and it cannot be imagined that they would give precedence to their relatives because of blood ties. The circumstances in the provinces dictated careful selection of governors with regard to ability and honesty. The conquests in the eastern lands were not yet stable, let alone the problems caused by the Kharijites during 'Ali's caliphate.[264] If we study the lineages of 'Ali's governors, we will find that 11 out of 36 governors were Anṣâr while seven of them were from Quraysh, among whom were the four sons of al-'Abbâs ibn 'Abdul-Muṭṭalib. The following is a list of governors during 'Ali's caliphate:[265]

1- Sahl ibn Ḥaneef al-Anṣâri (Madinah)

2- Tamâm ibn al-'Abbâs ibn 'Abdul-Muṭṭalib (Madinah)

3- Abu Ayyoob al-Anṣâri (Madinah)

4- Abu Qatâdah al-Anṣâri (Madinah)

5- Qatham ibn al-'Abbâs ibn 'Abdul-Muṭṭalib (Makkah and al-Ṭâ'if)

6- 'Umar ibn Abi Salamah (Bahrain)

7- Qudâmah ibn al-'Ajlân al-Anṣâri (Bahrain)

8- An-Nu'mân ibn al-'Ajlân al-Anṣâri (Bahrain)

9- 'Ubaydullah ibn 'Abbâs (Yemen and Bahrain)

10- Sa'eed ibn Sa'd ibn 'Ubâdah al-Anṣâri (Najd)

11- Mâlik ibn al-Ashtar (Mesopotamia then Egypt)

12- Shubayb ibn 'Âmir (Mesopotamia)

13- Kameel ibn Ziyâd an-Nakha'i (Mesopotamia)

14- Muḥammad ibn Abi Ḥudhayfah ibn 'Utbah (Egypt)

15- Qays ibn Sa'd ibn 'Ubâdah al-Anṣâri (Egypt)

16- Muḥammad ibn Abi Bakr aṣ-Ṣiddeeq (Egypt)

17- 'Uthmân ibn Ḥaneef al-Anṣâri (Basra)

18- Abdullah ibn 'Abbâs (Basra)

19- Abu al-Aswad al-Du'ali (Kufah)

20- Hâni ibn Hawdhah an-Nakha'i (Kufah)

21- Abu Moosa al-Ash'ari (Kufah)

22- Abu Mas'ood al-Badri (Kufah)

23- Qardhah ibn Ka'b al-Anṣâri (Kufah)

24- Sahl ibn Ḥaneef al-Anṣâri (Persia)

25- Ziyâd ibn Abi Sufyân (Persia)

26- Al-Mundhir ibn al-Jarood (Astakhar)

27- 'Umar ibn Salamah (Isfahan)

28- Muḥammad ibn Saleem (Isfahan)

29- Khulayd ibn Qurrah at-Tameemi (Khorasan)

30- 'Abdur-Raḥmân ibn Abza (Khorasan)

31- Ja'dah ibn Hubayrah ibn Abi Wahb (Khorasan)

32- 'Abdur-Raḥmân ibn Juz' aṭ-Ṭâ'i (Sijistan)

33-Rib'i ibn Ka's al-'Anbari (Sijistan)

34- Jareer ibn Abdullah al-Bajali (Hamadhân)

35- Al-Ash'ath ibn Qays al-Kindi (Azerbaijan)

36- Sa'eed ibn Sariyyah al-Khuzâ'i (Azerbaijan)

37- Al-Khirreet ibn Râshid an-Nâji (al-Ahwâz)

38- Masqalah ibn Hubayrah ash-Shaybâni (al-Ahwâz)

39- Yazeed ibn Hajiyyah at-Tameemi (ar-Rayy)

40- Sa'd ibn Mas'ood ath-Thaqafi (al-Madâ'in)

41- Al-Ḥârith ibn Murrah al-'Abdi (as-Sind)[266]

'Uthmân and 'Ali (may Allah be pleased with them) were two Rightly Guided Caliphs whose example is to be followed and whose deeds are to be regarded as constitutional precedents for this Ummah. Just as 'Umar set a precedent for those who came after him of being reluctant to bring relatives to help in managing the affairs of state, 'Uthmân and 'Ali set a precedent for those who came after them of bringing relatives close if they are qualified.[267]

2.2. Amir al-Mu'mineen 'Ali's keeping an eye on his workers, and some of his instructions

Amir al-Mu'mineen 'Ali (ﷺ) kept a close eye on his governors, checked on how they were doing in their jobs and enquired about them. He employed a number of means of doing that, such as sending inspectors to the provinces to ask the people about them; asking some governors about others and instructing them to check on them. He wrote to Ka'b ibn Mâlik: "Appoint someone to be in charge and go out with a group of your companions until you pass through the land of Kawrah as-Sawâd, then ask about my workers and see how they are conducting themselves."[268] 'Ali (ﷺ) also relied on secret reports sent to him by his inspectors in those provinces, whose mission was unknown to the governors.[269] These inspectors may have been employees of the governor or they may have been others who were unknown; they may have been residents of that province or they may have been moving from one province to another. The existence of the secret reports is indicated by what was written by 'Ali (ﷺ) to these governors, and perhaps the intervention of some people between Amir al-Mu'mineen 'Ali (ﷺ) and his governors was the reason for some of his governors giving up their posts and refusing to continue working, such as the intervention of al-Ashtar between 'Ali and Jareer ibn Abdullah al-Bajali, and the intervention of some people between 'Ali and Maṣqalah ibn

Hubayrah.[270] 'Ali (ﷺ) threw the door wide open for any complaints against any of his governors, and if he heard a complaint about any of them, he would say: "O Allah, I did not instruct them to wrong any of Your creation or to neglect Your rights."[271] He detained one of his governors and disciplined him and beat him with a stick after he heard complaints about him and the accusations were proven.[272]

Amir al-Mu'mineen 'Ali (ﷺ) was always advising his governors. When he appointed Qays ibn Sa'd him as governor of Egypt, he told him: "Go there, and take people whom you trust and love to accompany you. Take troops with you until you get there, because that will be more frightening to your enemies and more encouraging to your followers. When you get there inshallah, be kind to those who do good, and be harsh towards those who do evil. Be kind to the common folk and prominent people alike, for kindness is a blessing."[273] Another example of his advice to Qays ibn Sa'd appears in one of his letters, where he said: "Collect your tax on the basis of truth, treat your troops kindly and fairly and teach those who are around you of that which Allah has taught you."[274] Some of the letters that were sent to various regions appointing governors included advice and instructions, such as the letter that 'Ali (ﷺ) sent to Muḥammad ibn Abi Bakr concerning the governorship of Egypt, which he read out to the people. It contained some advice to the public and to the governor himself.[275]

There was frequent communication between 'Ali (ﷺ) and his governors, whether it took the form of written or verbal messages or of direct communication, which took place primarily when the governors came to Kufah to meet Amir al-Mu'mineen 'Ali or when they joined him in fighting the Kharijites and others. There is no report to suggest that Amir al-Mu'mineen went for hajj and met his governors during the pilgrimage while he was the caliph, as was the way of the previous caliphs; rather he would send one of those whom

he trusted as his deputy, such as the sons of al-'Abbâs and others. The governors of the East were in contact with 'Ali more often because they were closer to Kufah and their delegations came to the city more often. 'Ali often gave instructions in the form of advice explaining to them how to do their work; sometimes this advice was written, and other times it was verbal. One of the letters of Amir al-Mu'mineen to his workers says: "You are the keepers of the people's treasure, the representatives of the Ummah and the envoys of the rulers. Do not prevent anyone from meeting his needs, and do not prevent him from seeking what he wants. When collecting the land tax, do not force the people to sell their winter or summer garments, any mount they need for their work, or any slave. Do not whip anyone for a dirham, and do not touch the wealth of anyone, whether he is a Muslim or a non-Muslim who has been granted protection."[276]

Some of the chiefs brought a complaint to 'Ali (ﷺ) about one of his workers, so he wrote to that worker, saying: "Some of the chiefs of your people complained about your being harsh, hardhearted, disrespectful and hostile. I studied the issue, and I realised that they are not fit to be brought close to you because they are polytheists, but they should not be pushed away altogether or be treated cruelly, because of the covenant. So wear for them a garment of softness mixed with a little strictness, alternating between strictness and kindness towards them, bringing them close to you sometimes and keeping them away from you sometimes, inshallah."[277]

2.3. The extent of power and authority granted to governors of the time of 'Ali (ﷺ)

Amir al-Mu'mineen 'Ali (ﷺ) refused to grant all authority to a single person; his principle was to distribute powers and limit individual authority. He appointed Ibn 'Abbâs as governor of Basra,

but he appointed Ziyâd in charge of the land tax and the public treasury. He did not stop there, though; he also ordered Ibn 'Abbâs to listen to and obey Ziyâd.[278] This was perfect administrative control. Ziyâd was to obey Ibn 'Abbâs as governor of Basra, and Ibn 'Abbâs was to obey Ziyâd within the framework of his work in the public treasury and handling the land tax. As for judiciary matters, 'Ali (عليه السلام) appointed Abu al-Aswad ad-Du'ali in charge of them.[279]

In the covenant that Amir al-Mu'mineen 'Ali (عليه السلام) drew up for Mâlik ibn al-Ashtar, we may note the powers granted to the governors. We will try to make the picture clearer by mentioning the following details:

2.3.1. Appointment of government ministers

Amir al-Mu'mineen said in the covenant he drew up for Mâlik ibn al-Ashtar: "The worst type of government minister is the one who was a minister for an evil person before him. The one who joined them in their sin should not be part of your inner circle, for they were the helpers of sinners and the brothers of wrongdoers. You will find far better than them to take their places, among those who are as smart and as competent as they are, who do not have burdens of sin like theirs, who did not help the wrongdoer in his wrongdoing or the sinner in his sin. These people will be less of a burden to you and a better help to you; they will be more compassionate and loving towards you."

In this text that Amir al-Mu'mineen 'Ali (عليه السلام) wrote in the form of advice, we may observe the following points:

(a) Appointment of government ministers is part of the governor's role.

(b) The conditions according to which the governor must select his ministers.

(c) What the relationship between the governor and the minister should be like.

(d) The role of the minister.

As for the number of government ministers, it was not mentioned by Amir al-Mu'mineen 'Ali (ﷺ). He referred to them in the plural, and it seems that their number was connected to how much help the governor needed, because the role of the minister is to help the governor in his job. Amir al-Mu'mineen 'Ali (ﷺ) listed the following conditions for government ministers:

— The appointee should not previously have been a minister for evil people.

— The governor should select one from among the total number of ministers to be his deputy and helper in running things. He should select him based on what 'Ali (ﷺ) said:[280] "Then let the one who is more favoured by you be the one who can utter the word of bitter truth to you, and the least helpful to you with regard to things that Allah disapproves of for His friends, regardless of whether that pleases you or not."[281]

— As for their roles, they come under the heading of assistance, but the specific details are for the governor to decide, and he may determine the functions of his ministers according to his needs.

— Contact between the ministers and the governor should be direct.[282]

2.3.2. Formation of consultative committees

This was to be done by seeking the help of scholars and wise men, who are the decision-makers, and people of experience. The

following text is narrated concerning them: "And discuss a great deal with the scholars, and talk with the wise people, so as to establish that which serves the interests of your province and that which serves the interests of the people."[283]

This text is a confirmation of the importance of bringing together scholars and wise people in organised advisory committees. They may be appointed by the governor or elected by the people. There were no specific instructions from Amir al-Mu'mineen as to how these committees were to be formed; he simply asked the governors to "discuss a great deal with the scholars, and talk with the wise people." As to how that was to be done, were they to meet on the instructions of the governor, or were they to be elected by the people? This is something concerning which Amir al-Mu'mineen 'Ali (ﷺ) did not give definitive instructions; he left it to be done according to circumstances which dictated how these committees were to be selected, either by appointment of the governor or election by the people. As for the role of this committee, it was to study and research in order to define the general policies with regard to two issues:

(a) Defining policies which served the interests of the province.

(b) Defining policies which served the interests of the people.

This meant drawing up the basic guidelines for everything that had to do with serving the interests of the land and the people, whether it was with regard to how the wealth of the public treasury was spent; appointments to different administrative positions; or offering services to different classes of traders, craftsmen and farmers. This committee was more like what is known as a local council that is established in the type of states where the system is based on decentralisation.[284] Elsewhere, Amir al-Mu'mineen 'Ali (ﷺ) mentioned the qualities required in these consultants and

assistants: "Then stay close to the people of dignity and prominent people, those who come from righteous families and who have a track record of good deeds; then those who are chivalrous, courageous, generous, tolerant and easy-going, for they are among the noblest of people and the best of them."[285] Amir al-Mu'mineen 'Ali (ﷺ) mentioned the importance of taking care of these councils and checking on them. He said: "And check on them the way parents check on their child, and never think that it is too much to help them in a way that strengthens and supports them. Do not think little of any kindness that you show them, because that will motivate them to be sincere towards you and to think highly of you. Do not miss out on taking care of their minor affairs while you are taking care of their major affairs, for there is room for your small acts of kindness that may benefit them, just as there is room for your major support that they cannot do without."[286]

2.3.3. Establishing and equipping the army

Amir al-Mu'mineen 'Ali (ﷺ) said to Mâlik an-Nakha'i: "The closest of your troop commanders should be those who would offer the most help and support to the people under them. Be generous with them from your resources so that they will have enough for themselves and their families, and so that they will all focus equally on jihad against the enemy, for your compassion towards them will make their hearts inclined towards you."[287] What we learn from this text is:

(a) It is necessary to have a military force to defend the province.

(b) Forming this military force and preparing it is the responsibility of the governor, and expenditure on it comes from the provincial treasury.

(c) Appointment of military commanders is the responsibility of the

governor, and there are conditions to which he must adhere when selecting commanders for the army. It is essential to take care of the commanders so that they will all focus equally on fighting the enemy.[288] Your compassion towards them will make their hearts inclined towards you.[289]

2.3.4. Drawing up foreign policy in war and peace

Amir al-Mu'mineen 'Ali (ﷺ) said to his governor Mâlik al-Ashtar: "Do not reject a peace deal that your enemy calls you to if it is pleasing to Allah, for in a peace deal there is rest for your troops, relief from your distress and security for your land. But be very careful with your enemy after the peace deal, for his aim may be to stab you in the back. Be smart, for there is no room for thinking positively of your enemy. If you reach a deal with your enemy and have a covenant with him, then make sure that you fulfil the terms of the deal. Be honest and sincere, and adhere to the deal regardless of the cost; there is nothing among the obligations of Allah, that all people are agreed to venerate despite the differences in their views and inclinations, that is more important than fulfilment of covenants. Even the polytheists among themselves adhere to fulfilment of covenants when they have a deal that excludes the Muslims, because of what they realise of the evil consequences of treachery. So never betray your covenants, and never betray your enemy, for no one has the audacity to challenge Allah except one who is ignorant and doomed. Allah has made a covenant in His name a source of security among people by His mercy, and He has made a covenant like a sanctuary in which they seek protection and under the shade of which they find comfort. So there should be no evildoing or treachery and no betrayal, and do not enter a covenant that may involve ambiguity.[290] Do not resort to misinterpretation after agreeing and confirming. If you have committed yourself to something that is difficult for you but is

binding upon you by the covenant of Allah, do not try to nullify it unlawfully, because your patience in bearing something that is difficult for you, while hoping for relief and good consequences, is better than committing an act of betrayal for which you fear bad consequences and that will bring the punishment of Allah."

Based on this text, the governor may undertake the following duties:

— Signing peace deals with neighbouring states and nations.

— Preparing for war and taking necessary precautions. (These first two items — being prepared for war and signing peace deals — will involve many activities such as exchanging letters and delegates, exchanging visits and holding dialogues.)[291]

— Fulfilling covenants, which is one of the basic principles of the Islamic religion that every Muslim must adhere to.[292] Adhering to covenants and deals, according to Amir al-Mu'mineen 'Ali, was not only something theoretical that was written on paper; rather it was a practical matter in real life. Allah warned against breaking covenants in many verses in the Qur'an. Allah (ﷻ) says: ﴾And fulfil the Covenant of Allah [*Bay'ah*: pledge for Islam] when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allah your surety. Verily, Allah knows what you do﴿ *(Qur'an 16: 91)*. Allah also said: ﴾And fulfil [every] covenant. Verily, the covenant will be questioned about.﴿ *(Qur'an 17: 34)*

2.3.5. Maintaining internal security

Maintaining internal security is done by following peaceful methods. Amir al-Mu'mineen 'Ali (رضي الله عنه) wrote to some of his workers: "Some of the chiefs of your people complained about your

being harsh, hardhearted, disrespectful and hostile. So wear for them a garment of softness mixed with a little strictness, alternating between strictness and kindness towards them, bringing them close to you sometimes and keeping them away from you sometimes."[293] This policy is for the purpose of maintaining internal security; if something happens to disturb this mission, then the role of the governor is to try to solve problems in a peaceful manner that is furthest removed from using force, rejecting the policy of using force against the people.[294] In his letter to Mâlik ibn al-Ashtar, 'Ali (ﷺ) said: "Do not try to strengthen your authority by shedding blood that is protected by divine law, for that is going to shake and weaken it; it will cause its decline and loss."[295]

2.3.6. Forming the judiciary in the province

Amir al-Mu'mineen 'Ali (ﷺ) said: "Then select to judge between people one whom you think is the best of your people, one who is unflappable, who does not get offended by opponents, who does not get carried away if he makes a mistake, who would not refrain from turning towards the truth when he recognises it, who does not have greed and ambitions, who is not content with one explanation only before listening to all others, who takes his time and does not rush into passing judgement on ambiguous issues, who relies most on evidence, who does not get annoyed with people referring to him and coming back to him, who is most patient in studying and examining the case until it becomes clear, who is the most decisive once the verdict becomes clear in his mind, who does not become too proud if he is praised and is not tempted easily. Such men are few. Then check regularly on the way he handles cases, and be generous towards him so that he will not be in a state of poverty or need, and thus he will not need people. Show great respect to him, so that no one could hope to get his way with him of people who are

close to you, and so that he can feel safe and secure with you from the aggression of people close to you."[296]

From this text we learn the following:

(a) The governor is responsible for appointing judges.

(b) The governor is required to adhere to strict standards in selecting judges.

(c) The governor must take care of judges completely, so that they do not feel that they need anything from others.[297]

2.3.7. Financial administration

The sources for financial expenditure in the province were zakâh, charity, booty (ghaneemah and fay'), land tax revenues and customs duties. These funds were to be placed in the public treasury, which was the place where the Muslim public funds were collected. There was a worker in charge of the public treasury who recorded all the wealth that came into it and all expenditure that went out of it. The public treasury played an important role in decentralised administration. The wealth that was collected was spent first on the province's affairs, such as employees, workers, judges, the needy, development and so on. Whatever was left over was sent to the capital of the caliphate. The public treasury was regarded as the heart of the province which circulated blood through the veins of the different departments.[298]

Amir al-Mu'mineen 'Ali (ﷺ) said: "Look at what you have collected of the wealth of Allah, and spend it on those with you who are in need and hungry."[299] As we have mentioned, part of this wealth came from the land tax, which is a levy that was imposed on cultivated land; it was the main source for paying salaries of those employed by the province. Whatever was left over of that was to be distributed to the poor and needy. Amir al-Mu'mineen 'Ali said: "All

people are dependent on the land tax and those who pay it." What is meant by people here is employees and soldiers in general, of whom Amir al-Mu'mineen 'Ali (ﷺ) said: "The affairs of the troops cannot be sound without what Allah has granted of the land tax."

Amir al-Mu'mineen instructed the people to invest in the land by developing and cultivating it. He said: "You should focus more on developing and cultivating the land than on collecting the land tax, because it cannot be gotten except by developing and cultivating the land. Whoever seeks the land tax without developing and cultivating the land will cause ruin to the land and the people."[300] That is because farming the land will provide additional financial resources that may be useful for paying salaries and other expenses. Covering this expenditure is done independently from the central government, which has a share in these resources after the province takes what it needs and sends the rest to the capital. Amir al-Mu'mineen (ﷺ) said: "What is left over from that, send it to us so that we may spend it on those who are with us."[301]

Another important expenditure of the province was the development of rivers. Amir al-Mu'mineen 'Ali (ﷺ) wrote to Qaradhah ibn Ka'b al-Anṣâri: "Some of the dhimmis and manual workers mentioned a river in their land that disappeared and was buried. They have the right that the Muslims should develop it, so get together and see what you can do, then develop it and restore the river, for by Allah, developing the lands around the river is dearer to me than if they were to leave and fall short in their duties that could serve the best interests of the land."[302]

2.3.8. Workers who work for the governors, and checking on them

Amir al-Mu'mineen 'Ali (ﷺ) said: "Then look at the affairs of your workers, and employ them on a probationary basis. Do not

appoint them on the basis of favouritism and preferences, because that will lead to injustice. Seek those who have experience and are modest, people from righteous families who have seniority in Islam, as they are nobler in character and better in background, have less worldly ambitions and are more farsighted. Then be generous in giving them salaries, for that will help them to take care of themselves and make them have no need of what they are handling, and leave them with no excuse to disobey you or betray you. Check on their work, and send spies from among the trustworthy and loyal people to spy on them, for your checking on them secretly would motivate them to be sincere and kind to the people. If one of them makes a treacherous move, you will get news of him through your spies, and that will be proof enough for you; then you will be able to punish him physically and hold him responsible for his mistakes in his work, and to bring humiliation upon him and label him as a betrayer, putting around his neck a necklace of shame."[303]

Here he is talking about employees who work under the governors and are in charge of cities and villages, as well as tax collectors. They shoulder a great responsibility because their work is directly connected to the people. From this text, the importance of these workers in the administrative system becomes clear, because they represent the executive authority. It is essential that their needs be met, so that they will not covet the wealth or rights of others.[304] Amir al-Mu'mineen 'Ali (ﷺ) pointed out the importance of spies or watchdogs, whose job involves oversight of departments, administrative bodies and the treasury. They are to be appointed by the governor and are responsible to him. They should be people who are sincere, so that their reports will be realistic and true. They should also be loyal, so that their aim is to serve the state sincerely.

After they submit their reports to the governor, he should carefully verify what is in these reports and not hasten to pass

judgement on individuals. One of the roles of this department is to keep a watchful eye on merchants and tradesmen, so as to prevent them from hoarding and causing harm to the people. In his letter to al-Ashtar, Amir al-Mu'mineen 'Ali (ﷺ) indicated that the governments of the Rightly Guided Caliphs had always been directly concerned with the people's affairs; they monitored their situation and tried to find out about any shortcomings at both the individual and group level. This is a Qur'anic principle which Allah (ﷻ) stated on the lips of the prophet Sulaymân (ﷺ): ﴿He inspected the birds, and said: 'What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.'﴾ *(Qur'an 27: 20-21)* Just as Sulaymân (ﷺ) checked on the birds, the caliphs were required to pay attention to every individual and to show care to each one, especially the weak. No doubt the leadership requires committees, institutions and departments so that it will be able to carry out this great task. Sulaymân (ﷺ) was concerned with following up on the troops and tradesmen, especially if he was suspicious about their situation, so when he did not see the hoopoe, he hastened to ask: "What is the matter that I see not the hoopoe?" Meaning, "Is he absent?" It is as if he was asking whether what he thought was correct.[305] Then he said: "Or is he among the absentees?" This second question was asked in a more stern tone, after he asked the first question in a gentle manner. Sulaymân (ﷺ) wanted it to be understood that he was asking about one who was absent, not only out of compassion, but also out of strictness if his absence was not due to an excuse.[306] The era of the Rightly Guided Caliphs (may Allah be pleased with them) represented a practical implementation of the Qur'anic concepts. Amir al-Mu'mineen 'Ali (ﷺ) highlighted the importance of the Muslim state's security apparatus, which sought to gather news and information so that it could be employed in the service of the religion, spreading sublime

principles, noble aims and perfect examples, and putting an end to the seeds of corruption in the different departments on which the administration of the state was based.

2.3.9. Levels of society

Amir al-Mu'mineen 'Ali (ﷺ) said: "It should be noted that the people are of different levels; they cannot be sound except with the help of one another and they cannot do without one another. Some of them are the troops of Allah; some of them are scribes both public and private; some of them are judges who judge on the basis of justice; some of them are government employees (civil servants) who deal with people directly; some of them are people among the dhimmis who made a covenant with the Muslims, who pay the jizyah and land tax; some of them are merchants and tradesmen; some of them are the lower levels, the needy and poor. For each of them, Allah has stated the dues and entitlements in His Book or in the Sunnah of His Prophet (ﷺ), and it is a covenant from Allah to which we adhere... None of them can do without tradesmen and craftsmen, what they set up of businesses and markets,[307] and what they could supply and do that others cannot do. Then there is the lowest level of society, people of need and poverty, who are entitled to help and support."

Then he enjoined kindness to the merchants and craftsmen, saying: "Then be kind to the merchants and craftsmen, and advise others to be kind to them, both those who are settled and those who are travelling with their wealth, and the one who puts up with physical hardship during travel. They are the ones who bring all benefits and different types of goods from far and wide, which people cannot go and bring for themselves and would not have the courage to do so. They are peaceful, and there is no fear of them causing trouble. Check on the affairs of those who are around you in your

provinces and those who are scattered in other areas of the province. You should be aware that many of them are stingy and miserly, and that they may resort to hoarding what people need and trying to control the prices. That is harmful to the public, and it is something shameful for the province to allow. So prevent hoarding, for the Messenger of Allah (ﷺ) forbade it. Transactions should be done on a tolerant and easy-going basis, on the basis of fairness and on the basis of prices that are not unfair to either party. Whoever engages in hoarding after you have forbidden it, punish him, but without going to extremes."[308]

We may note from the words of Amir al-Mu'mineen 'Ali (رضي الله عنه) that the merchant class is one of the most important sectors of society. Hence he advised his governors to pay attention to them by creating a department to take care of this sector and supervise their work, so that they would not behave in a negative manner, such as being stingy or hoarding and the like. Craftsmen are subject to the same problems as merchants, so it is essential that there should be a department to take care of them and help them to do their work.[309]

Another of these sectors, or levels, of society are the people who pay the land tax; they are the ones who work the land by farming, tilling and digging wells. They need attention and the formation of committees to be in charge of them and to solve the problems they are facing, because this is the way to develop and invest in the land.

Another level is the dhimmis who live and work in the Islamic state. It is essential for the state to monitor their affairs through a department that looks after their economic and social affairs.[310]

Then there is the last level, that of the poor and needy, including those who are in severe poverty and the chronically ill. This level includes both the beggar and the one who does not ask, as well as orphaned families and the elderly who have no means of

income, but would not ask for themselves. The state is responsible for taking care of them completely by addressing their social, economic and educational needs. The governor has to set aside time to meet with them so that they will not feel deprived, and he should check on their situation himself, directly. He has to create the right environment so that these deprived people have the opportunity to speak to the governor.[311]

2.3.10. Training, and disciplining with reward and punishment

Amir al-Mu'mineen 'Ali (ﷺ) said: "The one who does good and the one who does evil should not be treated equally, because that will make those who do good lose interest in doing good, and will encourage the evildoers to persist in doing evil. Treat each one of them in the way he deserves. Remember that there is nothing that the leader can do to make the people under him think more positively of him better than treating them kindly, reducing the burden on them, and refraining from forcing them into something that is beyond them. Doing this will create an atmosphere of mutual trust and positive thinking, because mutual trust will prevent a lot of trouble. The one who is more deserving of your trust is the one who tries his best to help you. This is disciplining with reward and punishment. The noble Qur'an speaks of this and clearly shows its features in the story of Dhul-Qarnayn, in which Allah (ﷻ) says: ﴿He said: 'As for him [a disbeliever in the Oneness of Allah] who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment [hell]. But as for him who believes [in Allah's Oneness] and works righteousness, he shall have the best reward, [paradise], and we [Dhul-Qarnayn] shall speak unto him mild words [as instructions].'﴾ *(Qur'an 18: 87-88)*"

The Rightly Guided Caliphs' method of leading by example is what gave a strong incentive to the doers of good to increase their good deeds. It also released the positive energies that made them do more good and feel respected and appreciated, delivered a rebuke to the evildoers so that they would give up doing evil, widened the circle of good and righteousness in society, and narrowed the circle of evil to the smallest possible diameter, according to the laws of reward and punishment. This is what was taught by Amir al-Mu'mineen 'Ali (ﷺ).

2.3.11. The role of the deputies and leaders in bringing stability to the provincial system

The Muslims acknowledged the leaders in the second oath of allegiance at al-'Aqabah, when the Messenger (ﷺ) appointed twelve leaders from among the Anṣâr over the people, three from the tribe of al-Aws and nine from the tribe of al-Khazraj.[312] The system of leaders and deputies continued among the Muslim troops during 'Umar's time. In the battle of Qâdisiyyah, Sa'd ibn Abi Waqqâṣ used this concept to organise the army, which was made up of a number of assembled tribes. He appointed commanders for the troops and appointed a deputy for every ten men. This system of deputies was also followed at the time of the Prophet (ﷺ), and that continued until he began to allocate stipends and put in charge of the banners men who had seniority. He also divided people into groups of ten, and over each group, he appointed a man who was known for his service to Islam.[313]

'Umar (ﷺ) is regarded as the first one to organize people in the regions into groups. During this time, the role of the deputies in the provinces became prominent, and they became responsible before the governor for their tribes and the groups who joined them, according to the way in which people were organized at that time.[314]

The system of deputies continued throughout the reigns of 'Uthmân and 'Ali (may Allah be pleased with them both). 'Ali (ﷺ) used to gather the leaders and give them stipends, which they in turn divided among the people under their responsibility.[315] The governors benefited from the deputies in the administration of their provinces with regard to various civil and military matters. They helped to distribute the stipends to the people, to establish law and order in the provinces, to search for those who were wanted for justice and others, to mobilise the people quickly when needed and to consult with the people. The leaders also played a role in finding out whose name was to be added to the rolls for receiving stipends and whose name was to be erased, and various other matters. Thus the deputies were among the most important employees of the governors in the administration of their regions, even though, in most cases, they were not fully devoted to this job; they were no more than people who would help when needed.

In many cases, the organization of people under the deputies and leaders was done along tribal lines. When the number of non-Arabs becoming Muslim increased, and they began to live in the cities built by the Muslims, the organization of people along tribal lines began to decline gradually.[316] Still, that system was in operation for most of the time during the era of the Rightly Guided Caliphs (may Allah be pleased with them).[317]

Also under the authority of the governors were some senior army commanders whose role was to lead specific sections of the army; they undertook conquests upon instructions of the governors. The commanders would also accompany the governor, who was the war leader, in various campaigns and help him to organise and lead the army.[318] The commanders of mobilisation came after the governor; after them came the commanders of the groups of ten, then the banner carriers, then the commanders and tribal chiefs.[319]

The deputies would also listen to their people's suggestions and complaints of social injustice and convey them on their behalf, speaking in their name and defending their rights before the governor and others.[320]

2.4. Administrative concepts of Amir al-Mu'mineen 'Ali (ﷺ)

2.4.1. Emphasising the human element

Amir al-Mu'mineen 'Ali (ﷺ) wrote to one of his workers: "Some of the chiefs of your people complained about your being harsh, hardhearted, disrespectful and hostile... So wear for them a garment of softness mixed with a little strictness, alternating between strictness and kindness towards them, bringing them close to you sometimes and keeping them away from you sometimes, inshallah."[321] The leader should pay attention to the psychological state of the people under him and draw up his administrative plan in the light of this reality. He should strike a balance between the importance of keeping things in order and the reality that results from human and psychological conditions. It is wrong to base administrative theory on strict and fixed rules that do not pay attention to the human factor or to the impact of circumstances, as if the administrative system of any organisation, system, movement, party, group or club is operating in a vacuum in isolation from external and internal influences.[322]

2.4.2. The experience and knowledge factor

In this regard, Amir al-Mu'mineen 'Ali (ﷺ) confirmed the importance of the leader having experience and knowledge. If that is the case, then he has the right to be obeyed; otherwise he should not be obeyed. Amir al-Mu'mineen 'Ali (ﷺ) said: "You should obey

the one whom you have no reason not to obey on the basis of his ignorance."[323] If he is ignorant, then they have no reason to obey him, because he may lead them to doom. He also said: "There is no obedience to any created being if it involves disobedience towards the Creator."[324] The ignorant one, who has no knowledge of different issues, will end up committing disobedience towards the Creator by doing something ḥarâm.[325]

2.4.3. Relationship between the leader and the follower

This relationship is not to be based on hierarchy; rather it is to be based on common interests between the leader and his followers. Amir al-Mu'mineen 'Ali (عليه السلام) said to his governor when he sent him to Egypt: "There are matters that you have to deal with directly, such as discussing with your workers matters that could not be dealt with by correspondence; and dealing with people's needs, which your workers could not handle, as soon as you hear about them."[326] Here we see a situation that cancels out this hierarchy completely; if the governor could not do this task, he may delegate this work to some people whom he trusts. 'Ali (عليه السلام) said: "Check on those people who cannot meet you, people who are looked down on by others and to whom people show disrespect; allocate to these people a man whom you trust and who is pious and humble, and let him tell you about their needs."[327] This is clearly ignoring the bureaucratic attitudes that assume that everything should be done in strict accordance with the system, that no one has the right to go against the system, and that whoever goes against it is seen as breaking the system.

Then Amir al-Mu'mineen (عليه السلام) explained the harm that results from irresponsible rigidity and adherence to procedure: "The governors' creating a barrier between themselves and the people represents a kind of hardship and lack of knowledge of what is

happening; keeping away from them creates a barrier that may make them have no idea of what they are deprived of. A prominent man may become insignificant in their eyes, and an insignificant man may become prominent; what is bad may become good and vice versa; and truth will be mixed with falsehood."[328] This is the harm of administrative procedures and strict adherence to them; matters become ensnared in longer chains of procedures as they move from one official to another and to a third and fourth and fifth, until they reach the ordinary people. This procedural chain that is occurring away from the direct supervision of the leader may turn things upside down; thus what is minor becomes major, what is true becomes false, what is good becomes bad and what is bad becomes good, as Amir al-Mu'mineen (ﷺ) said. This is the problem with bureaucratic systems, because they rely on chains of people through which administrative matters go one after another, and the people get diverted from their goals. The remedy offered by Amir al-Mu'mineen 'Ali (ﷺ) is not to create barriers between an official and the people working under him, because doing that causes him to change his decisions or to implement them in a very bad way that is contrary to the good that he was aiming for.

The mission or role of the leader is not limited to meeting with the people under him; rather he should provide a secure environment that enables the people under him to discuss their problems in a safe atmosphere and without any fear. The aim is not to have pointless meetings; it is essential to create a suitable atmosphere for these meetings so that they are useful. 'Ali (ﷺ) said concerning that: "Allocate some of your time for those who need something from you, and sit with them in a public gathering. Show humility towards Allah Who created you, and keep away from that gathering your soldiers, helpers, bodyguards and police, so that they may be able to speak to you without stumbling over their words."[329] He sent a letter to his

cousin, Qatham ibn al-'Abbâs, in which he said: "There should not be any envoy between you and the people except your tongue, and no gatekeeper except your face."[330] There are other texts confirming the nature of the relationship between the leader and his followers and stating that it should not be based on means or administrative restrictions or procedures; rather it should be based on face-to-face talk when there is a need for that.[331]

2.4.4. Fighting rigidity

There are some administrative theories and systems which lead to rigidity, a waste of time and effort, and neglect of people's rights. Moreover, there are many ideas that no one thinks of attempting in the first place, because it would take too long to get approval for them through administrative channels. Hence Amir al-Mu'mineen 'Ali (ﷺ) said that whoever gives in to slow procedures will neglect rights and duties.[332]

2.4.5. Proper and fair supervision

Supervision is important in any administrative system. Amir al-Mu'mineen 'Ali (ﷺ) referred to this supervision when he said: "...and send spies from among the trustworthy and loyal people to spy on them, for your checking on them secretly would motivate them to be sincere and kind to the people."[333] According to Amir al-Mu'mineen 'Ali (ﷺ), supervision and checking is a mercy and support to the one who is supervised, so that he will continue to carry out this work sincerely. Supervision must be done by people who are sincere and honest, so that their evaluation will be fair and not affected by whims and desires. This supervision is a helping factor in achieving progress and motivating individuals to work and to be honest in their work. Rigid laws have no place in the administrative thought of Amir al-Mu'mineen 'Ali when these laws and regulations

become obstacles preventing individuals from moving forward in the system or a cause of rights and duties being neglected.[334]

2.4.6. Appointment to official positions should be done in accordance with guidelines and not personal connections

In this regard, Amir al-Mu'mineen 'Ali (may Allah be pleased with him) confirmed his appointment of his governor in Egypt: "Then look at the situation of your workers, and appoint them after you test them; do not appoint them on the basis of favouritism or for personal reasons. It is essential to carry out preliminary tests on a person whom you plan to employ for some job. The leader has to keep away from personal reasons when employing or promoting people to high positions." Then Amir al-Mu'mineen 'Ali (ﷺ) said: "Then look at the situation of your scribes, and let the best of them be in charge of your affairs,"[335] not the closest of them to your heart or your family. There is no room for connections and emotions; the standard is the truth, in addition to the ability to do the job with honesty and sincerity.[336]

2.4.7. Proper management

In the letter of Amir al-Mu'mineen 'Ali (ﷺ) to al-Ash'ath ibn Qays, this concept (of proper management) becomes clear: "Your position is not a reward; rather it is a trust placed on your shoulders, and you are responsible to those above you."[337] This indicates that Amir al-Mu'mineen regarded administrative work as a trust, and the person in a position of responsibility has to render this trust as is and take care of it. He is responsible before Allah (ﷻ) to do it properly, and he is responsible before his superiors, "those above you", as an acknowledgement of the importance of the hierarchical system. This was an important factor in bringing about the control and

administration that prevented all aspects of negligence and deviation.[338]

2.4.8. Taking part in decision-making

If we reread these texts of Amir al-Mu'mineen 'Ali (ﷺ) that encourage consultation, we will find that the point of this encouragement was to create participation in decision-making. There should not be just one person who makes the decisions, whether that person is a military leader, a financial leader, a manager or an official in a position of responsibility in any field. Joint decision-making usually leads to the correct decision,[339] because many minds are working together. It allows people with experience and knowledge to contribute; the decision, which is based on comprehensive discussion, will be agreed upon by many and thus will be closer to being correct.[340] Seeking advice and discussion guarantees success. Amir al-Mu'mineen 'Ali (ﷺ) said: "Seek the advice of others, for success lies in seeking advice."[341]

Amir al-Mu'mineen 'Ali (ﷺ) did not define a particular way or style for consulting and seeking advice; rather he gave us a general principle and told us about the benefits of applying that principle. No field is exempt from the need for seeking advice; it is necessary in every activity in a person's life and becomes even more necessary when the activity involves or affects a group of people and not just one individual. If we examine these sayings, we will see that the correct decision comes as a result of exchanging ideas,[342] and the importance of lengthy and comprehensive discussion on the part of those who are in charge of reaching the right decision will become clear.[343]

2.4.9. Importance of making a good choice of employees for the state and offering them material and psychological protection

Making good choices will prevent problems that may arise as a result of weakness in the employee or as a result of his not feeling able to fit into the work environment. If we examine the letter of Amir al-Mu'mineen 'Ali (ﷺ) to Mâlik al-Ashtar an-Nakha'i, we will find the important conditions that he set out when selecting his workers: "Then look at the affairs of your workers, and employ them on a probationary basis. Do not appoint them on the basis of favouritism and preferences, because that will lead to injustice. Seek those who have experience and are modest, people from righteous families who have seniority in Islam, as they are nobler in character and better in background, have less worldly ambitions and are more farsighted."[344]

These are many conditions, and they are not limited to ability to do the work; attention should also be paid to the psychological and social aspects of the worker's character, so that he will not be overcome by worldly ambitions and will not easily change his intentions and goals. It is also essential to note his social attitudes and his ability to adapt to a new social environment. At this point the responsibility of the governor comes into play: "Then be generous in giving them salaries, for that will help them to take care of themselves and make them have no need of what they are handling, and leave them with no excuse to disobey you or betray you."[345]

Then he said: "When all these qualities are combined in an individual, and he is paid well, then this will be a motive for him to be sincere in his work and persist in his efforts to make the province or the institution prosper." Elsewhere he says: "...be generous towards him so that he will not be in a state of poverty or need, and thus he will not need people. Show great respect to him, so that no one could

hope to get his way with him of people who are close to you."[346] These are the factors that protect senior officials from going down the road of accepting bribes or selling out for money:

(a) Paying generously and covering all his needs so that he will feel independent.

(b) Showing respect to him so that he will have job security and feel that his post is safe.

What more could the employee want if his life is secure and his job is stable? This type of security for senior state employees may also be applied in large companies, giant corporations and leaders of Islamic movements; it is a comprehensive guarantee for the employee that should be granted to the workers, according to the best administrative principles. Even the Japanese administrative systems do not grant the employee this level of security of life and provision; the employee receives a fixed salary, but that salary may not be enough to cover all his expenses, so what will he do in that situation? His need may push him to commit immoral actions. The administrative system of Amir al-Mu'mineen 'Ali (ﷺ) dictated that the employee should be given enough security and money so that he could attain independence of means. In other words, it is not sufficient to give a monthly salary only; rather the standard is to fulfil all his needs and, moreover, to give him job security.[347] "Show great respect to him, so that no one could hope to get his way with him of people who are close to you."[348]

2.4.10. Learning from people of experience

People of experience are a source of real knowledge, and it is natural that the seeker of knowledge can benefit more from traders (people with real-life knowledge) than from those who studied theoretical knowledge only. The Japanese benefited from this principle when they turned their factories into universities in which

new workers could learn and gain experience from those who came before them. This principle was also spoken of by Amir al-Mu'mineen 'Ali (ﷺ): "The best people you can consult are people of reason and knowledge and people of experience and resolve.[349] The best people you can consult are people of experience."[350] He also said, with regard to keeping company with people of knowledge and experience: "The best people you can accompany are people of knowledge and forbearance."[351] These statements contain principles that are aimed at preparing the Muslim to be successful in his life, then building a society characterised by its continual advancement.[352]

2.4.11. A compassionate, paternalistic approach

The governor is a father figure before he is a man of authority; he treats his employees like he treats his own children. Just as the father takes on the responsibility of raising his children, so the governor takes on the responsibility of preparing senior employees of the state. This is the principle that was adopted by the Japanese, and it is the principle that we find confirmed in the words of Amir al-Mu'mineen 'Ali (ﷺ) when he advised Mâlik ibn al-Ashtar to be kind to his employees and check on their affairs as parents check on their child.[353] The leader must treat his employees as a father treats his son, taking care of him, overlooking his mistakes, and punishing him only for the purpose of discipline.

These are some of the administrative principles that were followed by Amir al-Mu'mineen 'Ali ibn Abi Ṭâlib (ﷺ).

* * *